









THE  
ORIENTAL BAPTIST,

PUBLISHED

UNDER THE AUSPICES OF THE ASSOCIATION OF BAPTIST  
CHURCHES IN BENGAL.

‘TO THE LAW AND TO THE TESTIMONY. IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT  
IS BECAUSE THERE IS NO LIGHT IN THEM.’—ISAIAH VIII. 20.

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# THE ORIENTAL BAPTIST

JANUARY, 1851.

## EDITORIAL OBSERVATIONS.

MAY grace, mercy, and peace attend our readers through the year which is now opening before them. May the God of our salvation crown it with his goodness, and replenish the hearts of his servants with his choicest blessings.

The new year affords us an opportunity to say a few words to the friends of the *Oriental Baptist* which we gladly embrace; and first of all we tender our best thanks to all who have contributed to its pages. To them we are indebted for its interest and usefulness. It will, we are sure, afford them unmingled pleasure to know that our magazine *has* been useful: that we have received assurances of this fact not only from its readers in continental India but from some also who are afar off upon the sea. This is at once a recompense for the past labors of our brethren and a reason for the continued use of the talents God has committed to them. We look to them still for the means of maintaining, and even of increasing the value of the periodical. And while we thus make our acknowledgments to our Contributors, may we be permitted to remind a few of our missionary brethren, who have hitherto done nothing to assist us, of our claims upon them? The peculiar knowledge and ability of each might find happy expression in articles well adapted for our columns; and the vacancies which disease and death are producing, even in the band of writers for the *Oriental Baptist*, make it necessary that all who can add to its efficiency should do something, and give them reason, too, to do it with their might.

To our Subscribers our gratitude is due for the continued support they have given us. That the subscription list has not within the last twelve months been greatly enlarged, is indeed matter of regret, since we believe that with little effort on the part of our friends the number of subscribers might be doubled. Still we have great reason to congratulate ourselves on the degree of success we enjoy, and we will do our best to use the influence we possess wisely and beneficially.

Having spoken thus with a view to the prosperity of our magazine, we may be allowed in a few remarks more to seek the benefit of our readers and ourselves. The commencement of a new year is an event highly capable of improvement. Most minds are conscious of very peculiar emotions on such occasions. Memory mourns over friends and pleasures which can be known no more; conscience rebukes for duties neglected and opportunities of improvement thrown away; hope looks forward to the future and promises advantages which shall redeem the disappointments of the past; and experience sets before the mind the uncertainty of life and warns us to be ready for its termination. Such thoughts conspire to excite serious reflection as we pass from one year of our time into another; and it is certainly most beneficial to man that the flight of time is thus measured, and occasion given him to pause and consider his ways.

**CHRISTIAN BRETHERN**, let us give all diligence to improve this season which our heavenly Father's kind providence has permitted us to behold. The new year has special interest for us. While strangers to Christ look forward to its disclosures with uncertainty, and in many cases with dread, we are assured that all things shall work together for our good, that nothing shall separate us from the love of God which is in Christ Jesus, and that all our need shall be supplied out of the riches of divine glory through Him. We, therefore, have no cause for dismay. Let us only be steadfast and strong in faith, and whatever may befall us we shall still rejoice in the Lord, knowing that his purposes are always gracious and his methods always wise. We are not in darkness—we know whither we are going, and our divine Leader's word is passed that we shall never lack support and deliverance throughout our way. The season calls upon us for gratitude: if we look upon the record of the past it tells of goodness and mercy which have followed us—of comforts which the Lord has permitted us to enjoy; of temptations out of which he has delivered us; of sins which he has forgiven; of trials in which he has supported us; of provocations in which he has borne with us. In all these things we have proved the loving-kindness of the Lord, and we have found it to be never-failing. We have therefore most cogent reasons for increased devotion to his service. In this we have found the happiness of the past, in this alone are the hopes of the future; and the knowledge of this should effectually rouse us from the indifference which has been our calamity and our sin in former years. And whilst the dealings of God must enkindle our gratitude, the review of our own ways should deepen our humility. The folly, the sinfulness, the presumption, and the unbelief of the time past of our lives, stand in striking contrast with all the goodness which has been made to pass before us. Let us then, Fellow-Christians, enter upon this new stage of life in the spirit of earnestness and devotedness. Let us engage in the conflicts of our high calling, discharge its duties, and hold fast its privileges, as the conscious servants and friends of Christ. And may we this year fervently seek and largely obtain the wisdom and might which come from above, that in all things we may quit ourselves like men.

**UNCONVERTED READER**, another year and you are not saved! Your days are hasting away, yet you continue in sin; and all the merciful invitations of Christ are unheeded. What will the new year bring to you? Shall it witness your conversion, or shall it confirm your condemnation? Shall it bring you life, or shall it leave you in death? We pray you in Christ's stead, be reconciled to God.

## Theology.

### THE DOCTRINE OF THE TRINITY.

"QUENCH NOT THE SPIRIT."

1 Thess. v. 19.

THE doctrine of the Trinity, however mysterious, is full of grandeur and importance, full of truth, and full of instruction. Whatever system of religion represents God as a being whose nature, character and acts, are all perfectly intelligible by us sinful and fallible mortals, limited in the powers of our under-

standing and imperfect in every respect, is and must be a false system.

The Supreme Being is not bound to reveal every thing to his creatures, and there is much in his nature and providence that is mysterious even to the angels in heaven. "It is the glory of God to conceal a thing." Clouds and darkness surround his throne. Who can by searching find out God? Who can find out (or understand) the Almighty unto perfection? These things (i. e. the

mysteries of the scheme of redemption,) the angels desire to look into; constantly learning more and yet never coming to the full perception of their glory and significance. The mysteries of that wondrous scheme, are said to "be *hid in God*:" but for His own name's sake and our eternal happiness, He has been pleased to reveal to us sufficient for our salvation and the stopping of the mouths of all cavilling unbelievers. The account of the *creation* displays God as the great and universal Creator: that of the *fall* represents Him as an infinitely holy Being, while accounting also for the universal depravity of mankind: the narrative of the *flood*, again displays the justice and overruling providence of the Creator and the deserts of sin.

The moral law instructs us *what is sin*, so that all who know it are without excuse if they infringe its requirements, and all are brought under the sentence of condemnation; "For all have sinned and come short of" the end of their creation. The Jewish ceremonial law sets forth more fully the *holiness of God himself* and the holiness he requires in his people, while at the same time by types and figures it illustrates the way of salvation appointed by his mercy, and prepared that nation and the world for the fulfilment of the second covenant, the Gospel plan of salvation. The whole history of the Jews is adapted to the same purpose, and the books of prophecy complete the work of preparation for the divine Atonement. Thus is the wondrous and mysterious scheme gradually unfolded in the history of the world and the records of the word of God. In the fulness of the time pre-ordained and foretold of God, the Father is represented as, according to promise, sending his Son into the world, for a specific and specified end, that he might give his life a ransom for the sins of the world. The Son, mentioned from the beginning to the end of scripture as a distinct person from the Father, is set forth as willingly undertaking and perfectly accomplishing the stipulated atonement. To him as the new head and representative of mankind in this second covenant, the Father makes over the kingdom of grace. All power is delegated unto Him by the Father. All believers to the end of time are made the special subjects of his government and authority. "Then cometh the end of the world, when he shall have delivered up the kingdom once more to

the Father; when he shall have put down all rule and all authority and power. But he (i. e. Christ) must reign," (as king of his believing people and head of his spiritual church,) "till he have put all enemies under his feet." "When all things shall have been subdued unto him then shall the Son also himself be subject unto Him (i. e. the Father) that put all things under him (that is, Christ) that God may be all in all." 1 Cor. xv. 28.

But there is still another person set forth in divine revelation as a third and distinct constituent of the Godhead. This is the *Holy Spirit*. He is frequently referred to by name in the Old Testament, and by implication still oftener: e. g. Numbers xi. 25. "It came to pass when the Spirit rested upon them that they prophesied and did not cease," &c. Again, 1 Chron. xii. 18. "Then the Spirit came unto Amasai, &c. and he said, Thine are we, David: peace be unto thee, &c. for thy God helpeth thee," &c. "By his Spirit" says Job xxvi. 13, "he garnished the heavens." "Uphold me with thy free Spirit" prayed David; and again, "Whither shall I go from thy Spirit?" "Thy Spirit is good, lead me" &c. So the prophets frequently mention that divine person by whom especially they were inspired. "Until the Spirit be poured upon us from on high," says Isaiah xxxii. 15. "The Lord God and His Spirit hath sent me," xlviii. 16. "The Spirit of the Lord God (Adonai Jehovah) is upon me; because Jehovah hath anointed me to preach good tidings unto the meek," lxi. 1; and Ezekiel, (to quote only one passage more,) says, ii. 2, "and the Spirit entered into me when he spake unto me." The prophets again and again speak of being lifted up, and addressed and guided by the Spirit. But it is in the *New Testament* that his distinct personality and peculiar offices are chiefly set forth. By the power of the Holy Ghost Jesus was begotten in the womb of the virgin. The Spirit of God was seen descending, dove-like, and lighting upon Jesus at his baptism, while the voice of the Father was heard from heaven saying, "This is my beloved Son in whom I am well pleased." As if by this three-fold specification, it had been the object of the Almighty to prevent the possibility of such blasphemous errors being ever broached—or at all events to prevent the elect from imbibing them, even for an hour—as that there is no real distinction between the



Father, the Son, and the Spirit, but that scripture represents them as separate, *falsely and deceptively*. But "Who is a liar?" asks John indignantly, as if with these heretics in his eye, "Who is a liar? but he that denieth that Jesus is the Christ. He is *anti-christ* that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." 1 John ii. 22, 23.

O my friends, how melancholy, how humbling, to behold, and hear of aged professors, long esteemed as fathers in the church, getting entangled in, and enamoured of such fantastic, though in some respects plausible systems as that of the learned monomaniac Schwedenborg! Vain man, puffed up with spiritual pride and resolved to reduce God to a creature of his own imagination such as he can fully understand, makes a fool and liar of himself while attributing folly and falsehood to divine revelation! Angels, if they could, might well weep, while contemplating such unhallowed presumption and fatal delusion on the part of those who had long made a good profession but now embrace a gospel of man's invention.

But it is to *One*, namely, the *third* person of the glorious Trinity we would direct your attention particularly at this time, and that not so much *speculatively* and *theoretically*, in the way of proving his divinity and distinctness from the Father and the Son, but chiefly *practically*, warning you against quenching his gracious influences.

But first let us briefly refer to his special *offices* in the gospel dispensation.

The scriptures (for they are our only infallible guides) represent the Holy Ghost as making effectual, or carrying into execution, the great plan of salvation in the hearts of all believers. He is the Author of gracious conviction and conversion, the Enlightener, Sanctifier and Comforter. In the inspired account of creation we read that when all was darkness, confusion and death, as the precursor to the production of light "the Spirit of God moved (or brooded) on the face of the waters." "By his Spirit," says Job, "He garnished the heavens;" i. e. as Moses writes, "God (the Spirit) said, Let there be light, and there was light." And, just as the Spirit was thus the author of natural, or physical light, so is he represented as the enlightener of *moral* and *spiritual* darkness. He inspired the prophets when

they spoke, and when they wrote the word of God. The Psalmist prays that that "good Spirit may lead and sanctify him;" and by his influences he describes the character and sufferings of the promised Saviour. He is called "the Spirit of Christ," both as being in a peculiar and extraordinary manner ever with and in him, and as being his special gift to his disciples when he left this world, and his representative and substitute in their hearts. Christ was led by the Spirit to be tempted, he descended on him visibly after his baptism, and was breathed out upon the apostles when He was about to ascend to glory. He breathed upon them, we read in John xx. 22, and said unto them, "Receive ye the Holy Ghost."

At the day of Pentecost he descended on the apostles again in a visible form as a flame of *fire*, and the like figure is made use of by John the baptist, who speaks of Christ as baptizing (or immersing) his disciples into the Holy Ghost and fire. Thus the Spirit is set forth throughout scripture as an *Enlightener*. He is also a *Purifier*, and a *Comforter*, and in all these respects *fire* is a fit emblem of his nature and offices. The hardest metals are melted and tried and purified by the power of fire. In the season of winter what such a comfort? in darkness what such a guide and assistant, as *fire*?

But further He is the author of *spiritual life*, and of all holy graces in the believer. He it is that convices of sin, begets repentance, teaches and assists in prayer, comforts in affliction and guides God's people in the path of duty. Let us beware, how we by any means cause the Holy Spirit to withdraw, or lessen the fire of holy desire or spiritual concern in our hearts.

Remember that it is great *condescension* in Him to dwell at all in such hearts. Remember that all your *holiness*, all your *happiness*, is suspended on these influences. "The *fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—"If these be in you and abound" happy are ye. If not, the Holy Spirit is *not* an inmate of your breast. Here then is a test.

"Without holiness no man shall see the Lord." This holiness is the gift and product of the Holy Spirit.

Young persons under convictions and impressions, beware! Experienced Christians, beware! Partial withdrawals and



partial apostasy may lead to total withdrawing and total apostasy.

*For encouragement.*—Remember that these influences are *free* and *sovereign*. “How much more will your heavenly Father give the Holy Spirit to them that ask Him?” Accordingly believers are in some parts of scripture compared to “temples” in which the “Holy Spirit dwells.” “Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?” 1 Cor. iii. 16. In connexion with this idea of the Holy Spirit dwelling, or taking up his abode, in the hearts of believers, they are exhorted not to grieve the Holy Spirit by which they are sealed unto the day of redemption. Eph. iv. 30. But it is as a *fire* that he seems to be regarded in our text.

*“Quench not the Spirit.”* That is, quench not those influences of the Spirit in your hearts which in their energy and in their effects, *enlighten, warm, purify, try, and comfort*, like fire. For these divine influences may be quenched or put out, either *partially* or *totally*.

Let us enquire what those things are to which we are prone, that have a tendency to quench the Spirit :—

1.—Levity. 2.—Worldly mindedness. 3.—Inordinate attachments. 4.—Ungodly connexions. 5.—Murmuring under affliction. 6.—Unbelief. 7.—Sinful indulgences. 8.—Neglecting the appointed public means of grace, especially public worship and the ministrations of duly qualified preachers. 9.—Neglecting the private and devotional study of God’s word : and lastly, neglecting or restraining prayer.

*Benares.*

G. S.

## JESUS AND THE WIDOW’S SON AT NAIN.

“AND it came to pass, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier : and they that bore him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak. And he delivered him to his mother.”

We cannot read a narrative like this without esteeming the mother very happy—her son who was dead too, and those who were bearing him, and all the people who were with them—but most of all the mother. You know, *Andres*, when a man has a darling child very ill, how he goes and wrings his hands; and yet hopes on, even when hope is no longer reasonable and right. He hopes on ever, and will not cease so long as the sufferer is yet living and upon the bed. But when the child is laid out—when the bier comes, and the bearers, and the corpse must be borne out—then indeed he must cease to hope, and nothing more remains than to follow the bier and weep.

Nor did the widow at Nain know any thing better than this; and she, you may be sure, had ceased to hope when she passed out at the gate of the city following the dead. Her case, moreover, would have been like that of others—her child would have been lowered into the grave and covered with earth, and she would have returned all lonely to her home, if our dear Lord Christ had not at that very time passed that way, so that she with the corpse met him. And on this very account is it such a great and joyful thing that he was once on earth and that men could have the happiness to meet him.

“And when the Lord saw her, he had compassion on her, and said unto her, Weep not.”

There is always something beyond all measure tender and gracious in the demeanour of Christ. Usually, he who cannot help is compassionate and he who is compassionate cannot help. Many a one, too, is disposed to pity because he remembers that his own turn may come; because he is in some way dependent upon the other, or is under some obligation to him, &c. But here it was altogether different. And at first sight it may appear as if the widow had a right to expect and to claim compassion from Christ : but in point of fact there was a very different relation between him and her. Before him, she was (as we all are) an unthankful child, a degenerate daughter who had wilfully abandoned her father’s house and had brought all her miseries upon herself; and Christ was the father who had gone after her to seek out his lost child, and who now met with her here in a miserable place surrounded by the bitter consequences of her guilt. She should have been ashamed.

ed to meet his eye and deserved nothing, and could expect nothing, but reproaches.

But "when the Lord saw her, he had compassion on her, and said unto her, Weep not."

And even that was not enough for him. He was willing not only to forgive and forget, but also to render her his aid in her present condition and difficulties.

"And he came and touched the bier and they that bare him stood still."

It is to be supposed that the widow at Nain did not know the Lord Christ, and therefore, in her grief, she may have regarded the Rabbi and his "Weep not," with no particular attention. In all probability, she did not remove her eyes from the bier and she expected nothing from the Rabbi—not even when he stepped forward and touched the bier and commanded the young man to arise.

But, when the head rose up from the bier—when her only son lifted himself up, and began to speak, and was restored to her—how she must *then* have gazed upon the wondrous Rabbi, cast herself on the ground before him, and kissed his hands and his feet!

And what of the by-standers? Luke says, "and there came a fear on all, and they glorified God," &c. and in my opinion this was but natural. For, moving as the scene was and ever must be, the higher interests will still overpower all others. We lose sight of the widow, and tremble, and glorify God that it is manifestly true that in death only the tabernacle and the frame-work is dissolved—that the spirit of man exists after death, and that we may with certainty reckon upon a re-union.

Reader, "those who are in the graves shall hear the voice of the Son of God and shall come forth."

But more: the dead who are not in the graves shall hear the voice of the Son of God and shall come forth.

His kingdom was not of this world. Though he was equally Lord and Master of visible nature, and his doctrine is profitable unto all things, having the promise even of the life that now is, and he himself is always and on all occasions ready to help and to supply his creatures' need, yet this was not his special province. He was set over invisible things and is "a minister of the sanctuary." And all his visible operations and miracles were only his lesser and subordinate works, which he performed for the purpose of instructing men in

the greater—that he might teach them through what they saw to open their eyes to that which they saw not.

When, on one occasion, he said to a man sick of the palsy: "Son, be of good cheer, thy sins are forgiven thee," the sick man, no doubt, experienced and knew in himself what it was for a man's sins to be forgiven him by Christ; but the scribes who sat round about knew nothing of it, and therefore they reasoned among themselves. And Christ said: "That ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed and go to thine house." And he arose and departed to his house.

In the same way here. The raising a dead man to life is no doubt a great work; but there is one still greater. Just as spirit and volition are greater than body and mechanical structure, so is the bringing to life the *spiritually dead*—that is the re-establishment of our spirits in their original dignity—a far nobler work. But this high and peculiar work of Christ is invisible. In order, therefore, that we might know that He is that mighty one, the deliverer who was so long expected by the world, and so earnestly desired by all good men, and that He has power to restore to life the dead spirit of man, he restored to life the naturally dead. And those who heard it, and who were concerned about the truth, knew that he was a teacher come from God, because no man could do such works; and they repaired to him that they might obtain from him counsel and comfort for their souls.

Men can give none—whatever they may say or promise. They can indeed talk of the dead, can clothe them and deck them with flowers, can dispose the head and the hands as they ought to lie, &c. &c. but dead is dead, and they remain motionless and dumb. But when Christ touches the bier, then he who was dead arises and begins to speak.

Words and flourishes in the air will never make a dry stick verdant: nothing short of the impartation of vegetable life will avail for this.

MATTHIAS CLAUDIUS.

## PRIVATE INTERPRETATION.

It is known to every body how strenuously the Roman Catholics oppose the reading of the Bible, or rather, I should say, the reader exercising his mind on

the Bible which he reads. He may read for himself, if he will only let the Church think for him. He may have a New Testament, and he may turn to such a passage as John iii. 16, "God so loved the world that he gave his only begotten Son," &c. or to that, Matt. xi. 28, 30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," &c.; and he may read the words, but then he must not attempt to put a meaning upon them, though it be very difficult to avoid attaching a sense to them, since they are quite as easy to be understood as they are to be read. But he must not do it. At his peril he must not. He is guilty of the crime of private interpretation, if he does. Before he pretends to understand those passages, he must enquire how the Church has always interpreted them, and what the popes and general councils have thought about them, and how *all* the fathers, from Barnabas to Bernard, not one excepted, have understood them. Well, now, it strikes me as rather hard upon the poor sinner, that he should be made to go through this long and difficult process before he is permitted to admire the love of God in the gift of his Son, and before he can go to Jesus for rest. And somehow I cannot help suspecting that it is not necessary to take this *circuitous* course, and that it is not so very great a sin when one reads such passages, to understand them according to the obvious import of their terms.

But the Roman Catholics ask, "Does not Peter condemn private interpretation?" And they point us to his 2nd Epistle i. 20. "Knowing this first, that no prophecy of the Scripture is of any private interpretation." Now, you must know that Roman Catholics, though they have no great attachment to the Bible, are as glad as any people can be, when they can get hold of a passage of it, which seems to establish some tenet of theirs. And as only a very small portion of the Bible has even the *appearance* of favoring them, one may observe with what eagerness they seize upon, and with what tenacity they cling to, the rare passages which seem to befriend their cause. Thus they do with this passage of Peter. They quote it with an air of triumph, and exulting, ask what Protestants can have to reply to it.

Now, in the name of Protestants, I will state in two or three particulars what we have to say in opposition to

the Roman Catholic inference from these words of Peter. We say that that passage does not make for the Roman Catholic cause, *first*, because if the right of private judgment and private interpretation is taken away by it, as they affirm, yet it is taken away with respect to only a small part of the Bible, viz. the *prophetic* part. He does not say that any other part, the historical, the didactic, or the hortatory is of private interpretation, but only the *prophetic*, that part in which something is *foretold*. He does not say *no Scripture*, but "*no prophecy* of the Scripture is of any private interpretation." Allowing then to the Roman Catholic all which he contends for, we are left with by far the larger part of the Bible open to private interpretation. Peter restricts us only in the matter of *prophecy*!

But *secondly*, let me say, that to whatever the remark of the apostle has reference, it can easily be shown that it does not mean what the Roman Catholic understands it to mean. This is evident from what follows it. I wish the reader would turn to the passage. He will perceive that Peter, having said "that no prophecy of the scripture is of any private interpretation," proceeds to assign the reason of that assertion, or rather, as I think, goes into a further and fuller explanation of what he had said: "For the prophecy came not in old time by the will of man," (that is, it was not of human invention, it did not express the conjectures of men,) "but holy men of God spake as they were moved by the Holy Ghost." Now I would ask if this reason confirms the Roman Catholic view of the passage? Is the fact that the Bible was written by men inspired of God to write it, any reason why it should not be of private interpretation? Does the circumstance that God gave them the thoughts, and even suggested to them the words in which they should clothe them, render the production so unintelligible, or so equivocal in its meaning, that a private individual cannot be trusted to read it? That would be to say that God cannot make himself understood as easily as men can! The Roman Catholic argument from this passage may be stated thus:—*the Bible is an inspired book, therefore too obscure and ambiguous to be of private interpretation! Inspired therefore unintelligible!*

If it be so hard to understand what God says, how was the divine Saviour

able to make himself understood by the common people who heard him gladly? I suspect they knew what he meant when he said, "Come unto me, and I will give you rest." The sermon on the mount seems to have been understood by those who heard it. No one thought of asking how others understood it. No one felt the necessity of an interpreter: every one exercised his private judgment on what Christ said. Now, suppose that what Jesus said to the people, and they found no difficulty in understanding it, had been taken down in writing at the time, would not they who understood it when they *heard* it, have equally understood it when they *read* it? The *spoken* discourses of Christ were intelligible: have they become unintelligible by being *written*?

To return for a moment to the passage in Peter. I consider that the word rendered in verse 20, *interpretation*, should be translated as Dr. McKnight translated it, *invention*; or, as another renders it, *impulse*: and verse 21, should be considered as explanatory of that

which precedes it. If the apostle really intended to deny the right of private judgment, why does he in verse 19 exhort all the saints, to whom he wrote, to "*take heed* to the more sure word of prophecy," the very thing in reference to which he is supposed to deny the right of private judgment? Why should they *take heed* to it, if it is not of private interpretation? and why does he speak of it as "*a light that shineth in a dark place*?"

Finally: If no part of Scripture is of private interpretation, then of course the passage of Scripture, 2 Peter i. 20, is not of private interpretation; and yet the Roman Catholic exercises his private judgment upon it, and submits it to the private judgment of the Protestant, in the hope thereby of making him a Roman Catholic! No part of Scripture, according to him, may be privately interpreted, but that which affirms that *no part, not even itself*, may be privately interpreted!

NEVINS.

## Poetry.

### THE HEART IN TUNE.

Be the heart in tune within,  
All without runs smooth and even,  
And earth's objects seem to win  
Something of the hues of heaven:  
Clouds from off our sky are flown;  
All grows bright around and o'er us;  
Life acquires a loftier tone,  
And hope dances light before us:

Music comes in every gale;  
Flowers in all our paths are blowing;  
Prosperous winds fill every sail;  
Tides are ever fair and flowing:  
Time adds feathers to his wing;  
Grief of half his load is lightened;  
Life's distresses lose their sting,  
And its every joy is heightened.

Then the waste, where'er we roam,  
Gushes with refreshing fountains;  
Then, between us and our home  
Ope the seas, and sink the mountains:  
Faith is strong, and views are clear,  
Foes or fears no more confound us;  
Ministering angels near,  
And an Eden opening round us:

Nature through her wide domain  
Quits her air of ruined sadness,  
Kindles into smiles again,  
Wakes anew to song and gladness:

God amid His works appears,  
Calls his creatures to adore him;  
And this world of sin and tears  
Blossoms as the rose before him.

If his gospel then be heard  
Soon the inmost soul it reaches;  
God speaks home in every word,  
Christ again in person teaches;  
Every promise is applied,  
Power to every precept given;  
And the Spirit and the bride  
Point and woo us on to heaven.

Prayer and praise are easy then,  
From the soul spontaneous flowing;  
And with love to God and men  
Tenderly the heart is glowing.  
All our duties lighter grow;  
Pleasant seems the meanest station;  
And from light to light we go  
To the fullness of salvation

Be our spirits ever such,  
Tuned into harmonious meetness,  
Till their chords to every touch  
Answer in some tone of sweetness;  
Quickened by celestial grace,  
Purified of earthly leaven,  
Shining, like the prophet's face,  
With a glory caught from heaven.

REV. H. F. LYTE.

## Correspondence.

## WHAT ARE THE CONDITIONS OF PÆDOBAPTISM?

*To the Editor of the Oriental Baptist.*

DEAR SIR,—It has frequently puzzled myself and others to know what pædobaptists consider necessary to constitute Scriptural Baptism, and some circumstances having lately occurred by which the question has again been raised in our minds, I am induced to trouble you with the following lines, in the hope that some one of that body may be inclined, for the benefit of his brethren, to try to solve the problem. Surely some conditions must be necessary to the right performance of the ordinance, either personally or relatively, or, if not, why complain of Dr. Philpots and his doctrine of Sacramental Efficacy? yet you may search England, Scotland and Ireland in vain for what are called unbaptized children, except among Quakers and Baptists. Churchmen, Independents, Presbyterians and Methodists, appear to receive all children, be their parents what they may, and in their own way perform on them the ordinance of baptism. The application of this assertion to the Presbyterians has been denied, yet still I am far from being convinced that it is not so. Some years back, a case illustrative of this point happened in Scotland. The minister of a rural district could not conscientiously administer baptism to the children of those who possessed no marks of piety, and he consequently refused to do so; but to this conduct his people refused to submit, and the subject was at length brought for decision before the general assembly. So delicate and difficult was the question found to be, that rather than legislate on it, a deputation was sent to make the matter up in some other way. I have repeated the above from memory and consequently may have failed in some minor point accurately to state the case, its main facts are however, I believe, correct, and, to my mind at least, they prove that whatever the Presbyterians may profess on the subject, their practice, with perhaps some small exceptions, is the same as that of all other denominations of pædobaptists. If then I have stated the practice of every deno-

mination of Christians not holding Baptist principles, truly; the only conclusion that can fairly be come to is that baptism requires no conditions whatever except the use of water and a form of words. Parents may be ever so wicked; Priests may be fox-hunters and card-players; the whole object of the parties may be a feast and jovial meeting, and yet, notwithstanding, the mockery will be received even by evangelical nonconformists as valid scriptural baptism, and the person so baptized admitted to any of their churches. In order to render my meaning more plain, I will suppose the following case to occur. A father and mother, both carnal impenitent sinners, have a child, which they take (in accordance with the usage of the rest of the world) to the church to be christened. The service is performed and the conclusion, which is usually a good dinner with its *et ceteras*, not neglected. In the course of time the careless couple are awakened to a sense of their lost state by nature, and through the operations of the Holy Spirit they are led to put their trust in Christ and are thus brought into reconciliation with God:—"Old things have passed away and with them all things have become new." Their child also grows up and becomes anxious about religion and a preparation for eternity. The question now presents itself, whether the act performed at their request when in an unconverted state, was scriptural baptism or not? On pondering over the subject they feel that the whole affair was sin—a mockery. In it they performed no act of worship and they entered into no engagements, in short they knew nothing of God or religion themselves, and would have been offended at the appellation of *Pious*! how then could they engage to impart what they did not possess? or promise seriously to perform what God only can do? After much deliberate thought, they come to the only consistent conclusion they can, and that is, that their child is unbaptized, and that, too, even on pædobaptist principles. Now I wish to be informed whether such a one would be admitted to the communion of dissenting churches or not?

CONSERVATOR,

### QUERIES.

*To the Editor of the Oriental Baptist.*

SIR,—I should like to have the following queries replied to, in the Oriental Baptist.

1. Repentance and faith precede baptism (Matt. iii. 7, 8; Acts ii. 38; Mark xvi. 16; Acts viii. 36, 37); therefore, it is said, none are to be baptized without repentance and faith. And do not repentance and faith precede salvation? (Luke xiii. 3—5; Acts iii. 19; Mark xvi. 16; Acts xvi. 30, 31.) And if those having no repentance and faith are not to be baptized; are not those having no repentance and faith to be damned? It is written "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And "Except ye repent ye shall all likewise perish."

2. If it is believed that Infants are saved, and capable of joining the church triumphant without repentance and faith, why should it not be believed that they are to be baptized and are capable of joining the church militant. And is there not as much reason to exclude infants from the church above, as to exclude them from the church below? Are not the church above and the church below one body, of which Christ is the Head?

3. Baptist Missionaries fail not to mention in their Reports, &c. the baptisms of the believing children of Christians; why have the Apostles not instanced such baptisms?

Yours obediently,

EXAMINER.

*Secrole, Benares, Nov. 3rd, 1850.*

## Narratives and Anecdotes.

### THE CONVERTED HUSBAND.

"For what knowest thou, O wife, whether thou shalt save thy husband?" 1 Cor. vii. 16.

IN a village in one of the New England States, some years since, at the commencement of a powerful revival of religion, among other individuals who came to converse with their minister upon religious topics, was a Mrs. B., the mother of a large and interesting family. Two of her children were already grown to maturity. She informed her pastor that she had entertained a hope of an interest in the Saviour for sixteen years; but that she had been induced to defer uniting herself to the people of God by the remonstrances of her husband. By his great kindness he had acquired such an ascendancy over her affections that to please him had been, she feared, the chief object of her wishes and pursuits. Within a few weeks her eyes had been opened to perceive the superior claims of the gospel. She now realized for the first time that her husband and children were travelling the broad road together. They had never reared a family altar.

Although from custom they frequented the house of God on the Sabbath, yet the truths of the Bible had never found a lodgment in any of their hearts. She now felt satisfied that it was her duty to take up her cross and to follow Christ. "I have been deluded," said Mrs. B., "by the belief that my way was hedged up by an insurmountable obstacle. I have substituted the good opinion of my husband for the appro-

bation and smiles of my Saviour." "I advise you to converse with your husband on the subject," said her minister. Mrs. B. replied, "I have of late repeatedly urged my husband to yield his consent; but he says if I profess religion he will never live with me another day. Though I fear the consequences of going forward in the way that my conscience dictates may be painful, yet I fear still more the evils that threaten my family if I continue to neglect a known and positive duty." Her minister promised to propose her for admission.

On returning home from worship on the day she was received into the church, Mr. B. told his wife that as she knew his mind on the subject of her professing religion, he should be consistent with his former declarations, and ordered separate lodgings to be prepared for him that night. His wife silently and implicitly acceded to his wishes. The next morning he told his family that imperious business called him from home to be absent for a few days. His horses and carriage were soon in readiness, and he hastily and abruptly left his dwelling.

Mrs. B. now felt the necessity of exercising that faith which is an anchor to the soul. But she said within herself, "Shall a man complain for the punishment of his sins?" Immediately on Mr. B.'s leaving home, Mrs. B. requested her eldest daughter to manage the household concerns in the best manner she was able, that she might enjoy the privilege of retiring with her Bible to her closet. The day was spent in fasting and prayer, and in reading lessons

of heavenly wisdom from the word of God. To her great joy every page seemed to be illuminated as with a sunbeam. She now felt that she could endure the loss of all things for the sake of Him who bore her sins in His own body on the tree. Her soul though elevated above the perishable things of time and sense, was in heaviness at the thought of an eternal separation from him she so dearly loved—from the companion of her youth and perhaps too from her beloved children. She upbraided herself as an accessory, if not the guilty occasion, of their life of worldliness: for had she fulfilled the sacred obligations imposed by an early hope of reconciliation to God, her husband and her children might long since have been devout worshippers in the courts of the Lord.

It was nearly sunset when the noise of rattling wheels arrested her attention; till now no external object had disturbed her thoughts. The door suddenly opened and her husband stood pale and trembling by her side. "My dear wife," he exclaimed, "can you forgive your misguided husband. I have learned by sad experience this day, by the way side, that my opposition against you originated in hostility to the claims of God. Can you forgive me, and will you supplicate the forgiveness of God for me? for I have no cloak or excuse for the least of my sins." Under an overwhelming sense of the goodness of God in thus subduing and enlightening the mind of her dearest earthly friend, Mrs. B. prostrated herself with her husband in the attitude of prayer, and they wept and confessed before the Lord their sins of heart and life. Mr. B. informed his wife that on leaving her in the morning he went in direct opposition to the dictates of his conscience; that her silent and quiescent conduct proved to him indubitably the efficacy of religion, and when he contrasted it with his own feelings then lashed into a storm, his soul was filled with shame and remorse. At times he expected to be dashed to the ground; twice he alighted from his carriage and falling upon his knees, he would have confessed his sin and guilt, but his mind was dark and his heart was hard. He faintly ejaculated, "God be merciful to me a sinner!" but on resuming his seat in the carriage, with an involuntary grasp he held the reins as if his horses were hurrying him forward with uncommon velocity. His business was at M. sixteen miles distant from his home. At eleven o'clock he had progressed but eight miles on his way. Under a horse shed he tried to compose his mind, but in vain: he found himself wholly incapable of attending to any worldly business. He endeavoured to rid himself of the uncomfortable reflections which crowded upon his mind with a force he was unable to resist. For several hours he felt like the guilty mur-

derer flying from justice. At length he perceived that his opposition to God had manifested itself by the indulgence of ill will towards his affectionate wife. He resolved at once to return home and ingenuously confess his sin and ask her forgiveness. On doing so the scales of unbelief fell from his eyes and tears of gratitude and penitence flowed in abundance.

Mr. B. immediately resolved on a religious life, which he determined to commence by rearing a family altar. But he had a stammering tongue; and so slow was his speech that he trembled lest in his attempt to honor God, he might expose himself to the ridicule of his grown up sons and other adult members of his family. He hesitated and delayed. His business at M. yet unaccomplished, was really pressing and demanded immediate attention. He retired to his closet to ask the Lord to assist him in the duty of family prayer on the following Friday, but his mouth was shut. How could he ask the Lord to assist him to do a duty on Friday which he might not live to perform then, and which was manifestly a present duty? He saw the inconsistency of such a petition. He rose from his knees went in quest of his wife and related to her the exercises of his mind. He then told her that if she would bring out the little stand and the great Bible and would assemble the family, he would try to enter upon the duty of family worship, let the sacrifice of feeling be what it might. Mrs. B.'s emotions of joy and gratitude were indescribable. She hastened to execute this glad commission.

As this father bowed himself with solemn awe before the Majesty of heaven and earth a breathless silence pervaded the youthful spectators of the affecting scene and for the first time in their lives they realized a present Deity. The Spirit of the Lord came down and sat upon their hearts; the effect of whose operations was like that of the refiner's fire and of fuller's soap. Who can measure the extent of that change which within a few days had been wrought in a family whose hearts had been so long wedded to their idols? The tongue of the stammerer, now unfettered, was employed in anthems of praise for redeeming love and mercy; and the exclamation rose involuntarily to the lips of every beholder, "What hath God wrought!"

Mr. and Mrs. B. were now with one heart as sedulously and as perseveringly engaged in their efforts for the salvation of their whole family, as they had formerly been to secure for them a portion in the perishable things of time; and their efforts were not vain in the Lord.

On learning the subsequent history of the family who will not rejoice in view of this timely decision of Mrs. B.'s? Both parents and all the children except two



have in rapid succession paid the debt of nature, leaving behind them satisfactory evidence that they had experienced the grace of God which bringeth salvation, in answer to the prayers of a decided Christian mother.—*American Periodical*.

### A DOUBTFUL CASE.

Mrs. — had been blessed with pious parents and a religious education, her father having been a minister of the gospel. She was upwards of seventy years of age, and was residing with her son, in easy circumstances, when I was called to preach at the place where she attended. I soon found that she was an intelligent and approving, but undecided hearer. Much of her time was spent in reading religious books, and she was always ready to converse with me on religious subjects, but never regarded herself as the possessor of vital godliness. When pressed to decision of character, she would say, "Ah! I wish I *could* become decided." Hearing that she had been poorly for some days, I called to see her. It was evening. I had not been in the house long, when an alarm was given, and we were instantly at her bedside. It was soon ascertained that she was seized with apoplexy, but hopes were entertained that she would rally. On becoming conscious, she heard some remark made respecting it, and looking up imploringly, inquired, "Shall I rally?" Some one wishing to engage her attention, informed her that I was there, when, fixing her gaze on me, she said, "Ah! dear man of God; he has often directed me to the Saviour." She then began to reproach herself for having neglected salvation till now, when it was too late. When I reminded her of the blood of Christ, which could cleanse her from all sins, she inquired with an earnestness known only to those who have witnessed similar scenes, "Can I be saved *now*, do you think?" For about half an hour I conversed with her; urging her to trust at once in the atoning sacrifice. More than once, she said, "Ah! I might have found mercy; but now it is too late. I have sinned against light and knowledge, and now I am left without hope! I must go! Oh! it is a solemn thing to die." These, and similar expressions, were made use of with all the anxiety which a soul on the brink of eternity without hope could manifest. But not long after, as if a gleam of light had glanced athwart her dark vision, she exclaimed, "Its true I am a great sinner, but Jesus is a great Saviour! And why may I not trust in Him?"

"I the chief of sinners am,  
But Jesus died for me."

Thus, with a trembling hand, she seemed to grasp the Saviour. But, as if there

should be a degree of uncertainty in the minds of survivors respecting the state of one who had spent a long life in indecision, she was again seized, deprived of reason, and no more became conscious in this world. How anxiously did we watch around that bed through a long night; hoping for another opportunity of ascertaining in what state she was passing into eternity. But just as the sun arose on the earth, the immortal spirit took its flight into the presence of God. If saved, it was as by fire; and if lost, oh, what a loss!

Reader! Are you undecided? Are you only *almost* a christian? See here the end of such! Would you die so? If not, now become decided. Now is the accepted time, now is the day of salvation. To-day if ye will hear his voice, harden not your heart.—*Baptist Reporter*.

### THE HEROIC BOY.

#### A PAGE FOR PARENTS.

A FEW years ago, a friend of mine buried his eldest son, a fine manly little fellow of some eight years of age, who had never, he said, known a day's illness, until that which finally removed him hence to be here no more. His death occurred under circumstances peculiarly painful to his parents. A younger brother, a delicate, sickly child from its birth, the next in age to him, had been down, for nearly a fortnight, with an epidemic fever. In consequence of the nature of the disease, every precaution had been adopted that prudence suggested to guard the other members of the family against it. But of this one, the father's eldest, he said he had little to fear, so rugged was he, and so generally healthy. Still, however, he kept a vigilant eye upon him, and especially forbade his going into the pools and docks near his school, which it was his custom sometimes to visit; for he was *but* a boy, and "*boys will be boys*," and we ought more frequently to think that it is their *nature* to be so. Of all unnatural things, a reproach almost to childish frankness and innocence, save me from a "*boy-man*!" But to the story.

One evening this unhappy father came home, wearied with a long day's hard labour, and vexed at some little disappointment which had soured his naturally kind disposition, and rendered him peculiarly susceptible to the smallest annoyance. While he was sitting by the fire in this unhappy mood of mind, his wife entered the apartment, and said:

"Henry has just come in, and he is a perfect fright; he is covered from head to foot with dock mud, and is as wet as a drowned rat."

"Where is he?" asked the father, sternly.

"He is shivering over the kitchen fire. He was afraid to come up here, when the girl told him you had come home."

"Tell Jane to tell him to come here this instant," was the brief reply to this information.

Presently the poor boy entered, half perished with affright and cold. His father glanced at his sad plight, reproached him bitterly with his disobedience, spoke of the punishment which awaited him in the morning as the penalty for his offence, and, in a harsh voice, concluded with—"Now, sir, go to your bed!"

"But, father," said the little fellow, "I want to tell you——"

"Not a word, sir; *go to bed!*"

"I only wanted to say, father, that——"

With a peremptory stamp, an imperative wave of his hand towards the door, and a frown upon his brow, did the father, without other speech, again close the door of explanation or expostulation.

When his boy had gone supperless and sad to his bed, the father sat restless and uneasy while supper was being prepared; and, at tea-table, ate but little. His wife saw the real cause, or the additional cause, of his emotion, and interposed the remark,—

"I think, my dear, you ought at least to have heard what Henry had to say. My heart ached for him when he turned away, with his eyes full of tears. Henry is a good boy, after all, if he *does* sometimes do wrong. He is a tender-hearted, affectionate boy. He always was." And there-withal the water stood in her eyes.

After tea, the evening paper was taken up; but there was no news, and nothing of interest, for that father in the journal of that evening. He sat for some time in an evidently painful reverie, and then rose and repaired to his bed-chamber. As he passed the bed-room in which his little boy slept, he thought he would look in upon him before retiring to rest. He crept to his low cot and bent over him. A big tear had stolen down the boy's cheek, and rested upon it; but he was sleeping calmly and sweetly. The father deeply regretted his harshness as he gazed upon his son; he felt also the "sense of duty;" yet in the night, talking the matter over with the lad's mother, he resolved and promised, instead of punishing, as he had threatened, to make amends to the boy's aggrieved spirit in the morning, for the manner in which he had repelled all explanation of his offence.

But that morning never came to the poor child in health. He awoke next morning with a raging fever on his brain, and wild with delirium. In forty-eight hours he was in his shroud. He knew neither his father nor his mother, when they were first called to his bed-side, nor at any mo-

ment afterward. Waiting, watching for one token of recognition, hour after hour, in speechless agony, did the unhappy father spend over the couch of his dying son. Once, indeed, he thought he saw a smile of recognition light up his dying eye, and he leaned eagerly forward, for he would have given worlds to have whispered one kind word in his ear, and have been answered; but that gleam of apparent intelligence passed quickly away, and was succeeded by the cold, unmeaning glare, and the wild tossing of the fevered limbs, which lasted until death came to his relief.

Two days afterwards the undertaker came with the little coffin, and his son, a playmate of the deceased boy, bringing the low stools on which it was to stand in the entry-hall.

"I was with Henry," said the lad, "when he got into the water. We were playing down at the Long Wharf,—Henry, and Charles Munford, and I; and the tide was out very low; and there was a beam run out from the wharf; and Charles got out on it to get a fish-line and hook that hung over where the water was deep; and the first thing we saw, he had slipped off, and was struggling in the water! Henry threw off his cap and jumped clear from the wharf into the water, and, after a great deal of hard work, got Charles out; and they waded up through the mud to where the wharf was not so wet and slippery; and then I helped them to climb up the side. Charles told Henry not to say anything about it, for, if he did, his father would never let him go near the water again. Henry was very sorry; and all the way going home, he kept saying—'What will father say when he sees me to-night? I wish we had not gone to the wharf!'"

"Dear, brave boy!" exclaimed the bereaved father; "and *this* was the explanation which I cruelly refused to hear!" and hot and bitter tears rolled down his cheeks.

Yes, the stern father now learned, and for the first time, that what he had treated with unwonted severity as a fault, was but the impulse of a generous nature, which, forgetful of self, had hazarded life for another. It was but the quick prompting of that manly spirit which he himself had always endeavoured to engraft upon his susceptible mind, and which, young as he was, had manifested itself on more than one occasion.

Let me close this story in the very words of the father, and let the lesson sink deep into the heart of every parent who shall peruse this sketch:—

"Every thing that I see, that ever belonged to him, reminds me of my lost boy. Yesterday, I found some rude pencil sketches which it was his delight to make for the amusement of his younger brother. To day, in rummaging an old closet, I came across

his boots, still covered with dock-mud, as when he last wore them. You may think it strange, but that which is usually so un-pleasantly an object, is now 'most precious to me.' And every morning and evening, I pass the ground where my son's voice rang the merriest among his playmates.

"All these things speak to me vividly of his active life; but I cannot—though I have often tried—I cannot recall any other expression of the dear boy's face than that mute mournful one with which he turned from me on the night I so harshly repulsed him. Then my heart bleeds afresh!"

Oh, how careful should we all be that, in our daily conduct towards those little beings sent us by a kind Providence, we are not laying up for ourselves the sources of many a future bitter tear! How cautious that, neither by inconsiderate nor cruel word or look, we unjustly grieve their generous feeling! And how guardedly ought we to weigh every action against its motive, lest, in a moment of excitement, we be led to mete out to the venial errors of the heart the punishment due only to wilful crime!

Should *children* read this story, let them, however, not suppose that it is any justification of the habit of perpetually excusing every fault. If a child be always ready to confess its real faults and to grieve for them, parents will gladly hear an excuse when there is one.—*The Church*.

### PARENTAL SOLICITUDE.

AN ungodly youth, who had long disregarded the pious advice of his parents, at length consented to accompany them to hear a popular minister, who was to preach at the chapel which they attended. The subject of the discourse was the Heavenly State, which was described in the most glowing and attractive imagery. On returning home, the young man, after admiring the preacher's talents, said, turning to his mother, "I was surprised to observe that while the smile of joy was visible in the countenances of all around, you and my father appeared distressed, and more than once in tears. I was the more astonished, because I thought that if any one could claim an interest in the subject, you were the persons. "Ah, my son," replied the anxious mother, "I *did* weep, not because I feared for myself, or for your dear father, but *I wept for you*. It was the fear that *you*, my beloved child, would be for ever banished from the blessedness of heaven that caused me to give vent to my grief." "I imagined," said the father, turning to his wife, "that those were your reflections; the same feelings and fears made me weep also." These pointed remarks pierced the hard heart of their careless son, led him to repentance and to the cross of Christ, and terminated in his saving conversion.—*Leach's Pastoral Letters*.

## Biblical.

### TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

#### NO. VIII.—EXORCIST.

THIS is an English form of the Greek word ἑξορκιστής, EXORKISTĒS, which occurs in the New Testament only in Acts xix. 13, "Then certain of the vagabond Jews, *exorcists*, took upon them to call over them who held evil spirits the name of the Lord Jesus." The verb from which it is derived, ἑξορκίζω, EXORKIZO, may be found in Matthew xxvi. 63, and is there rendered *adjure*. "The high priest answered and said unto him, I *adjure* thee by the living God." This again is taken from ὅρκος, HORKOS, an oath.

An exorcist then is one who adjures,—one who in the name of an invisible power enjoins him whom he addresses to speak the truth, or yield obedience to some command. Such were the persons to whom our Lord referred when he said, "If I by Beelzebub cast out devils, by whom do your sons cast them out?" Luke xi. 19. Such was the individual of whom John said, "Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us." Luke ix. 49. Such were these travelling Jews at Ephesus,

who said, "We adjure you by Jesus, whom Paul preacheth." This Dr. Ripley paraphrases, "We solemnly charge you, as by the sanction of an oath, in the name of Jesus, and by your dread of his wrath." He adds, "They had seen, and the people had seen, that the curing of diseases and the casting out of demons by Paul in the name of Jesus, were all realities, and vastly different from what themselves could do. They therefore altered their mode of proceeding in hopes to maintain their reputation, and, instead of the form of words which they had been accustomed to use, adopted one which mentioned the name of Jesus as the being who required the demons to depart from the possessed persons. They supposed, perhaps, that there was some charm in the very word *Jesus* which the demons could not resist; or, as the name of Jesus was associated with so much power, as used by Paul, they vainly supposed similar effects would follow their own use of it, particularly if, by some addition, they should show that they meant the very Jesus whom Paul preached."—*Baptist Magazine*.

## Essays and Extracts.

## A RASH EXPRESSION.

IN Dr. Cumming's Lectures on the Revelation, delivered in Exeter Hall; at page 153, we have the following expression: "The jailer at Philippi was baptized from a bason (basin), or a bucket, or similar vessel, in that prison."

This, I call a rash expression; and, I think, that many others, will also think it a rash expression. A serious, humble christian, who bows implicitly to the Bible, will be ready to say: "Dr. Cumming, where is your proof? Had you merely expressed an opinion, or stated what you thought probable, your language, though much disapproved by some, who are as well acquainted with the Scriptures as you are, might have been passed over, as not being particularly worthy of animadversion; but, as you have ventured on a very bold and unqualified assertion, you are in duty bound to prove what you have asserted. How then, do you know, that the jailer was baptized from a basin, or a bucket, or similar vessel? To what documents have you had access, which have given you this information? If you are in possession of any such, pray give them to the world, that all may judge; but if you have given only your own surmises, you are not justified in giving them in the form of an unqualified assertion. When you made this rash assertion, in Exeter Hall, hundreds of auditors were hanging on your lips; and they probably received as true, as perfectly, undoubtedly true, what you asserted. And it may be, that you have misled them; yes, and it may be, too, that while you stood before them, in the character of a minister of Christ, you did, by this unfounded assertion, greatly strengthen the prejudices of many against an ordinance of Jesus Christ, which is plainly taught in Scripture. It is a serious thing, in a minister of the gospel, to obscure the truth, and, by bold and rash assertions, to lead hundreds astray. There is reason to fear, that you have done this; for your opinion, that sprinkling is baptism, is not so fully proved, as it ought to have been, before you could be justified in making this bold assertion. It is possible, that Jesus Christ was immersed in Jordan; it is possible, that all the primitive christians were immersed; it is

possible, that the jailer and his household were immersed, and that neither basin, nor bucket, nor any similar vessel, was used on the occasion. But, before I touch on that point, let me again entreat you to prove the assertion, you have made. Who does not know, that he, who makes an assertion is, in a case like this, bound to prove it? What proof have you then to give, that the jailer was baptized from a basin, a bucket, or similar vessel? You will, I suppose, venture the assertion, unproved as it is, that the jailer was sprinkled; and then, of course, conclude, that the water was contained in a basin, or bucket, or similar vessel. But if you could prove, that the jailer, and all his house, were sprinkled; your assertion, that he was baptized from a basin, or bucket, or similar vessel, is a rash assertion, for how do you know, from what he was baptized? You say a basin, a bucket, or similar vessel; but admitting, that, as you think, the jailer was sprinkled; could not water have been brought, for the purpose, in a vessel, that was neither a basin, nor a bucket, nor any vessel similar to either of these? You are rather minute in stating the kind of vessel, from which, as you say—not the Bible says,—the jailer was baptized; but whence your information? Are you sure, that the water was not brought in a soup-plate, or a leathern bag? Can you say, it was not brought in a hollow gourd, or in a sponge, or in an oyster-shell, or in a cabbage leaf? You have committed yourself greatly, in thus defining the vessel, unless you have *proof* to exhibit, that you are in the right.

"But passing by your rashness, in asserting, that the jailer was baptized from a basin, or bucket, or similar vessel, it would not be enough for you to prove, if you could do so, that sprinkling is baptism; you must do more than that; you must also prove, that sprinkling was the only form of baptism, that existed in the apostles' days. That done, you may then come to the conclusion, that the jailer was not immersed, but sprinkled. But if immersion was, in any case practised, in the apostles' days, then, for any thing you know to the contrary, the jailer was immersed, and not baptized from a basin, or a bucket, or any similar vessel. And are you prepared, Dr. Cumming, to assert,

that baptism is not immersion, and that the verb βαπτίζω never means to immerse? I believe, you dare not make such an assertion. I appeal to your knowledge as a scholar, and to your conscience as a christian, and ask you whether you dare assert, that this Greek verb never means to immerse or put under water? You cannot be ignorant, you cannot deny, that sometimes, at least, it means to immerse. I need not tell you, that Josephus has expressed the sinking of a ship by the term baptized; he says, as you must well know, unwilling as you may be to own it, that the ships were baptized, that is, sunk, immersed. Every body knows, that if a ship is sunk, it is immersed; and this sinking or immersion of a ship Josephus terms its being baptized. Hence, it is clear, that to baptize, sometimes at least, means to immerse, to put under water; and that to be baptized, means to be immersed, or put under water. How will you then, Dr. Cumming, prove, that the jailer was not immersed? Let us put the question in this simple form: *Baptize* does sometimes mean to immerse, the jailer and his household were baptized, is it not possible then, that the jailer and his household were immersed? On what ground then, does your bold assertion rest? It has no ground to rest on; it is mere conjecture; and mere conjecture, as you well know, furnishes no ground for bold, unqualified assertion. You ought not to have made this rash assertion; you ought not thus to have imposed on the credulity of 1000 or 1500 auditors in Exeter Hall, by asserting, that "the jailer was baptized from a basin, or bucket, or similar vessel," for you have asserted what you cannot prove. If, when you made this rash, unfounded, unqualified assertion; one of your numerous auditors had stood up and said, 'Prove that Sir;' what would you have said? What would you have done? You would have been silenced and confounded before them all; for, as you well know, not an atom of proof would have been forthcoming. But you had nothing to fear; no one would be so rude as to interrupt you, by asking for proof at the moment. You were quite safe, for as I heard it said, when I was a boy: 'The pulpit is the coward's castle; he goes up to that place, and says what he pleases, and no one dares to contradict him.' Your auditors saw in you, a learned and faithful minister of the gospel, but how

lamentable, that a man so learned, so respectable, and so imposing in appearance, should avail himself of the confidence placed in him, to mislead so numerous an audience. I will tell you, Dr. Cumming, worthy of attention as you appeared in Exeter Hall, where you might appear more respectable, where you might make a much more imposing appearance, than you did, when you misled many hundreds by an unfounded assertion; that place is not a larger hall than Exeter Hall; it is not a cathedral; no, it is in a river, about to receive the solemn ordinance of baptism, in its primitive form. You would there, appear truly honourable; a disciple, following the commands of your Divine Master. O, that you may be seen there! Conscience will then approve of the deed much more than it can approve of the rash, unfounded assertion which you uttered in Exeter Hall."

But, is not Dr. Cumming's phraseology very uncommon? Did my readers ever before see the preposition *from*, coupled with the verb to *baptize*? I am inclined to think, that, the Doctor is entitled to the praise of originality. It is certain, that this phraseology is quite unknown to Scripture. We have, in our English version, the prepositions *in*, *into*, and *with*, connected with the verb baptize; and they are, I believe, so many renderings of the Greek prepositions *eis*, *eis*, and *ἐν*, *en*; but neither of these prepositions is ever rendered *from*. Let us now see how a few passages will read, by substituting *from* for *in* or *into*. "He was baptized by John, *from* Jordan." "Baptizing them *from* the name of the Father, and the Son, and the Holy Ghost." "*From* what then, were ye baptized? And they said: *From* John's baptism." "Know ye not, that so many of us, as were baptized *from* Jesus Christ, were baptized *from* his death?" "Buried with him *from* baptism." "For, *from* one Spirit, we are all baptized *from* one body."

But why, Dr. Cumming, did you change the preposition, and venture on a form of speech so unauthorized by Scripture? The truth seems to be this; you have changed the ordinance from baptism to rhanism, from immersion to sprinkling, and this change having been made, it seemed, perhaps, convenient to you, to abandon the old phraseology of Scripture, and adopt one more agreeable to the change which you have made in the ordinance. You know, that immers-

ed in a basin, or in a bucket, would not sound very well; and that sprinkled in a basin or bucket, would not sound much better; but that sprinkled *from* a basin or bucket is very passable, only that it is not Scriptural. It is also possible, that this novel phraseology told well upon your auditors; perhaps, just as well as you could wish; for every one of them must have perceived, that, by being baptized *from* a basin or a bucket, you meant sprinkled with water, taken from a basin or a bucket. Is it thus, Dr. Cumming, that you, who are called a minister of Christ, misrepresent the most solemn ordinance of the Christian dispensation? Is this what Jesus Christ will approve at the last day?

How far any of our Pædobaptist brethren may unhesitatingly adopt the assertion of Dr. Cumming, that the jailor was baptized *from* a basin or a bucket, is not for me to say; but it is well known, that Pædobaptist ministers, do sometimes, perhaps inadvertently, when not discoursing on the ordinance of baptism, drop expressions, which imply, that baptism is immersion, thus, for instance, one has been heard to say, "He is even *baptized* into it." Now baptized *into* it, seems to mean *immersed* into it. Had this minister been speaking of the Christian ordinance of baptism; he would, doubtless, have spoken with more caution, and not have thus committed himself to immersion. I shall now trouble my readers with the testimony of another Pædobaptist minister, in favor of immersion. Perhaps, he spoke and wrote inadvertently; but, be that as it may, every body that knows him, will, I am sure, admit, that he is in learning, and in every other respect, quite the equal of Dr. Cumming. Let the reader consider the import of the following passage. "The woman (Rev. xii. 1,) then, I believe, represents Christ's true church—the same holy company we saw before—the sealed ones—the God-baptized, in opposition to the man-baptized—those that washed their robes in the blood of Jesus, in contrast with those who had only *washed* them in the *baptismal laver*." This passage was written, as every one can learn, by perusing the context, with reference to the Christians of the first three centuries; and it seems to import, that the baptism practised in those days, i. e. in the primitive ages of the church, was immersion. They washed their robes, the author teaches, in

the baptismal laver. This phraseology cannot apply to sprinkling, for, in that, there is no washing of robes; it cannot apply to affusion or pouring, because, in that too, there is nothing, which can properly be called the washing of robes, though there may be a partial wetting of them. But the robes of the baptized are here said to be washed not *at*, nor *from*, the baptismal laver, but *in* it; hence, we must infer that the candidates went into the baptismal laver or baptistry, with their robes on; and, that they, and their robes were both immersed together. No other inference can, we think, be fairly drawn from the language here used. Thus it may appear, that there is, at least, one Pædobaptist author, who does not adopt Dr. Cumming's views of the mode of baptism in the primitive ages. My readers, if they are unacquainted with Dr. Cumming's lectures on the Revelation, will be a little surprised to hear, that the person who bears this testimony in favor of immersion, is no other than Dr. Cumming himself. Yes! he, who has asserted, in page 153, that the jailor was baptized *from* a basin, or bucket, or similar vessel, has, in page 218, taught us, that the primitive christians were immersed with their garments on, in the baptismal laver or baptistry. The reader may now believe Dr. Cumming of page 153, or Dr. Cumming of page 218, which he pleases.

What is there so terrible in immersion that those, who love the Saviour, cannot submit to it? If, fellow-Christians, that blessed Saviour, who bought us with his blood, was immersed in Jordan, as, we think, you will allow; why should not we be immersed in obedience to his command, and in imitation of his example? Think, think.

R. D.

#### JOTTINGS BY A PILGRIM.

THE Scriptures will only be found profitable in such measure, as they are prayerfully searched. Many a word, or sentence commonly used in Christian phraseology, if brought to the "candle of the Lord," omits a radiance which the mind is not otherwise apt to discover. The young Christian should especially take for a motto, "What saith the Lord?" because in youth the soil of the heart is fresh and peculiarly adapted for the reception of "the good seed." Youth has much to acquire. Graces,—

what are they? Affections,—how should these be regulated? Knowledge,—where and how to be obtained? Enjoyments,—how to be controlled? Duties to learn and the heart to be curbed and moulded. For all purposes the word of God is sufficient, and should be prayerfully considered and applied. Intense study does not suit all capacities, but there are broad fields in the gospel, for every one to wander in, without entering the thorny hedges of controversy or the maturer paths of theology. There are the inmates of the hot-house for the great, but the fields still supply lovely wild flowers that may be gathered by the simple passer-by. In this manner, has a weary pilgrim here, by God's grace, beguiled the way with many a "sweet thought," and has been led to say, "Thus while I journey on my Lord to meet, My thoughts and meditations are so sweet Of him, on whom I lean, my strength and stay, I can forget the sorrows of the way," and he would, under a blessed experience of the all-sufficiency of God's word, magnified to him in much tribulation, tender in his own poor and imperfect manner, a few "wild flowers," in the hope that their faint perfume may excite his "younger brethren" to stir up the gift that is in them—to enter the fields and cull for themselves—to taste and see that the Lord is gracious, to all who wait on him in spirit and in truth.

*Affliction or Bereavement.*—It is profitable to consider affliction at all times, a dispensation of Providence. We cannot, it is true, always trace the mysterious ways of God, because "we now see as through a glass darkly;" nor, for the same reason are we able to "comprehend the full thunder of his power." But although we cannot always arrive at conviction through the medium of our imperfect senses, still we have the declaration of the Lord's word, and, as our rule of faith, it ought to confirm us in our belief. The following are a few passages to the point:—

"I know, oh Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." "Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger." "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father."

All bereavements are ordained of God, and most justly occur in satisfaction

of that primitive curse—"Thou shalt surely die."

God's word also affords the comforting assurance that Jehovah's purposes in afflicting his people, are merciful. "He doth not willingly afflict the children of men," on the contrary, we have it as a certainty, that, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth," and that "it is of the Lord's mercies that we are not consumed, because his compassions fail not." Let the believer then take comfort—the present affliction may not be pleasant, wave after wave of the sea of tribulation may pass over us, and our heads be wrapt in the weeds of anguish and dismay, but fear not, high above the crash of the tempest is heard the still small voice of a Saviour's love. "It is I, be not afraid." "Behold I am with you always."

*Comfort.*—True comfort is only found in Christ our Saviour, and is to be derived from his word. All other comforts are spurious and will ever prove broken reeds to pierce the hand of those who lean upon them for support. It is only in the hour of trial that we feel the sufficiency of Christ to console us, therefore experience points to Him as the only help who has promised to send us "the Comforter" even His Holy Spirit, to be to us a substitute for Christ on earth. The following passages from the word of truth are gracious invitations for all to obtain comfort from the right source:—

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." "I have seen his ways and will heal him, I will lead him also and restore comforts unto him and to his mourners." "Fear not for thou shalt not be ashamed, for the Lord hath called thee as a woman forsaken, and grieved in spirit." "For a small moment have I forsaken thee, but with great mercies will I gather thee." "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

*Prayer.*—We are assured that prayer is always heard, either to our profit or condemnation! It is therefore a very serious exercise to engage in, and we should not enter into communion with God in a rash, unthinking or irreverent

manner. We are not left without instruction on this most important duty. Christ himself taught his disciples to pray, and enjoined that they should pray without ceasing. We must pray *fervently, sincerely, constantly*, with faith, not without repentance, and in an entire dependence on the Holy Spirit of God "to teach us how to pray." "And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But when ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your request be made known unto God."

"Go, when the morning shineth,  
Go, when the noon is bright,  
Go, when the eve declineth,  
Go, in the hush of night:  
Go, with pure mind and feeling,  
Fling earthly thoughts away,  
And in thy chamber kneeling,  
Do thou in secret pray.

"Remember all who love thee,  
All who are loved by thee;  
Pray too for those who hate thee,  
If any such there be:  
Then for thyself in meekness,  
A blessing humbly claim,  
And link with each petition,  
Thy great Creator's name.

"Or if 'tis ere denied thee,  
In solitude to pray,  
Should holy thoughts come o'er thee,  
When friends are round thy way,  
Even then the silent breathing  
Of thy spirit raised above,  
Will reach his throne of glory,  
Who is mercy, truth and love."

**Grounds for assurance.**—Christ himself is the believers' ground for assurance in time and through eternity. His word will never pass away, though heaven and earth pass away. Christ has promised that whatsoever we ask in His name, that will He do for us. For His sake only will God hear us, for His sake only will Jehovah bless us. In Christ we are everything, without Him we can do nothing. He who hath given himself a sacrifice for us, is gone up on high and hath asked for us "good gifts," securing them to us by His everlasting promises. Christ is indeed the most suitable object for us to look to,

trust in, and expect all our joys and consolations from, as by Him alone life and salvation are secured.

"If ye abide in me and my words abide in you, ye shall ask, what ye will and it shall be done unto you."  
"And I (Jesus) say unto you, Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." \* \*

## THE CONGREGATION.

EACH Church should make its Congregation the first object of its labours. Their presence at your worship warrants the belief that there is some disposition to the truth. And by meeting with you, an opportunity is afforded for intercourse on spiritual things. In the arrangements made for their accommodation at your worship; in the kindness with which their presence is greeted; in the obliging explanations of the services, afforded to the ignorant, let this courtesy be manifested. All this may be done without the slightest approach to that servile flattery which is as disgusting as it is vile. It may be questioned whether our churches, or their officers, are sufficiently alive to the beneficial influence which the display of this courtesy will exert, or there would not be that total indifference to the convenience of their congregations which some of them exhibit, and that handing over of all these matters to some hired door-keeper, which others display; as if the church had become too frigid in its sanctity to bend to the kindnesses of life, and its servants, the deacons, too proud of their titles to do their work. Nothing begets so favourable an impression on an individual's mind, towards any system, as the courtesy of those who are professedly under its influence. Alas! that it should have so often graced what is delusive, so often been wanting in the exhibition of what is true. Every church actuated by the gentleness of its Master, and by truest policy, will aim to make the most favourable impression upon those unconverted, who may be thrown into contact with it. In them are its hopes of increase and prosperity; and they should be treated with all possible kindness, that their attendance may, from being occasional, become constant, and that the favourable opinion of Christianity, which courtesy first created, may ripen into that love for the gospel which shall be exhibited by complete obedience to its requirements.

Upon every one of his disciples Christ makes it a duty actively and personally to labor for the success of his gospel; a duty which no amount of pecuniary contributions can buy off, which none can do by proxy, which if not zealously and perseveringly performed, leaves us perjured in the vow we have taken of consecration to Christ's ser-



vice. Christ wants no idle servants. He says, "Son, go *work* to-day in my vineyard;" and if at the eleventh hour the voice be heard, it is still, "Go *work* in my vineyard." And what is true of each individual Christian is true of all Christian bodies. One purpose of their combination is, that they may more efficiently labor in the vineyard of the Lord. It is not enough that our congregation should listen to the teaching of our minister, and witness our worship; there is a duty for the church to perform in connection therewith. Let it seek to deepen all right impressions till they shall become indelible. Let it feel that its congregation is, as it were, the gift of God to it, in seeking to bless which, its own faith and love shall increase. For its conversion, the church should be prodigal of efforts and treasures, compassing sea and land to make a Christian; for if this be done, neither labor nor expense shall be too great. While the churches in the country are mourning their small degree of success, it might be as well for them to ask if *they* have discharged their duty to the congregation. Have they met to pray that the efforts made for their conversion may be blessed? not to present that unfelt supplication, which asks for Jew and Gentile, and so makes short work of the world; but that earnest prayer which is based upon special interest in the welfare of those *we* know, and whom *we* have aimed to bless. The congregation is composed of many who are the children of members, relatives, friends, neighbours, and acquaintances of the church. What systematic efforts does the church adopt to overcome prejudice, to bring into its communion the timid, to encourage the doubting, to awaken the slumbering? In many instances emphatically *none*. The congregation may come to a place of worship, find accommodation if it can, listen to the exhortation of the preacher, and then retire, unnoticed and uncared for. This is not the conduct of men who are anxious to propagate their sentiments,—cannot be the course of a church desirous of winning souls to Christ! Say rather it is the conduct of a body too plethoric for activity, or drugged to stupid inertness by some narcotic. The first field of missionary effort which you should cultivate is this. India and China are nothing to you in comparison with those who meet with you in your worship, and yet are unconverted; and it is only a morbid sentimentalism which excites you to pity distress you do not know, and pray for the welfare of men whose condition you imperfectly understand, *while* you are unmoved by the state of those whom you do know, and have little compassion for the distress you actually behold. Here are bondsmen, set them free;—here diseased, apply the remedy;—here God's enemies, as ambassadors pray

them to be reconciled;—here, in your congregation, the lost, the dying, seek to save them, and labour to impart to them the knowledge of life that is eternal.

The congregation is at least as likely to be influenced by your example as by the eloquent discourses of your preacher. And men will ever admire that consistent deference to principle, and that gentleness of spirit, which Christians should exhibit, while their opposites are sure to find the world keen judges, and serve to repel all advances to union with the body that exhibits them. Every Christian is God's workmanship, God's building; let him see that he is an honor to the great architect. Every church is God's temple; let the glory of his presence be seen. While on the one hand it must be admitted that nothing can be so attractive as a church dwelling in closest brotherhood, adorning its profession, working laboriously and successfully in its high calling—on the other, nothing is so likely to keep good men aloof from its communion, as the discord, false principles, and inertness, which are sometimes exhibited. We all turn naturally from theory to practice; by long experience men have become suspicious of that which in doctrine is more than usually fair and promising. "Let us see how it works" is their cry: and when a preacher can turn to the church and say, Ye are my witnesses—my living epistles—he does more to convince, than by all the art of oratory that he can use. The life of a consistent Christian is the best and most weighty sermon. But when, after pointing out the obligations of the gospel and expatiating on the glorious effects it produces on the character—making Christians the lights of the world—the stay of all that is right and good—the minister turns to the church for proof—and lo! this light of the world is become a flickering smouldering lamp-wick—this mighty buttress, a bruised reed—his discourse, so far as conviction is concerned, is worse than useless. Let us learn to blend the most firm adhesion to principle with the utmost gentleness of spirit—recognizing in all things the authority of Christ, in all things animated by his Spirit, and we shall do much to bless those who place themselves in connexion with us, for they will see in us the living power of that gospel they hear preached. But the two must be united. Firmness without gentleness, may command respect, but it will never win love; gentleness without firmness may kindle esteem, but can never keep the flame alive. A church should be in principle immovable as the throne of God; in conduct and temper benevolent and gentle as he who gloriously sitteth thereon. From its congregation will then be heard the cry, "We will go with you for we have heard that God is with you."

Let the church jealously guard those

rights and privileges which God has committed to its care, nor presume to bestow what it has no authority to give. "Congregations are the creatures of circumstances; Churches the institutions of God"—the latter has its privileges prescribed: to the former in our statute book, no function is assigned. "It requires little penetration to perceive the danger which religion must sustain, by transferring the management of its concerns from persons decidedly religious to those whose pretensions to interfere are founded solely on pecuniary considerations. The presumptuous intermeddling of worldly, unsanctified spirits with ecclesiastical concerns, has been the source of almost every error in doctrine, and enormity in practice, that has deformed the profession of Christianity, from the time of Constantine to the present day." And wherever the distinction between the church and congregation is confounded, we shall have "the decay of piety, the destruction of discipline a most melancholy departure in a word, both in principle and practice, from genuine Christianity. On the other hand let the church remember that for the safety of the congregation it is to be deeply concerned. This is the allotment of the great field, the world, which God has given it to till, and for the right cultivation of which he will call it to account. It may be barren and sterile, yet still in faith the church must labour on, scattering even amidst rocks and thorns the seed of the kingdom, and leaving the harvest in the hands of God. For its encouragement, let the church remember, if with a single eye to God's glory it labour in its high vocation, a power that is divine shall accompany its exertions—"the wilderness shall become a fruitful field, and the desert shall rejoice and blossom as the rose."

Although the church never dies, we, its present members, were once standing without its pale, and were attracted by the kindness with which it welcomed us to its worship, thankful for the counsel which it gave, and convinced by its consistent deportment. Under God we owe our all to the ministration which it provided, and the efforts which it used. And it is but a fair return that we should seek to do for others what others have done for us. Our fathers are gone but they have bequeathed to us their struggles, and left us their weapons. We ourselves are the trophies of their victories. Let us emulate their zeal, and be fired with their courage, that in our turn we may gaze on those who shall be our crown of rejoicing at the appearing of our Lord Jesus Christ.

The measure of our reward shall be proportionate to our exertions. This is the time of contest, the future the day of repose. Now we must gird on the harness

for strife, raise the war-cry of battle, and rush to that conflict to which the great Captain of our salvation summons us. Soon the pean of triumph shall be substituted for the shout of battle, and the white robe of the conqueror be exchanged for the dusty harness of the field. Yes, there shall come a time when, in the glory of his kingdom, Jesus shall reign, and every worshipper shall be a worshipper in spirit and in truth;—when the distinction of Church from Congregation shall have passed away, and at his footstool every knee shall bow. Even so—Come Lord Jesus—come quickly. Amen. WHEELER.

### I WISH I HAD PRAYED MORE.

ONE of the sentences uttered by Mr. Sutcliff when drawing near his end, was, "I WISH I HAD PRAYED MORE." This was one of those weighty sayings which are not unfrequently uttered in view of the solemn realities of eternity. The wish has often recurred to me since his departure, as equally applicable to myself, and with it the resolution of that holy man, President Edwards, "so to live as he would wish he had when he came to die." In reviewing my own life, *I wished I had prayed more than I have for the success of the gospel.* I have seen enough to furnish me with matter of thankfulness, but, had I prayed more, I might have seen more. I wish I had prayed more than I have *for the salvation of those about me*, and who are given me in charge. When the father of the lunatic doubted whether Jesus could do any thing for him, he was told in answer, that, if he could believe, all things were possible. On hearing this he burst into tears, saying, "Lord, I believe; help thou my unbelief!" He seems to have understood our Lord as suggesting that, if the child was not healed, it would not be owing to any want of power in him, but to his own unbelief. The same thought has occurred to me as applicable to the neglect of the prayer of faith. Have I not by this guilty negligence been accessory to the destruction of some that are dear to me? And were I equally concerned for the souls of my connexions as he was for the life of his child, should I not weep with him? I wish I had prayed more than I have *for my own soul*: I might then have enjoyed much more communion with God. The gospel affords the same ground for spiritual enjoyment as it did to the first Christians. I wish I had prayed more than I have *in all my undertakings*: I might then have had my steps more directed by God, and attended with fewer deviations from his will. There is no intercourse with God without prayer. It is thus that we walk with God, and have our conversation in heaven. A. FULLER.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Cawnpore.*—On the first Sabbath in November *two* believers were baptized at this place, by the Rev. J. Leechman, after a sermon on the subject by the Rev. J. Russell; in the evening of the same day Mr. Leechman preached and Mr. Russell administered the Lord's Supper, when the newly baptized were admitted to the fellowship of the Church.

*Agra.*—During the forenoon of Sabbath day the 8th December, *three* young men were immersed on a profession of faith in Christ, by the Rev. R. Williams after a sermon on the occasion by the Rev. J. Leechman.

*Chogá.*—Near Cuttack in Orissa, in October last our brethren had the satisfaction of receiving *four* converts by baptism into the fellowship of the Church; on a subsequent occasion *six* more followed this example. In November the baptismal waters were again moved, and *eight* more declared their faith in, and love to Christ in the same ordinance; and on the 3rd December *three* others, all native females, were in like manner buried with Christ in baptism. May all who have thus put on Christ walk worthy of Him.

#### BENGAL BAPTIST ASSOCIATION.

THE ninth Annual Meeting of the Bengal Baptist Association was held at Serampore from Dec. 2nd, to the 5th. The attendance of missionary brethren and delegates from the churches was good. Besides the pastors and messengers, our venerable brother C. C. Aratoon was present; and at the later meetings, the Rev. C. C. Moore of Akyab.

The first service was held at the Mission Chapel on the evening of Monday the 2nd Dec. After prayer by brother Page, brother Wenger read a Circular letter upon "Regeneration" prepared by himself, and well adapted to promote and establish scriptural views of this most important subject. The service was concluded with prayer by brother J. Robinson.

The business meetings commenced on the morning of the 3rd. Brother J. Robinson was elected Moderator for the ensuing year. A letter from brethren Russell and Leechman, expressive of their interest in the Association and, their re-

gret on account of unavoidable absence from its meetings, was read by brother Denham. The letters from the churches were then read, and the intelligence conveyed by some of them was of great interest. The statistics of the churches may be briefly given thus:—Baptisms, 107; Received by letter, 22; Restorations, 43; Deaths, 27; Dismissions, 31; Exclusions and Withdrawals, 86. Of the *twenty* churches from which letters were obtained, *ten* have received an aggregate Increase of 57, and *nine* have sustained a Decrease of 34, while the numbers of *one* remain unaltered; leaving a clear Increase to the twenty of 23 only.\* The total number in communion in these churches is 1198. Three churches, however, sent no accounts; and one of these (Jessore) has, it is believed, received large additions. Supposing these three churches now to possess the number of members reported a year ago, 278, the total number in communion in all the churches of the Association is 1476. It was felt that in the many exclusions and the very small clear increase there was great cause for humiliation before God. Brother Pearce read a very interesting paper, which he had drawn up at the request of the Association, on the state of Female Education in our Native Christian communities; after which the meeting closed with prayer.

In the evening of the same day a meeting for conference was held in the Committee Room of the Serampore College. The Finance and Book Committees gave in their reports. Thanks were voted to the Editors of the *Oriental Baptist* and the *Upadeshak* for their labors. The attention of the members of the Association was called to the Bengali Catechism prepared at their request: it is now procurable at a very low price from brother Lewis. The work on Physiology and Materia Medica, promised last year by brother Bachelor, was reported to be in a forward state; it will probably be ready for press by the end of March: thanks were voted to him for his kindness in preparing it. The Bengali work on the Composition of Sermons with an appendix of skeletons, prepared by brother Wenger, is about to be pub-

\* The discrepancy which appears on comparison of this result with the items given above, is accounted for by the fact that 5 persons baptized did not join either of the churches connected with the Association.

lished by the Calcutta Tract Society. Brother Page stated that he found it impossible to prepare a paper on the origin of the religious movement in Barisál (as requested last year) through the extreme difficulty of obtaining accurate information on the subject. Brother Carey promised a translation of "the Peep of Day" in very simple Bengáli. Propositions to print the Circular letter and brother Pearce's Report on Female Education were carried, and thanks were rendered for the latter document. A conversation ensued as to the plan which should be adopted in relation to members removed to stations far remote from Baptist churches: it was recommended that their names should be retained on the books of the churches to which they belonged as long as any satisfactory information respecting them could be obtained: it was further resolved that an additional column should be introduced into the Statistical Table, to show the number of *non-resident* members connected with each church. The want of communications from some churches in the Association was alluded to with regret. Conversations upon the possibility of resigning the care of the native churches to native pastors; and as to whether a missionary whose labors in any spot were unproductive ought not to remove to another locality, followed. Brother Sale was appointed to write the next Circular letter. The meeting closed with the benediction.

The Bengáli service was held at Ján-nagar the next morning. Brother Page read and prayed; and brother Wenger preached from Matt. xviii. 19, 20. Brother Carey concluded with prayer.

In the afternoon the conference was resumed. Brethren Page and Sale having invited the members of the Association to hold their next meeting in the Barisál district; it was after due discussion, unanimously agreed to accept the invitation. Dhandoba was fixed upon as the most suitable spot for the meetings. The time was appointed to be coincident with the full moon, about the first week in January, 1852. Brethren Robinson of Dacca and Pearce of Calcutta to preach the Annual Sermons in Bengáli; and it was resolved that as far as possible all the proceedings should be conducted in the Bengáli language, with a view to the greater interest of the native brethren. Brethren Denham and Lewis were re-appointed Secretaries, after which the meeting closed. In the evening brother Leslie preached the Annual

English Sermon at the Mission Chapel from 1 Peter ii, 21.

The concluding meeting was held at the chapel at Ján-nagar in the Bengáli language. A goodly number of European and native brethren were present. Brother Smylie opened the service with prayer. The reading of the Circular letter in Bengáli was, with the consent of the native brethren dispensed with, and it was agreed to print it in a separate form for their benefit. The Letters and Statistics of the churches were read and suitable remarks upon the results of the year's labor were made by the Moderator and by brother Aratoon. An interesting conversation with the native members of the Association followed having special reference to the desirableness of greater boldness and efficiency on the part of the native preachers. The resolution to hold the next meeting of the Association in the Barisál district, also gave rise to many interesting remarks upon the benefit likely to result from more frequent intercourse between our native brethren in the various stations of the Mission. The proceedings of the Association were concluded with prayer by brother Pearce.

We hope that these meetings will conduce to the profit of all who were present. Many things of great interest and importance to the friends of Christ were brought before the brethren, and a spirit of peace and love prevailed throughout the proceedings. It is much to be regretted that, owing to the silence of a few of the churches connected with the Association, a perfect statistical table cannot be constructed. The amount of success for the year 1850 is, in comparison with that which has crowned the labors of some former years, small; yet let us not forget to be grateful on account of it. And may the Lord so bless the churches in the coming year that their members may be rooted and built up in Christ and established in the faith as they have been taught; and that large, very large accessions of genuine converts may be made, both from those nominally Christians, and from the ranks of the pagans and Muhammadans of the land.

## THE DEPUTATION AT AGRA.

### *For the Oriental Baptist.*

As, doubtless, the movements of the Home Deputation must be interesting to our Baptist brethren all over India,

I am induced to give a brief account of the arrival and first proceedings of our friends, Messrs. Russell and Leechman, at this station.

They arrived here on Saturday, the 7th instant, from Delhi, and on the morning of the next day, the Rev. J. Leechman preached at the Cantonment chapel, and his colleague at the chapel in the Civil Lines.

I had the pleasure of being present at the former place of worship on Sabbath morning, on which occasion three young men were baptized, on a profession of their faith in the Lord Jesus Christ. One of these was a step-son of the Pastor, and another, a lad of some 15 or 16 years of age, a son of one the members of the church.

Mr. Leechman, had, it seems, received intimation of what was to take place, and had been requested to deliver a baptismal sermon. He accordingly had chosen for his text Matt. iii. 13—17, the narrative of our Lord's Baptism by John. He argued the importance of the rite, from the fact of the Lord Jesus coming all the way from Galilee to Jordan unto John, to be baptized of him—a distance, I think he said, of some 60 miles. He remarked on the humility of John, who, although declared by the Lord himself to be "more than a prophet," (Matt. xi. 9,) and of whom He said that "among them that are born of women, there hath not risen a greater than John the Baptist," (Matt. xi. 11,) remonstrated with the Lord Jesus, saying, "I have need to be baptized of thee, and comest thou to me?" He directed attention to the answer of Jesus, "Suffer it to be so now; for thus it becometh us, to fulfil all righteousness." He laid a particular stress on the word *us*, explaining the word as comprehending the Lord and His people: thus signifying that as it became Him, it becometh also His followers, to submit to the rite of Baptism, in fulfilment of all righteousness. The preacher then spoke of the remarkable attestation of the other two Persons of the Godhead to the importance of the rite—the Spirit of God descending in visible form, and lighting upon the sacred head of the candidate—the eternal Father proclaiming from his throne in heaven that this was His beloved Son, in whom He was well pleased: so that thus there were here present, to honor this ordinance, the three Divine Persons of the Triune God, ratifying and sanc-

tioning by their presence and approbation, what the Redeemer, (though sinless,) had done as an example to those, who would, like him, desire, in spite of remonstrance or opposition, to "fulfil all righteousness." Mr. Leechman adverted briefly to the fact stated, of the Lord Jesus coming up straightway *out of* the water. Hence it was evident that he had gone *into* the water. He alluded, in a few words, to the interpretation by Christians of other denominations, of the word *βαπτίζω*, and of the preposition *ἐν*, with regard to the mode of baptism as administered in the primitive ages. If *ἐν*, in one place, was allowed by our pædobaptist brethren to signify *in*, then why not so translate it in all places? (Matt. iii. 6, 11.) Why should it be rendered *in*, in the one verse, and *with*, in the other? If it be given as *with*, in both places, (which would be but consistent,) would the phrase "baptized of him *with* Jordan" make sense? Also, with reference to the three different modes of baptism practised by Christians of the present day—namely, pouring, sprinkling, and dipping—he directed his hearers to the passage in Leviticus xiv. 15, 16, in which all three words were employed: "And the priest shall take some of the log of oil, and *pour* it into the palm of his own left hand: And the priest shall *dip* his right finger in the oil that is in his left hand, and shall *sprinkle* of the oil with his finger seven times before the Lord." Here (he said), there are three distinct terms used, whence it is evident, that the actions expressed are also quite distinct—nor could one be substituted for the other, without causing the sense of the passage to suffer from the transposition. In the Septuagint, the Greek version of the Old Testament, the word used for "shall dip" in this passage is *βαψεί*. He also challenged any Greek scholar, on his reputation as a Grecian, to give another translation to the Greek word, so much contested, than that given by the Baptists. In this manner the preacher proceeded for a short time, and then, in application of his text, affectionately warned his hearers not to believe for a moment that there was any saving virtue in the rite itself. He explained that Baptism was but a public profession of faith in the Lord Jesus Christ, certainly ordained by Himself and obligatory on all his followers—but an emblem only of one's sins having been washed away in the blood of the

Lamb, without which washing there could be no salvation, &c. Baptism was then administered to the candidates by the Pastor, the Rev. R. Williams, who previously addressed them on the nature of the profession they were now about to make, and the vows they were taking upon them. The whole service was of a solemn character, and some of the audience were visibly affected by it.

In the evening, Mr. Leechman preached in the Civil Lines chapel, while Mr. Russell took his place in the Cantonments. This gentleman took his text from the Prophecies of Isaiah, xi. 1.—“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” He pointed out and explained the instances where a “rod” is spoken of by the Old Testament writers. The rod of Aaron, the rod of Jonathan, &c., and the rod mentioned elsewhere by the Prophet Isaiah. He spoke of the family of Joseph, the carpenter, and his reduced circumstances, though descended from the royal house of David—and of the Branch, which grew from it. The discourse was sound and practical, and was heard with much pleasure, and, I hope, with much edification. Mr. Russell then administered the Lord’s supper to the church.

The next day (9th) the Deputation remained at Agra; and, in the evening met the Committee of the Agra Auxiliary Baptist Missionary Society.

On the 10th, they departed, in company with the Rev. R. Williams, for Muttra (34 miles from Agra), whence they proposed to return on the 12th.

On the 13th, they intend proceeding to Chitaura (14 miles from Agra) to visit the native church there, under the pastoral care of the Rev. James Smith. On the 16th, I believe, they return to Agra.

On Tuesday evening next, the 17th instant will (D. V.) be held the Annual Meeting of the Agra Auxiliary Baptist Missionary Society, in the Metcalf Testimonial.

On the 18th, I understand, the members of the Deputation leave Agra.

May their visit be the means of strengthening the faith and increasing the zeal of the churches here; and may the blessing of God attend their progress through the other parts of this land of heathenism and lukewarm Christianity! May he bless them and us with all spiritual blessings of God in Christ Jesus! Amen. J. N. A.

Agra, 9th Dec., 1850.

## ORISSA.

(Extract of a letter from Rev. C. Lacey.)

*Paga market 10 miles east of Cuttack. Dec. 9th 1850.*—Our Conference is now over. All the brethren and most of the sisters mustered, and our gathering was a very harmonious and pleasant opportunity. Christian love has been strengthened, and in our work we have been encouraged. I believe we all have departed to our respective spheres of labour, the better, in our own minds, for our having gathered together.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit.” No particular event, or special degree of excitement, occurred, to induce enquiry after eternal things among our people at Cuttack or Chogá about September and October last, but we mourned and prayed over lifelessness both privately and in our social converse: the probability of the year passing away with our witnessing almost no additions to our little hills of Zion, though we are pressed upon on every side by so many thousands of perishing immortals, many of whom are affected in a greater or less degree by our ministry made our hearts heavy. But the Spirit which bloweth where it listeth spoke by a small but powerful voice to a number of our hearers, gathered from heathenism and in regular attendance on the stated means of grace. In visiting our people about this time we were delighted to find that while we were doubting and discouraged many were desiring to inquire what they should do to be saved;—a good number have been gathered into the fold of Christ. Not by human power or wisdom, but by the Spirit of the Lord have these new converts been excited to seek after their eternal peace. Many had remained for years without evincing any contrition for sin, or any desire after being delivered from its consequences; and others were persons whom no man would have chosen in preference, to instruct or benefit,—the last persons of whom any would have entertained hope. But God seeth not as man seeth, and He seeth the best; and we are happy to recognise and to receive as the subjects of God’s changing grace the formerly hardened, and abandoned sinners.

Our first baptism, unreported to you, occurred at Chogá Athgur in October,

when brother Buckley went over, and baptized four natives, nominal Christians, and in the afternoon he received them into the church on the mount and administered to them the supper of the Lord.

A number of candidates remained; and subsequently others came forward, and increased that number to nine or ten. The examination of these, some of them young in years, afforded much gratification. It was pleasant to mark the "way of the Spirit," the work of divine grace in humbling, convincing, and convicting the sinner; and in displaying the work of the Saviour of the lost before the broken-hearted penitent; and in leading him, by some encouraging word or promise, by some affecting parable or by some text or sermon, to repose his confidence for pardon and salvation in the all efficacious atonement of Jesus Christ. Here, in one of the dark places of the earth, shut out from the world by the mountains and jungles of Athgur; here to witness the flow of penitence, and perceive the reviving hope of mercy in the crucified Saviour glistening through the tearful eye, and sounding through the ready and warm expression of the lips; knowledge and feelings so strange to the place, though under all circumstances of course most delightful, possessed surpassing interest. We were forced gratefully to exclaim as the candidates retired one by one from our presence,—What hath God wrought! One Lord's day six of these converts, mostly children of the soil, inhabitants of Athgur, were baptized and added to the church. The day was one of the best, the attendance was full, and the attention good. Brother Bailey immersed the young people in the new tank after some suitable advice; brother Miller, delivered a sermon appropriate to the occasion in the morning; and in the afternoon a very happy opportunity was enjoyed at the Lord's table.

About the same period a good number, chiefly young people, manifested much anxiety about their souls' salvation in our villages at Cuttack, these were instructed, encouraged and directed to the Saviour and on the second of November, eight believers followed their Lord in the ordinance of baptism. The day was very unpropitious, but the chapel was full and much holy feeling pervaded the assembly. Brother Bailey preached in the morning, and the pastor of the church added the new believers to the flock by baptizing them. Some

of these candidates evinced how much Christian knowledge may be gained without the ability to read, by good attention to the ordinary ministry of the gospel. The afternoon opportunity was one of special interest, presenting in Christian fellowship around the table of the Lord, persons of several nations, languages, colours, habits and degrees of moral and intellectual improvement, and civilization, but all animated and united, by the faith and love of Jesus Christ.

You will not be surprised that the service was continued, not indeed till midnight, but for some time after darkness had come over this part of the earth. It was not pleasant to leave the place.

Our last baptism occurred on Lord's-day December 3rd, when three native females put on Christ. Brother Buckley led the candidates through the water to the fold, and in the afternoon received them into the communion of the church by a suitable address before the Lord's table. On both occasions much holy unction from the divine presence was enjoyed. It would be pleasant, to tell you, about our Conference services and Conference enjoyments, but I must not now. We have had a time of pleasure: and some important conclusions have been adopted. Two native Preachers have been received, both men of promise and talents; but alas! we have had to record the death of two others; men of piety, talents, and much usefulness.

We are now on a tour to the eastward to sow the good seed of the kingdom; O may we return bringing our sheaves with us.

## Foreign Record.

### DEATH OF NEANDER.

NEANDER is no more! He who for forty-eight years has defeated the attacks upon the church from the side of Rationalism and Philosophy—who through all the controversies among theologians in Germany, has remained true to the faith of his adoption, the pure and holy religion of Jesus Christ—Neander, the philosopher, the scholar—better, the great and good man—has been taken from the world.

Johann Augustus Wilhelm Neander was the son of very poor Jewish parents at Göttingen, where he was born on the 16th of January, 1789. He received his education at the Gymnasium in Hamburg, whence at the age of about 17, in 1806, having been converted to Christianity, and baptized, he went to Halle, and devoted himself to the

study of theology under Schleiermacher, then professor there, and in the prime of life. In 1811, about the time Schleiermacher left Halle, the young student went to Heidelberg, as a tutor in theology in the university there. He did not remain long, for, the new university at Berlin being just organized, he was invited, upon the recommendation of his old professor, Schleiermacher probably, to fill one of the chairs of theology as an extraordinary professor. This was in 1813. He came, and was soon after made ordinary professor, with a salary, which post he filled until one week before his death; with what ability, needs not be said. His lectures were mostly confined to Ecclesiastical History in its various branches, and expositions of difficult passages of the New Testament. Though by birth a Jew, and though a student in that school which makes Christ a mere man, the strength of Neander's faith in the divinity of the Saviour seems to have been remarkable. When he came over to Christianity he brought with him no remains of the peculiar faith in which he had been reared. Jesus of Nazareth was the Christ to him. In his view, no temporal monarch to restore the children of Israel was to appear hereafter. The Messiah had come, and that Messiah was the Son of God, slain on Calvary, whose blood still rests upon the Jew and his children. It was a somewhat singular spectacle to see Schleiermacher the master, a Christian by birth, inculcating in one lecture-room, with all the force of his great genius, those doctrines which lead to the denial of the evangelical attributes of the Saviour, and Neander, the Jew, his pupil, preaching and teaching Christ and him crucified, only. He was never married, but lived with his maiden sister. Often were they seen walking arm in arm upon the streets and in the parks of the city. Neander's habit of abstraction and short-sightedness rendered it necessary for him to have some one to guide the way whenever he left his study to take a walk, or to go to his lecture-room. Generally, a student walked with him to the university, and just before it was time for his lecture to close, his sister could be seen walking up and down on the opposite side of the street, waiting to accompany him home. He formerly had two sisters, but a few years ago the favorite one died. It was a trying affliction, and for a short interval he was quite overcome, but suddenly he dried his tears, calmly declared his firm faith and reliance in the wise purpose of God in taking her to himself, and resumed his lectures immediately as if nothing had happened to disturb his serenity.

Neander's charity was unbounded. Poor students were not only presented with tickets to his lectures but were also often provided by him with money and clothing. Not a farthing of the money received for

his lectures ever went to supply his own wants: it was all given away for benevolent purposes. The income from his writings was bestowed upon the Missionary, Bible and other Societies, and upon hospitals. Thoughts of himself never seemed to have obtruded upon his mind. He would sometimes give away to a poor student all the money he had about him at the moment the request was made of him, even his new coat, retaining the old one for himself. You have known this great man in your country more on account of his learning, from his books, than in any other way; but here, where he has lived, one finds that his private character, his piety, his charity, have distinguished him above all others. It would be difficult to decide whether the influence of his example has not been as great as that of his writings upon the thousands of young men who have been his pupils. Protestants, Romanists, nearly all the leading preachers throughout Germany have attended his lectures, and all have been more or less guided by him. While philosophy has for years been attempting to usurp the place of religion, Neander has been the chief instrument in combating it, and in keeping the true faith constantly before the students. Strauss's celebrated "Life of Jesus," created almost a revolution in the theological world. At the time of its appearance the Minister of Ecclesiastical Affairs consulted Neander's opinion as to the propriety of prohibiting its sale in Prussia: Neander, who at that time was reading lectures upon the Life of Christ, replied that as his opinions were in direct opposition to those of Strauss he would write a book in which he would endeavour to confute the dangerous positions taken by that author. He could not advise to the prohibition of the work—it had already taken its place in the scientific world—and could only be put down by argument. "Our Saviour," said he, "needs not the assistance of man to maintain his church upon earth." Neander's principal lectures were upon Church History, Dogmatics, the Fathers, and the books of the New Testament. His lecture-room was always well filled, and one could see from his earnest manner, that his whole soul was engaged in the work—that it was to him a labour of love. Neander's writings have been translated and are well known in an English dress. The principal among them are "Julian and his Times," 1812. "St. Bernard and his Times, 1813." "The Development of the Gnostic System," 1818. "St. Chrysostom," 1822. "History of the Christian Church" which has reached its tenth volume; "The Anti-Gnostics," 1826. "Planting of the Church by the Apostles," 1832. "Life of Jesus," in reply to Strauss, 1837.

He was better acquainted with the church history and the writings of the Fathers than



any one of his time. It has been the custom upon the recurrence of his birth-day, for the students to present to him a rare edition one of the Fathers, and thus he has come to have one of the most complete sets of their writings to be found in any library. Turning from his great literary attainments, from all considerations suggested by his profound learning, it is pleasant to contemplate the pure Christian character of the man. Although born a Jew, his whole life seemed to be a sermon upon the text, "That disciple whom Jesus loved, said unto Peter, *It is the Lord!*" Neander's life resembled more "that disciple's" than any other. He was the loving John, the new church father of our times.

On Monday, the 8th, he lectured as usual; on Monday, the 15th, very early in the morning (two o'clock) his spirit departed. He was somewhat unwell on the 8th, but not so as to interfere with his duties at the university; in the evening, however, he became very ill. The disease was of the bowels, and seemed to give way somewhat in the middle of the week, but later it was seen that no chance remained for recovery. His sufferings, particularly on Saturday, were excruciating; and on Sabbath morning, though a strongly medicated bath relieved him somewhat, his reason sunk under them. No sooner had he lost the command of his mind, than he began to fancy that his duties called him to his lecture-room, and besought his physicians for permission to go. Afterwards he called for the young man whom he had employed to read to him since the partial failure of his sight, and requested him to go on with the work he was reading the day before his sickness began. Then he appeared to think himself in his lecture-room, and that he had delivered his usual lecture, and said, "I am weary; let us go home." After this his feeble eye caught sight of the books ranged round his room, and they brought to mind the meetings for the study of the New Testament and the Fathers of the church, which he held with the students, twice a week, in his own house. Imagining his class to be present, he spoke some time upon certain passages in the New Testament, and afterwards wandering into the early history of the church, he dictated a page or two for the continuation of his Church History. After finishing this—it was toward the close of day—he said gently, "I am weary, I must sleep. Good night." Being now easy, that fatal symptom—he fell asleep, and breathed until about two o'clock on Monday morning,

when, in that other and more solemn sense, he again fell asleep.

On the 17th of July, I attended the funeral services. The procession of students was formed at the university, and marched to his dwelling. In the mean time, in the house, the theological students, the professors from Berlin, and from the university at Halle, the clergy, relatives, high officers of government, &c. were assembled to hear the funeral discourse. Professor Strauss, for forty-five years an intimate friend of Neander, delivered the sermon. During the exercises, the body, not yet placed in the coffin, was covered with wreaths and flowers, and surrounded (as in the custom in Germany) with burning candles. The procession, which was of great length, was formed at ten A. M., and moved through Unter den Linden as far as Frederick Street, and then the whole length of Frederick Street as far as Elizabeth Street Cemetery. The whole distance, nearly two miles, the sides of the streets, doors, and windows of the houses, were filled with an immense concourse of people who had come to look upon the solemn scene. The hearse was surrounded by students, some of them from Halle, carrying lighted candles, and in advance was borne the Bible and Greek Testament which had ever been used by the deceased.

At the grave a choir of young men sang appropriate music, and a student from Halle made an affecting address. It was a solemn sight to see the tears gushing from the eyes of those who had been the pupils and friends of Neander. Many were deeply moved, and well might they join with the world in mourning for one who had done more than any one else to keep pure the religion of Christ here in Germany.

After the benediction was pronounced, every one present, according to the custom here, went to the grave and threw into it a handful of earth, thus assisting at the burial. Slowly, and in scattered groups the crowd dispersed to their various homes.

How insignificant all the metaphysical controversies of the age, the vain teachings of man, appeared to us as we stood at the graveside of Neander! His was a far higher and holier faith, from which, like the evangelist, he never wavered. In his life, in his death, the belief to which he had been converted, his watch word remained unchanged: "*It is the Lord!*" His body has been consigned to the grave, but the sunset glory of his example still illumines our sky, and will ever light us onward to the path he trod.—*Christian Treasury.*

# THE CALCUTTA MISSIONARY HERALD.

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## BARISAL.

*From the Letter to the Association.*

Nov. 13th, 1850.—Permit us to draw your attention to the state of the *church* under our care. We have been again obliged to exercise no small degree of discipline. So many as 12 members have been *excluded*; and 22 have been placed under *suspension*. This fact is, doubtless, distressing; but we must remind you, of what you have heard before, that we are still suffering from the effects of the haste and injudiciousness with which the church was originally formed. Ever since Mr. Page's arrival here, the work of pruning and clearing away has been going on. It has taken a long time for certain characters to develop themselves; and it is only by degrees that we can become fully acquainted with the various motives which induced so many persons suddenly to embrace Christianity. While it is painful to think that exclusions and suspensions must, as a first effect, bring disgrace on the cause of Christ, it is equally certain that our little churches have thereby become purified from much which might, otherwise, have injured them, and retarded their spiritual growth. We have been a good deal troubled with the spirit of *Mahantism* among some of the people. That which has been thought by some brethren favourable to Christianity, has proved itself inimical to it. Almost all those who were, previous to professing Christianity, at all established in the *Kartá Bhajá* system, have shewn a desire to mix up Christianity with it, or to engraft Christianity upon it. This has led to some pride and self-conceit,—an attempt to create parties, and change the simple forms of the religion of the gospel into mysterious rites, and the like. At *Mádra*, in the beginning of the year, one or two unworthy men began to prophecy great

things of a *Mahá Purush* who was to arise near *Gaur-nadi*; and, enlarging a little on such a topic, were unsettling the minds of many there, and in other villages. But happily this spirit was checked in time. At *Káli-grám*, too, mahantism or the remains of it, in some of the members, has led to the suspension of many from the Lord's supper,—but not before it had made most of the people careless of the means of grace, and neglectful of the teachings of the native preacher. These things have made us very particular in the reception of candidates for baptism, lest there should be something of the old leaven lurking in them.

From our *congregations* we have lost several families. It is apparent very many abandoned caste, years back, from any thing but right motives. And now, disappointed in their hopes of worldly gain, they have left our people, and are striving hard to be taken back into caste. This, too, is a matter for regret: but such things must eventually tend to teach people what they are to expect from Christianity, and what Christianity demands of them. Hence we may hope that more worthy motives will actuate those who may, *in future*, come among us.

But the Lord has blessed us in a great measure, and compensated us for trials, which, in common with many of our brethren, we have had to endure. Our congregations have not at all decreased in numbers, but the contrary. From among them, also, we have had the pleasure of *baptizing* 23 persons this year. These had all been candidates for 12 or 18 months. They were received only when they had afforded us evidence of clearly understanding the essential doctrines of Christianity,

and of having undergone a change of heart. They are all walking worthily, and we hope they may continue so. Among them is an intelligent lad, who we hope may be prepared for usefulness as a preacher. We can observe, further, some growth in knowledge among the people: they begin to think that a Christian ought never to be an ignorant person. Hence, many men and women are learning to read. We have continually to supply a New Testament and hymn book (the latter is almost always paid for) to one and another; and at worship it is pleasing to see a few books opened, and the reading of the Scriptures carefully followed. The Bible is being read at home: and here (Barisál) several portions have been committed to memory. Family worship is more common than it was, amongst members of the congregation as well as the church. We have made some progress in forming a *mission fund*. Our native brethren, preachers and teachers everywhere, and all living at Barisál, contribute monthly one pice in each rupee they get: and in the mofussil stations a single pice subscription from each family has been commenced, and that cheerfully.

For the relief of the poor and others in times of want we hope our people, with some assistance, will soon have a *grain golah* in each station, and thus learn in time to help themselves. These are trifling matters, but, as they are characteristic of the state of things, we do not scruple to mention them.

Our boarding school for girls at Barisál continues to give us encouragement. There are, just now, only 11 girls in it, but they have got on very well both in reading and sewing.

In the village schools the boys are fewer than they were last year: one reason of this is, that several of them are now with us, and are being taught to read and write, and also to work for their bread; and it is hoped they will be able to support themselves comfortably in after life.

Lastly, though of *first* importance, the gospel is preached around each of our stations. We need only more labourers to be able to carry it into every village in this district.

We ask your prayers on behalf of ourselves and our people. Oh may the Holy Spirit descend on all the churches and increase them a hundred fold!

## WESTERN AFRICA.

### BIMBIA.

*From the English Missionary Herald.*

IT will give mournful pleasure to our readers to peruse from the pen of our negro brother, JOSEPH FULLER, the following account of the last days of our respected missionary, MR. NEWBEGIN. It will be remembered that J. FULLER was for the last few years of MR. MERRICK'S life his assistant at Bimbia, both in printing and evangelizing, among the Isubu tribe. That station now devolves entirely on his hands, until help can be sent from home. The date of the letter is May 20th.

*Mr. Newbegin's last days.*

I had already written you a short note notifying the event which has taken place respecting the decease of our esteemed

friend Dr. Newbegin, but I desire to write you more fully. The state of things is such that I know not what to write, but from the high esteem I bore for him, and the interest he took in the cause of Africa, I cannot refrain from saying a little more about his death. This stroke is indeed an unexpected one to us, and will be more so to you, who had not heard of his sickness, but just of his death; but Providence has ordered it, and we must be satisfied. He had just returned from his visit to Clarence a fortnight before in partial health, and I left him the following day for Cameroons, but before the sabbath he felt a change, which increased every day. On

the sabbath, all he could do was to administer the Lord's supper. Little did one think that this was his last time to take the emblems of Christ's sufferings with us, until he should drink new with us in the kingdom of God. After commemorating the love of Christ, he went home. On the Monday he became very ill, the complaints daily changing for something else, until Saturday morning he became very low. The boat was sent off to call us in the afternoon, and arrived at Cameroons on the sabbath morning, and we left in half an hour. After we came to Bimbia, on the Monday evening, I went up to see him, and his first words to me were, "I am very sick, and little expected that you would come and meet me alive; but I have decided that my wife remain with you till some one is sent out, but I am somewhat better to-day, and am able to keep down something, which I have never been able to do since my illness." By this I thought that the change, and medical assistance which he desired to seek at Calabar, would be beneficial to him. By this time he began to be anxious to get away. On Tuesday, the 16th of April, the "Dove" sailed with him. They got to Clarence that same night; took on board Mr. Wilson, the deacon of Clarence church. Very likely he was certain that his work was done, and that the conflict would soon be over. They started for Calabar; got in the bar on the 17th. The tide being against them, they came to an anchor.

#### *His death.*

About an hour before his death he began to converse with Mr. Williams, expressing his expectation of burying him, but the green trees fall and the dry are left, wherefore as our heavenly Father has called him before, all is well. Live peaceably with all, and near to Christ. After which he spoke to Mr. Horton Johnson after the same manner, saying, "Be faithful to the end." Next he called Mr. Wilson, the deacon, and said, "Your church is upside down, but hold fast." Next he called the captain (Harding), and said, "Once you were a Mahomedan, but now a follower of Christ; hold fast to the end; be faithful." After he had bid them all farewell, and shook all their hands, he said to Mr. Williams, "Come, my old friend, turn me once more for the last, and it is finished;" and after being turned for the last, as he said, his spirit took its flight, leaving us to court that we die the death

of the righteous, and our last end be like his. He died at twelve o'clock, Wednesday night, 17th of April. They immediately took up anchor to return to Jubilee, but contrary winds and currents prevented them from going either way. They continued in this distressed position till the body began to putrify, and just as they were consulting to throw it overboard, they saw one of her majesty's steamers, which took them in tow, Mr. Becroft being on board. His remains were interred at Clarence, by the side of Mr. Sturgeon's on the 20th.

A month later Joseph FULLER adds the following remarks:—

Oh, what an alteration death makes; but is it because those two men of God fell in the battle-field, that the church of Christ must stand still? Are there no more young men with the Spirit of God to come forth in his vineyard? Are there no more who will take up their lives in their hands, and come to Africa? Must the cause of Christ lie still here, and so many are called by his name? Think then, brethren, and deny yourselves a little of the comforts of home, and come out to the help of the Lord—to his help against the mighty. Be not afraid of Africa's fever, neither be daunted at the sound of death, but remember that he who seeketh his life shall lose it, but they who deny themselves for the cross of Christ, the same shall receive the reward. Merrick is gone, and so is Newbegin, "but the dark corners of the earth are still full with the habitations of cruelty."

The following characteristic and affecting letter is from J. W. CHRISTIAN, one of the earliest converts of the mission at Fernando Po. We give it our readers without any change, in its native simplicity and quaintness. Let our prayers earnestly and frequently ascend to the throne of the heavenly grace that the need of Africa may quickly be supplied.

I feel great pleasure in giving you a few information concerning our affliction in Africa, now we are sparrows left alone in the field. It has pleased God to lay the heavy affliction upon the work of Africa, and what shall we do, or what shall we say! "It is the Lord, let him do what seemeth him good." All our missionaries are gone, and such matters ought to be taken in consideration. I beg the gentlemen to excuse my so intruding, that the good people in England ought to know that the work is

for God, and if God please to take his people away, why should we leave the work alone? Are there not a man or a heart to feel for Africa in England? Or shall poor Africa be left alone, because of the light affliction which God please to lay upon his people? Dear missionaries, you must look into this matter, for the poor Africans are dying for some one to give them instruction; dying for some one to tell them about their souls. I beseech you all to take this into deep consideration, and prayerful attention to God, to raise a devout man for Africa, one fit for the work. The children,—no one fit to instruct them; grown up people,—no one to teach them. Since Dr. Newbegin died I visited Clarence twice, and has done all I can to strengthen the brethren; and when I return Mr. Fuller also expect to pay them a visit; so we take it by turns to visit them.

The church of Clarence is still standing well, and I hope that the Lord will soon provide a man for them. Some has fallen, yet the others still hold fast to their faith. Jubilee also is prospering, and all are quite well at present. Brethren and sisters, you must come to Africa to work for the cause of Christ. There is a road here to heaven as well as England. If any die in faith, he will go to heaven if he die in England, and some in Africa. Jesus Christ is the King of glory. He left all his comforts in heaven, and came to our world, and dwelt amongst us, and died; and why we can't leave our little comfort, and die for the

cause of Christ? The scripture says, "We must forsake all, and die for Christ," and I don't see why we cannot leave our little vanity, and come to Africa, who is without a teacher, minister, or pastor, and work for Christ. Except the little we can continue to do for ourselves, since our good and much esteemed friend and pastor, sick, went away, and died (and he is the only friend of Africa), there has not a one been out to teach us. Who will tell us, then, the word of God? Who will visit the sick, and comfort them? None. The work is still the same. People attend the house of God; inquirers still inquire diligently; and I believe their souls ready to be baptized, and brought into the fold, but no one to encourage them, nor none to arrange matters aright. We hope you will not delay to send out proper instructions for us here. We all know that England is a very comfortable place, but heaven is still far more comfortable, so let us work for heaven. As for the comforts of the world, it is nothing, it soon vanishes away.

We still have hope you will supply us once more with missionaries, and hope that it will not be long. Our brethren at Cameroons are all well, and going on very well, and the cause of Christ working there still. May God bless you, and prepare your mind for the good work. Be not afraid of death and Africa, but come and let us work together. I beg you to excuse my common English.

# THE ORIENTAL BAPTIST.

FEBRUARY, 1851.

## Theology.

### THE SAVIOUR'S RELIGIOUSNESS OF CHARACTER.

1 Peter ii, 21.—“Leaving us an example that ye should follow his steps.”

In these words we have an extensive subject,—the example of Christ being one which comprehends many particulars. In treating it we might mention his example as a son, as a friend, and as a member of the Jewish community; we might mention also his example as it regards the graces of humility, of meekness, of forbearance, of forgiveness, of temperance, of justice, and of other graces; and we might likewise mention his example as a teacher, and as the head of a religious community. But we waive all these, and solicit the attention of the reader to one trait only,—a trait for which we cannot find a name which exactly pleases us, but which, in the absence of this, we call *the Saviour's religiousness*. It is obvious that this is a subject which concerns all; for religion is demanded of all. In treating it we are, whilst we firmly believe in the divinity of Christ, necessarily compelled to speak of him as a man only; for it is only as a man, and as doing the things which are within the reach of a man, that he can possibly be an example to any of his creatures. In prosecuting this subject we observe,

1. The Saviour's supreme regard for the Bible. Not only did he exhort men to read it, saying unto them, “Search the Scriptures,” but he, on many occasions, shewed a very intimate acquaintance with it himself. Thus, in his celebrated sermon on the mount, he proved himself to be conversant not only with the moral law, but with the whole ritual of the law of Moses. On other occasions he quoted frequently from the prophets and the psalms. And in his discourse in the synagogue at Nazareth he manifested his familiarity

with the historical books by referring to the doings of the prophets Elijah and Elisha, and to the narratives of Naaman the Syrian and of the widow of Sarepta. Nay, the whole Bible seems to have been before him, and ever before him; for he was perpetually quoting it. Once we read of his expounding to two of his disciples the whole of the things contained in the law, the prophets and the psalms, (the three divisions in which the Jews comprehended the whole of the Old Testament,) concerning himself. And deep was his reverence for the sacred volume, calling it the word of God, and speaking of it as inspired, as in the two following passages: “If he called them gods to whom the word of God came;” and “How then doth David in Spirit (or by inspiration) call him Lord?” The authority of the Bible, he deemed decisive on all subjects, saying, “Have ye not read;” and “The Scripture cannot be broken;” and “They have Moses and the prophets, let them hear them.” It is really astonishing to observe the abundant use which he makes of the Old Testament. And herein he has set us an example of the way in which we should act in reference to the Bible. We should read it, appeal to it, be guided by it, and in every way shew the highest reverence for it. And this will we do, if we have anything of the religion which Christ taught and exemplified in himself; for to every good man the Bible has been more precious than thousands of gold and silver, sweeter also than honey, even the honey-comb,—the book of his study and rule of his life.

2. Another trait of the Saviour's re-

ligiousness of character was his regard to prayer. He was always at this. We read indeed of his spending whole nights in it. And it is particularly observable that he gave himself very especially to this in the more solemn periods of his history. Thus, we are told, that at his baptism he prayed; that, previous to his choosing his twelve disciples, he went out into a mountain to pray; that, immediately before his transfiguration, he took Peter, James and John apart into a high mountain for prayer; that, on the night preceding his crucifixion, he lifted up his eyes to heaven and prayed. He prayed most agonizingly in the garden of Gethsemane just before his apprehension. And when he was fixed upon the cross he prayed first for his murderers, saying, "Father, forgive them, for they know not what they do;" and afterwards for himself, saying, "Father, into thy hands I commend my spirit." In the more common periods of his life, too, he prayed. He prayed before every meal; he prayed at the sacred supper; and he taught his disciples to pray, saying, "Watch and pray, lest ye enter into temptation." And many of his prayers were intercessory. This was the character of his long prayer as recorded in the 17th of John; and he tells Peter, saying, "I have prayed for thee, that thy faith fail not." Here, then, again we have Christ for an example. Without prayer we can make no progress in the Christian life. And we may rest assured, that if we be Christians indeed we must be men of prayer; for the apostle tells us, that if we be sons, God has put the Spirit of his Son in us crying, Abba, Father.

3. A third trait of the Saviour's religiousness of character was his love to the house of God. We find him, at the early age of twelve years, lingering behind his parents in Jerusalem, not looking at the city which was the praise of the whole earth, but sitting in the temple hearing and asking the doctors questions. Subsequent to this, and during his public ministry, frequent mention is made of his attendance at the great public festivals held at the temple. And great was the zeal which he evinced for the honor of God's house. When he saw it profaned, by its being made a place of merchandise, he twice took upon himself to drive the buyers and sellers out of it, saying, "My house shall be called a house of prayer; but

ye have made it a den of thieves." Greatly was he delighted in hearing the songs of the children in the temple; and repeatedly did he attend there to speak to the people, and to cure the sick of their diseases. So strong was his interest in the consecrated building, and in the worship which was presented there, that it is said, in him was fulfilled the words, "The zeal of thy house hath eaten me up." But it was not merely the temple built by Solomon that he loved. He delighted also in the humbler places of worship that were to be found in the various towns and villages scattered throughout the land. Often is there mention made of his entering into such and such synagogues; and in one passage we are told, that this was his custom every Sabbath-day. What a reproof does his conduct, in this respect, give to those who seldom or never attend public worship. It was a characteristic of David, that he loved the house of God, and to keep holy-day with the multitude. And we believe that this is a characteristic of all the pious, and will be a characteristic of them while the world endures.

4. Another trait of the Saviour's religiousness of character was his obedience to all the commands of God. He, on one occasion, said, and he said it most truly, "Which of you convinceth me of sin?" We have just noticed his obedience to the commands of God in attending public worship; and to this we may add, his prompt obedience to the injunction to be baptized. John the baptist thought there was no need for him to attend to this ordinance, and so expressed himself; but the Saviour's reply was emphatic and decisive, a reply which ought to sink deep into the ears of those who think that obedience to the command of baptism is a matter of no importance: "Suffer it to be so now; for thus it becomes us to fulfil all righteousness." But not only did the Saviour attend most scrupulously to ritual appointments; he attended equally to every command of a moral kind. Thus, we are told that he was subject to his parents. None could accuse him of the want of benevolence and kindness; for his life was one uniform course of beneficence. Injustice was never found with him. And although he was called a glutton and a wine-bibber, yet in this he was foully slandered. Truth ever dwelt on his lips; and to quote the language of the psalmist,

"the law of God was in his heart." His charities in the form of money were not great; for of this he had but little at any time to give: yet when he had any, the poor seem never to have been forgotten. Truly he was not one who, like the Pharisees, said and did not. His life was in accordance with his words. And in all this, too, he is an example to us, an example to be studied and copied by all who have the least desire to be known as his followers.

5. Another trait of his religiousness of character was his constant efforts to do good to men spiritually. We say nothing about his unequalled labors to benefit men temporally, these not coming within our design, although it would be wrong not to refer to them, they having all been performed under the influence of religion; but we confine ourselves to his efforts to do good to the souls of men. And of these how shall we speak? he was ever in them, in season and out of season. In the doing of them how many a weary step he took! How many a long discourse he delivered! and how many an earnest prayer he presented! And it is to be observed, that he did not confine his efforts to any particular class, but spoke to all as he had opportunity. Frequent were his addresses to the scribes, to the Pharisees, to the Sadducees, and to others. And whether he found them congregated in companies, or met with them as solitary individuals, he failed not to ply them on the momentous concerns of their souls. And it is particularly to be noticed, that the more any class of our fellow-men was despised and neglected by others, the more were they attended to by him. So often was he with "the publicans and sinners," that he was surnamed their "friend;" and well he might; for his most pathetic and touching discourses were delivered to them; as, for instance, his parables of the lost sheep, of the lost piece of money, and of the prodigal son. The deeper in sinful degradation any were sunk, the more did he feel for them; for awful were the impressions which he seems to have had of the nature of sin. A striking proof of this we have in the case of the sin of Judas, respecting which, when it was mentioned by Christ, it is said of him, "That he was troubled in spirit, and testified, saying, Verily, verily, I say unto you, that one of you shall betray me." In all this Christ is an example to us,

showing to us what, as religious men, should be the grand business of our lives.

6. We may mention, too, as another trait of the religiousness of the Saviour's character, his perpetual aim to glorify God in all that he did and said. This most strikingly appears in his ascribing to God, as their author, all the glorious truths he uttered, and all the stupendous miracles he performed. Thus does he speak: "My doctrine is not mine, but his who sent me." "The word which ye hear is not mine, but the Father's who sent me." "As my Father hath taught me, so I speak." And in reference to his miracles, thus did he say, on the occasion of one of the ten lepers whom he had cleansed returning to fall at his feet and to give him thanks: "There are not found that returned to give glory to God, save this stranger." And when the man out of whom he had cast a legion of devils requested to be allowed to continue with him, he said to him: "Return to thine house, and tell what great things God hath done for thee." Now, there can be no question, that the Saviour needed not to have made these remarks, he being himself in all respects equal with God; but he particularly wished that men should at all times glorify and speak well of his heavenly Father, whatever they might say of himself. And herein he has set us an example, teaching us that in any good which we may do, we are to ascribe the whole glory of it to God, and to take none of it to ourselves.

7. The last trait of the Saviour's religiousness of character which we shall mention, is his resignation to, and his acquiescence in all the will of God. Though doomed, so to speak, to a life of the greatest distress, yet a murmur was never heard to escape from his lips. Once, and only once, did he mention his poverty, and that not in the way of murmuring, but simply in order to shew one who was professing to follow him, and who was evidently expecting some worldly good for so doing, that he had nothing of this kind to give him: "The foxes," said he to him, "have holes, and the birds of the air have nests, but the Son of man hath nowhere to lay his head." But passing over everything else, we may just notice his extraordinary resignation at the last when the bitter cup of bodily and mental anguish was put into his hands. He was not insensible to the painfulness of what he



was called to endure. He sweat great drops of blood in the drinking, yet he drank the whole, saying, "O Father, not my will, but thine be done." Nor was he insensible to the shame of being spit on, and to the shame of the cross; but he uttered not a word of complaint. All being necessary for the redemption of man, the Saviour, with the utmost willingness, went through the whole. It is a true word of the apostle Paul, that he, for the joy that was set before him, endured the cross, and despised the shame. And if we have anything of the Spirit that dwelt in Christ, we shall study to be equally acquiescent in, and resigned to all the will of God, with him.

A. L.

### ALMOST A CHRISTIAN.

"ALMOST thou persuadest me to be a Christian." The persuasion went far; and the effect on the mind of Agrippa must have been great, seeing he not only felt the emotion, but could not restrain the expression of it publicly. A thousand things must have made him anxious not to appear to favour the Apostle or his cause. A Christian was supposed to be a man without truth or honour; an enemy to Moses and Cæsar; a disturber of the public repose; one who wished to turn the world upside down; one the filth and offscouring of all things. He was the son of a prince who had gloried in hunting down the rising sect, and by his persecutions had ingratiated himself into the favour of the Jews. He knew well that the chief priests and elders had now imprisoned Paul, and sought his condemnation from the Roman Governor. He must have felt the pomp of the assembly, and the quality of the persons before him, including leading citizens, military chiefs, and his licentious sister, who would be ready to burst into insult. A few moments before he had heard Festus, upon the same bench, charging Paul with enthusiasm and phrensy. He was a magistrate and ruler himself, whose words were peculiarly liable to observation; nor could he be aware of the use that might be made of this saying of his by report, among Jews or Romans, and yet, notwithstanding the presence and pressure of all these circumstances, he is unable to restrain himself, and exclaims openly in court, "Almost thou persuadest me to be a Christian."

And does he mean that the Apostle's proofs were nearly but not quite conclusive? And that his reasoning was only sufficient to leave his mind in a state of uncertainty or suspicion? Nothing like it. He is convinced in his judgment. He attempts

no reply, he starts no difficulty. He feels the force of truth: he confesses it. But, alas! His office, his honours, his connexions, the pleasures of sin, the love of the world were too much to be parted with, to go forth to the Nazarene without the camp, bearing his reproach.

We know indeed very little of him after this; but no change was effected in his real character; his root, as the Scripture says, became as rottenness, and his blossom went up as the dust. His troops were employed in the siege and destruction of Jerusalem, after which he returned to Rome, where he lived, according to every probability, in incest, died at seventy, and at his end was a fool.

The case is by no means a singular one. We have many instances of a similar nature and issue recorded in the Book of God. When the Jews were rescued from Egypt, and had passed the Red Sea, and saw their enemies dead on the shore, they sang his praise and professed a readiness to obey Him in all that he should command. And ages after, God, referring to this scene, said, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of his increase." But, alas! they soon forgot his works and the wonders he had shewn them; and their goodness was as the morning cloud and early dew, which soon passeth away.

It was the same when visited with his judgments. "When he slew them, then they sought him; and they returned and inquired after God; and they remembered that God was their Rock, and the High God their Redeemer. Nevertheless they did flatter him with their mouth, and lied unto him with their tongue; for their heart was not right with God, neither were they steadfast in his covenant."

Balaam is an awful instance that a clear head may be connected with a corrupt heart. How strong were his impressions and convictions! "I cannot go beyond the word of the Lord to do less or more." "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" "Let me die the death of the righteous, and let my last end be like his." Yet this man, who seemed more than "almost a saint," this very man, loved the wages of unrighteousness, reconciled his conscience to his covetousness, counselled the seduction of the people he blessed, and died fighting against the Israel of God.

Is Saul also among the Prophets? Yes, and the Spirit of the Lord came upon him; and he prophesied; and he had another heart given him, but it was not a new one! He built an altar unto the Lord, and repeatedly acknowledged that he had sinned,

and implored forgiveness; yet he continued to pursue David to slay him. He vilely disobeyed in the very command he was sent to execute against the Amalekites, sparing Agag, and preserving for himself the best of the spoil; and at last, deserted of God, he repaired to a witch for comfort—after having made witchcraft a capital offence, and died on his own sword, a self-murderer.

Can we overlook Ezekiel's attendants? They almost idolized him as a preacher. They formed parties to go together to hear him. He was unto them as a lovely song, and as one who had a pleasant voice, and that could play well on an instrument; and they heard his words, but did them not.

Many of the Jews repaired to John's ministry, inquiring of him what they were to do, and numbers of them were even baptized of him in Jordan, confessing their sins. How great the excitement was may be inferred from our Lord's remark. The kingdom of God is preached, and all men press into it. The kingdom of heaven suffereth violence, and the violent take it by force. Yet it was only "for a season they rejoiced in his light."

And Herod revered the noble forerunner as a holy and just man; and heard him gladly; and did many things. Yet a criminal passion supplanted all these hopeful beginnings, and the half converted wretch shut up John in prison and then sent and beheaded him.

When our Lord in the synagogue of Nazareth read and explained the prophecy of Isaiah, they bare him witness, and wondered at the gracious words which proceeded out of his mouth; but before the hour was ended they took him to the brow of the hill to cast him down headlong. Of those who followed him, not only for the loaves and fishes, but from the impression of his preaching, many went back and walked no more with him; and numbers who witnessed his miracles were convinced of his divine mission and they believed on him, but feared to confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God.

Behold Paul preaching before Felix and his wife Drusilla. And as he reasoned of righteousness, temperance, and judgment to come, what was the effect? It was immediately seen in the most unlikely subject. Yes, Felix could not resist the wisdom and spirit with which he spake. He moved, he changed colour, his face became pallid, his limbs shook: "Felix trembled." And yet he said, "Go thy way for this time; when I have a more convenient season I will call for thee." Instead of cherishing the conviction, he suffered it to die away—he stifled it. He again, more than once, saw Paul, and heard him concerning the faith

in Christ; but without his former feeling. This was gone—gone for ever.

As it was then, so it is now: reformation is not renovation; conviction is not conversion; emotion is not principle; impulse is not decision. We are continually seeing how possible it is for men to have impressions which are very powerful, and yet not effectual. Indeed there are few persons but occasionally, at least, have to resist and get rid of some of these assaults upon their spiritual security and indifference. Man has a conscience, and it is not easy for him to subdue it; he may order it to be silent, but it will sometimes speak; he may stupify it by an opiate; but when it awakes, it will sting as a serpent, and bite like an adder.

He knows he must die certainly, and may die soon; and the thought will now and then occur that it *may* be the entrance into another state of existence, and that after death there may be a judgment.

All God's works proclaim his being and perfections; and God is never far from him: and he says unto God, Depart from us; we desire not the knowledge of thy ways; but this shews that God *does* approach as a reprover and instructor, and how difficult he finds it to keep him off. The difficulty is increased when he lives in a land of vision where God's will is clearly known, and all the means of grace are afforded. He may wish for darkness, but how hard it is to keep out the light where there are so many crevices and apertures, and all is day abroad! He may wish to sleep on, but how hardly can he maintain his slumbers when so many godly noises are around his dwelling!

You are hearers of the word. Has not the preacher sometimes alarmed you so that you have been ready to cry out, "What must I do to be saved?" At other times have you not been so melted as to shed tears of joy, during which you have said, "Lord, I am thine; save me!"

You have been exercised with providential dispensations. You have had perhaps worldly losses; and when your schemes failed, and your purposes were broken off, even the thoughts of your heart, you said, "I will seek a better, and an enduring substance."

Or you have been deprived of the desire of your eyes, or the child of your bosom, and under the bereavement your eye poured out tears unto God.

Or a sudden death of a friend or neighbour, cried very loud for a time, "Be ye also ready, for in such an hour as you think not, the Son of man cometh."

A bodily sickness shook you over the grave; and then the minister was called in, and what cries you uttered, and what confessions you made, and what vows you

bound yourself by ! And you recovered, but soon returned again to folly, and blushed at the remembrance of your fears, and shunned intercourse with the preacher who witnessed your weakness.

Yes ; it is awful to think that all such impressions, however they excite and urge, may fail, and indeed will fail, unless *His* agency be implored who works in us to will and to do of his good pleasure. For when the man is almost persuaded to be the Christian, there is much *within* to oppose and hinder the progress of his concern. The sparks are fire, but they fall upon mud or water. The course enjoined is good, but the heart is alienated from the life of God. The pleading is for the spirit, but the leaning is to the flesh. The judgment befriends humility, but the disposition pride.

And how much also is there *without*, that is unfavourable and hostile ! The man is in the world ; and the world lieth in wickedness ; and all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world. There is the multitude always doing evil ; and how powerful is the influence of general example ! And the wicked are not only corrupt, but children that are corrupters ; and they are never satisfied to go astray themselves, but make use of every artifice to draw away disciples after them.

When the man is alone, he often thinks justly, and feels morally, and resolves strongly ; but no sooner is he in company again than his vows are violated, and his iniquity, like the wind, carries him away. I have hardly ever observed a young man that turned aside from the truth, whose defection I have not ascribed to this cause : "evil communications corrupt good manners," "a companion of fools shall be destroyed."

Then the cares of this life, and the deceitfulness of riches, spring up and choke the word, and it becometh unfruitful. And is it not also proverbial that "we perish in lawful things ?" Here, the engagements not being sinful in themselves, we are off our guard, and thoughtlessly err in the degree ; and the oxen, and the piece of ground, and the wife, excuse our negligence in not coming to the feast.

And how many stop short by delays ! They mean not to go back ; yea, they are determined to go forward ; but they wait for a more favourable season. And this death often prevents, or if it arrives, it finds the man with his convictions cooled, and his inclinations deadened, and his heart a proof that God's Spirit does not always strive with man upon the earth.

JAY.

## SELF-GIVEN.

Who knows what depths of Divine truth and Divine love are opened in the common expression, *Christ gave himself* for us ? "Who *gave himself* for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." "Christ also loved the church, and *gave himself* for it, that he might sanctify and cleanse it with the washing of water by the word." "The man Christ Jesus *gave himself* a ransom for all." "Who *gave himself* for us, that he might redeem us from all iniquity."

Nor did the Saviour give himself in some vague and general sense, like one who confers some great benefit on the public, which is granted to every body at large, but to no one in particular. There is that in this "unspeakable gift," which comes home personally to each individual believer ; who, as well as Paul, can say, "I live by the faith of the Son of God, who loved me, and *gave himself* for me."

Our blessed Lord himself declared the freeness of this gift, and its perfect voluntariness on his part. His language is, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

It comes, then, to this, that the eternal Son of God has made a full and free donation of himself, of his body, of his blood, of his life, of his soul, of his divinity, to the whole church of the redeemed, and to each and every believing member thereof. Truly a stupendous gift ! but certain and irrevocable. When God thus gives himself, he has no more that he can bestow. He has frankly made over to his people, and to each of them, the full benefit of all his infinite perfections, and of all that they can effect in saving and blessing them. What a boundless gratuity is this ! What infinite bounty to miserable and polluted sinners ! Behold what manner of love is this !

The rich may give of their wealth, the poor may give of their poverty ; yea, all that a man hath, even to the uttermost farthing, he may expend in testimony of his affection for a distressed friend ; aye, he may, when all else is gone, pour out his life-blood for that dear friend ; yes, and more than this, he might, from a sense of duty, make this sacrifice of life and property for those who felt no special strength of love towards him, inviting and constraining him to lavish the costly gift. But in Christ's giving of himself for us, there is not only an infinitely richer bestowment, but it is poured out in all its divine profusion and inconceivable vastness on us, rebel worms, "while we were yet sinners," unconciled, warring with desperate malignity against his good-

ness, and utterly hateful by reason of sin, and loathsome with pollution.

Nowhere else in the universe is such love as this to be found. It has no parallel, no resemblance, no imitation. It stands alone, this unequalled gift, simple for its wholeness, and mysterious from its illimitable vastness. Christ has so given himself for and to the sinner who trusts in him, that if that ransomed sinner could have in his own person all the powers, privileges, and creative resources of Christ himself, he could not make his own salvation and eternal happiness more sure than Jesus has made it now. The boundless beatitude of Christ himself in all his heavenly glory is not more sure, than the blessedness pledged to all that believe in his name. He who gave himself for them on Calvary, made that amazing gift once for all, and Christ is theirs for ever.—*Puritan Recorder*.

## FRAGMENTS.

**GOOD THEOLOGY.**—Dr. Chalmer says, in his *Lectures on the Romans*. "The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you."

**A NEW HEART.**—A new heart consists of an enlightened mind, a renewed will, a tender conscience, and sanctified affections.

**GOD IN ALL.**—That we may always be kept from a complaining spirit about what *is*, let us endeavour to see God's hand in all events; and that we may not be anxious as to what *shall be*, let us endeavour to see all events in God's hands. Then, if we are rich, we shall have God in all; and if poor, we shall have all in God.—*N. Y. Baptist Register*.

## Original Poetry.

"I AM WEARY ; LET US GO HOME."

*Neander's dying words.*

I'm weary : life's long vigil hours  
Have all been dark and lone ;  
And no celestial form hath cheered  
The watching wearied one.

Life's fever hath been burning long  
Within my bosom's core ;  
And I yearn for heaven's bright cooling founts,  
And for its spring-clad shore.

Dark hath the night been, and my soul  
Hath longed to see the day ;  
To tread beside the crystal streams,  
Sparkling with glory's ray.

As the tired watcher joys to see  
Heaven's watch-fires' paling light ;  
And in the east a radiant flush  
Greeting his longing sight.

E'en so, I gaze on this fair earth  
Fading from me away ;  
And joy to see the light which streams  
From the bright realms of day.

There is a voice which on my soul  
With thrilling power hath come ;  
It tells me that my toils are o'er,  
And that I'm nearing home.

Let me go hence : within that home  
Life's fever-heat shall cease ;  
And my heart's yearnings shall be stilled  
In everlasting peace.

M. E. L.

## Correspondence.

## ON INFANT SALVATION.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—I am glad to find that the few observations made by me in your number for Nov. last, have been satisfactorily received by your correspondent "R." as it was not however my object to furnish him in that communication with any views, other than what I thought the texts quoted might present on the certainty of infant salvation, and as a statement of those which I hold in connection with them may be the humble means of inviting his further attention and that of your readers to this important subject, allow me to state those views as briefly as possible, and more with the intention of being myself set right wherein I may err, than of obtruding them on their notice.

The death of Christ, viewed as an atonement, cannot, I apprehend, be applicable, agreeably to the word of God, to the expiation of original sin, so, that in the case of infants, it is synonymous with their salvation. The difficulty which appears to me to meet us in admitting it otherwise, is simply this. The idea of an atonement involves in it that of forgiveness; and if the atonement has indeed reached the case of infants, so that their sin in Adam has been expiated, and it is admitted that they have no other, it should necessarily follow that infants will never die; which is absurd, so long as the curse inherited is understood to consist of the death of the body, as well as that of the spirit, if, in the evolution of the natural evil principle or spirit in man, grace does not interpose. The resurrection of the body does not appear to meet this difficulty, which returns when we recollect, that the question is not whether infant bodies will rise again after death, but why, in the first instance, they should die at all after the admission that their sin in Adam has been atoned for. The passage "death is the wages of sin" appears here in its full force, whatever be the interpretations put upon the terms *death* and *sin*; whether *natural* death in the case of original or *natural* sin, or *spiritual* death in that of *spiritual* sin. The obscurity which envelopes the present subject arises, I think, from the following general proposition. The death of our Lord is the atonement, the atonement is for sin, and sin is original and

practical. This is perfectly correct; but it must be evident as I shall presently shew, that there is much requiring analysis, if we would avoid, in making our conclusions from the facts stated, imperceptibly falling from one thing into another of a different kind, the *μετάβασις εἰς ἄλλο γένος* of the Aristoteleans, or rather inferring *de singulo*, what is true only *de omni*. Let us examine only one point, in order to be brief, which may be sufficient to shew the bearings of the others upon it. We have first then the *atonement*, a thing very frequently spoken of in the Pentateuch, but, if my information be not incorrect, only once in the New Testament, Rom. v. 11, according to our present version, the marginal rendering for *κατάλλαγην* being "reconciliation." The law for it is found in Lev. i. 3, 4, wherein we learn, that he who ever needed it, must bring his offering, "of his own voluntary will, at the door of the tabernacle of the congregation before the Lord: and he shall put his hand upon the head of the burnt-offering, and it shall be accepted for him, to make *atonement* for him." I shall leave your readers to judge whether this, or any of the other kinds of offerings by which atonements were ever effected, was required of, or for infants in the earthly tabernacle. Yet who would deny that in the tabernacle which the Lord pitched and not man, the atonement has its anti-type in the death of Christ. But it will be evident I think that if we now apply the Saviour's death as an atonement by which he removes either original sin, or the guilt which may be imputed to it, we shall find ourselves very far from the fact, and from Scripture too; for neither does the atonement serve according to the law, nor yet is it a fact that it removes original sin, or, so far as the penal consequences of it are considered, does it at all remove some of them, or permanently remove others.

It is at this point of my argument, that I would draw the attention of your correspondent "Enquirer," who in your number for October last put the question, whether the benefit of the covenant of grace serves to remove natural human depravity in infancy, ceases in mature years, and re-applies at some subsequent period in maturity? This question is

easily answered. So far as that covenant is concerned, human depravity is not removed in infancy; and if at all in mature years, it is but partially and that not permanently; and the reason is not because there is any insufficiency in the provisions of the covenant, but because it is not the object, much less the sole object of the covenant to render men perfectly and permanently holy in this life. The first article in that covenant is, that those under it shall have God's law put into their mind and written in their hearts, and of this, infants cannot be supposed to be the subjects. Besides, it is consistent with a covenant of grace, that men shall always need and "find grace to help them in every time of need," and not that they be placed in a position in which they shall need it but once in their lives; else the present were a perfect state of existence. Farther, it must be recollected, that natural depravity is but one of the many effects of sin; for death is another, diseases are a third, sorrows are a fourth,—all the thorns and briers which have sprung under the curse upon the soil of our humanity! We do not see that the covenant provides for our exemption from any of these, and with what reason can we expect, that it does so in the case of natural human depravity in particular? In regard to those in mature years, it may be observed, that so soon as children begin to exercise understanding and memory, they begin to know; and parents should as soon as they can, teach them to know Him "whom to know is life eternal." Whatever men may be inclined to think of it, we are assured by the word of God, that "this is life eternal that they might know Him the only true God, and Jesus Christ whom He has sent." What is but the beginning of that life to the advanced Christian, is the sum total of it to a child; nay indeed to the other also, if he will not forget how he must receive the kingdom of heaven, to secure the Saviour's promise of ever entering therein.

I proceed now to shew what in my view really applies to the salvation of infants. It appears to me from the passage "Death is the wages of sin," that infants dying pay the full penalty, or rather receive the wages of original sin, and it is needless to enlarge on this point. We know that when a soldier or servant has received his wages, his account closes. In the case of infants, therefore,

justice has no other demands to make. The "if a *soul* sin," "if a *soul* trespass" of Moses, and "the *soul* that sinneth it shall die" of Ezekiel cannot apply to them; for their souls have not sinned that sin which by the Apostle's definition is the transgression of the moral law; and the moral law cannot act where there is no moral subject. It affords one of the strongest evidences of the certainty of infant salvation and of their standing in no need of atonement, that God has not prescribed any particular mode or ordinance in and by which infant sins are to be forgiven; and this silence is peculiarly remarkable under the old dispensation, in which rites and ceremonies relating to atonements for all kinds of sinners are so minutely detailed. It is in vain to expect from Scripture, under such a circumstance, that any explicit information can be given. All our proofs therefore must be of a negative kind, but these for all purposes must be equally strong with the positive, if they immediately grow out of them. But that particular efficacy of our Saviour's death to which infant salvation is referable, is the Redemption; from *re* back, *emptus* purchased. The death of Christ as an atonement appears to be less active than as a redemption. The former, I conceive, to have a particular regard to God, but the latter to man. It is needless to shew that atonement is not redemption. But it is the latter alone by which Christ can be understood to be the great Captain of our salvation, "leading captivity captive, and giving gifts to men." These gifts are various, such as the "quickening Spirit," the immediate causative agent of the resurrection, that is, liberty—ransom from the slavery of Death the strongest and "last enemy, which" according to the Apostle, "shall be destroyed." It may not appear useless to attend to the metaphors which the Apostles, and Paul in particular, throughout their writings, employ to represent the various blessed effects of Christ's death; not so much for the sake of discovering their beautiful adaptation, as for obtaining clear views of those *things* of which they are the intelligible signs. They speak of it as a passover, an atonement or reconciliation, and in one place Paul says, "He is made unto us wisdom and righteousness, sanctification and redemption." These are but so many exponents of his death.

In conclusion, the only thing which

to me appears necessary to be proved in regard to infant salvation, is the *resurrection* of infants; for which, I believe, there are many passages to be found in Scripture, and the following are among the most prominent. "The dead shall hear the voice of the Son of man." "We shall all stand before the judgment seat of Christ, to receive the deeds done in the body." "The great and the small standing before God." And blessed are they against whom the law will then bring no accusations. It will then be true, that "the soul that sinneth it shall die," while the resurrection, to such as shall receive eternal life, shall be the free "gift of God, through Jesus Christ our Lord." To Him be the glory for ever!

S.

## REPLY TO QUERIES IN PAGE 10.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—You will perhaps permit me to respond to the call of your correspondent "EXAMINER," and to submit the following brief replies to the several queries proposed by him in the last number of your miscellany.

The passages quoted in the *first* query are as follows, in their connection. Our Lord after he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 14—16. In explanation of the foregoing, your correspondent will, perhaps, not object to the following remarks. Here our Lord declared: first, That his disciples should preach the gospel, urging men in general to believe it; which answers to the corresponding command in Matthew to disciple the nations: and secondly, He promised salvation, to all who should first believe, and then be baptized. That this is the order of ideas in this command is apparent. But while the passage under consideration, distinctly specifies the prerequisite for baptism, it of necessity denies the privilege, under *its* sanction, of that ordinance to such as are unbelievers, or,

who reject the gospel which the apostles were here commanded to preach.—"Repent and be baptized." "Believe and be baptized." This is also deducible from our Lord not adding "and is baptized," to the words "He that believeth not," for he that believeth not, not having the prerequisite of faith, could not have been baptized. I hold, therefore, that ALL those who, having been called to repentance and to faith by the ministry of the word, exercise those graces, ought to be baptized in obedience to their Lord's command.

Again, when Jesus had been told of certain Galileans, whose blood Pilate had mingled with their sacrifices, he answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke xiii. 2, 3. It is supposed that this, and the prediction contained in the verses immediately following, were literally fulfilled; for "when the city was taken by the Romans, multitudes of the priests, &c. who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses, and temple." (*A. Clarke.*) But viewing the passages in their wider signification, as relating to the eternal punishment due to a state of final impenitence, your correspondent will not, I presume, deny that the command or exhortation to repent, presupposes a state of actual sin or transgression. But we read again "for by the law is the knowledge of sin;" "the wages of sin is death;" "the soul that sinneth, it shall die;" "faith cometh by hearing and hearing by the word of God." I hold, therefore, that ALL those who, *having sinned, and having heard the word*, do repent and believe, shall be eternally saved; for, it is written: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," and "Except ye repent ye shall all likewise perish."

Examiner's *second* query contains three distinct propositions, although they may be taken as one, expressed in various forms.

A few quotations from the New Testament, will serve to shew the incongruity, of admitting infants into the Church *militant*, the members of which, are described as possessing certain qua-

lifications, and evincing certain characteristics, not discernable in infants. Thus, to the church at Rome it is said, that "your *faith* is spoken of throughout the whole world;" "Your *obedience* is come abroad unto all men." To the churches in Galatia: "Ye are all the children of God by *faith* in Christ Jesus." To the church at Ephesus: "You hath he *quickened* who were *dead in trespasses and sins*." "Ye were sometimes darkness, but now are ye light in the Lord." To the church at Colosse "You, that were sometime alienated and enemies through *wicked works*, yet now hath he reconciled," &c. To the church at Thessalonica "and ye became *followers* of us and of the Lord." Now unless it can be shewn, that the same objections would exist to the admission of infants into the Church *triumphant*, the fact, or the assumed fact, of their capability to join the latter, can form no just ground, for their admission into the former, i. e. the Church *militant*.

From the foregoing texts, the force or authority of which cannot be denied, it will be seen, that the Church *militant* is composed of members, sustaining a certain character, qualifying them for their position as a band of "faithful soldiers," subject to discipline, obedient to command, and faithful in the discharge of certain duties assigned to them. Infants may be admitted into this society, *only* when they possess the same qualifications, and display the same aptitude to fulfil the high behests of the great Captain of our Salvation. Hence, I conclude, that, although infants may be capable of joining the Church *triumphant*, yet are they not qualified for admission into the Church *militant*, when not possessing the requisites of those constituting a Christian church. Hence, too, there may be sufficient reason to exclude infants from the church below; while the same reason could not be assigned for excluding them from the church above; and again, as a whole is made up of parts, so the church above, and the church below, being one body, may, nevertheless, be composed of different and distinct parts.

The *third* query has no doubt been proposed as one of great difficulty; so

that I fear no answer would be deemed satisfactory or conclusive which has not for its author an apostle himself. Let us, however, test the value of the question as an argument against the baptism of the believing children of Christian parents. If the silence of Scripture respecting this class of baptisms, is a proof that they did not take place, then its silence respecting other baptisms is a proof that they also were never performed. But if so, the churches of Galatia, Antioch, and Thessalonica, were unbaptized; if, on the contrary, these churches were baptized, although there was no record of their baptisms, so might the believing children of parents be baptized without there being any record of it.

But does your correspondent in truth intend to estimate the duty of the apostles in this particular, by the practice of *modern* Baptist Missionaries? and would he admit the force of the question if transferred to his own denomination, presuming him to be a Pædobaptist? On referring to a report, of recent date, of a Pædobaptist Missionary Society in Upper India, I find the following records,—“Nine new houses have been built in the village, thirteen couples married and thirteen children baptized.” “Three adults and three children have been baptized during the last nine months.” If “EXAMINER” has not seen *this* report, he is doubtless familiar with others containing similar announcements. I would therefore ask him “Pædobaptist Missionaries fail not to mention in their reports, the baptisms of children: why have the apostles not instanced such baptisms?”

In conclusion, I would take the liberty of proposing a distinct query for your correspondent's examination, and trust he will at his earliest leisure favour me with a reply through the medium of the *Oriental Baptist*:—

Is it the duty of ALL believers to be baptized upon a *personal* profession of faith? and if so, under what prohibiting law, or what law of limitation of the gospel may such baptism be neglected or set aside?

Your's faithfully,  
SCRUTATOR.

8th January, 1851.



## Christian Missions.

### MAULMAIN MISSIONARY SOCIETY.

THE following interesting extracts are taken from the *Thirteenth Annual Report of the Maulmain Missionary Society*, Auxiliary to the American Baptist Missionary Union. They contain much to encourage and much to call forth prayer. This Society has sustained a heavy loss in the past year in the death of the Rev. Dr. Judson, the founder of the Burmese Mission. The Report says of him, "He labored long, and when his work was done he was not, for God took him. We would bow with submission to this dispensation and say 'Thy will be done.'" The Missionaries at present in this part of the field are the Revs. E. A. Stevens, T. Simons, L. Stilson, N. Harris, W. Moore, and Mr. T. S. Ranney, Superintendent of the Mission Press. May our Brethren be still encouraged to go forward in their noble enterprise and in the present and future years be blessed with ever increasing success.

**BURMESE ASSISTANTS.**—Moung-Loon has been stationed, as formerly, at Daing-woon-quin, in the eastern part of the town, occupying the house in which one of the day-schools is kept. In this section of the town, Moung-Loon's labours during the year have been chiefly confined; going daily from house to house, to the bazars, the *zayats*, the numerous boats which at certain seasons of the year collect for purposes of trade, from different parts of the Provinces, and of Burmah proper, and wherever else he could find suitable opportunities of preaching the gospel. He has thus been permitted to present the offers of salvation to two or three hundred persons monthly, convincing opposers, leading inquirers to a knowledge of the truth as it is in Jesus, and exhorting and persuading all to a serious consideration of the claims of Christianity. In these labours he has met with some interesting individuals from Pegu, and other parts of Burmah, who having received Christian books, from an attentive perusal of them, have been favorably impressed, and have sought out the religious teacher to learn more fully from him, the instructions of Christ. Many Shan traders too, whose place of rendezvous is at the eastern foot of the hill, have heard the gospel from his lips; and although that people are yet far behind the Burmese in the knowledge of the true principles of religion not having been equally favored with opportunities of hearing the gospel, yet among them have not

been wanting individuals who have acknowledged the truth of the gospel, and have taken sides with the assistant in opposition to their less enlightened countrymen. Moung-Loon has also made occasional preaching excursions in the neighbourhood of Maulmain, in which he has visited sixteen villages, and in which, as in the town, he has met with much encouragement from the increasing disposition of the people to hear, and to receive Christian books.

Moung Shway-moung is stationed at Amherst, where he assists in maintaining the regular worship of the church on the Sabbath, and on other occasions goes from house to house among the people; visits the priests in their *kyoungs*, and makes occasional excursions to the neighbouring villages of Wet-tho, Quan-that, Hneet-kaing, and other places as opportunities offer. He says, he is generally well received by the people, some opposing, some commending, but the mass too little interested to give serious attention to the gospel, and none willing to forsake their ancient customs for the salvation which is in Christ Jesus.

**VILLAGE PREACHING.**—Previous to the last annual meeting of the Society, the committee appropriated the sum of fifty rupees to aid in preaching the gospel among the villages. In December, 1849, one of the missionaries, accompanied by several of the assistants, proceeded up the Salwen, and visited several places, as far as Tong-aing. Subsequently several of the assistants went up the same river, visiting in order all the villages on the left bank, as far as Shway-goon. Others have ascended the Gyaing, and others the Attaran, in a similar manner. In these excursions a number of interesting persons were found, who seemed to be convinced of the truth of Christianity, but yet lacked the courage which was necessary to enable them to make a public profession of it. Others, not so much enlightened, were yet convinced of the errors of Bhudism, and had ceased their offerings to the priests, and the worshipping of pagodas and images. The multitude, however, although willing to hear, and to receive books, were still devoted to their superstitions.

Besides these excursions by boat, some of the assistants have gone by land to the villages between Maulmain and Amherst, of which the same general description may be given. One young man of Ko-ka-nee we are happy to say, has been so much benefited by the conversations of the assistants, and by the books which he has received, that he has found boldness to confess Christ publicly, and has been baptized. He gives

encouraging proofs that he will become a useful member of the church.

**SAGAU KAREN ASSISTANTS.**—Kyah-kai has laboured the past year, as the year before, in the vicinity of Amherst, itinerating occasionally to Lamaing. From this place we have favourable reports.

Maukoo is still labouring in the valley of the Attaran. The church to which he preaches numbers about the same as reported last year. Maukoo appears to be steadfast in the faith of the gospel, and exhorts his brethren much to union and stability.

Kai-per-pah was one of our oldest assistants, and he adorned his profession until his death. He and his wife died of cholera.

No direct information of Au-pau and Kyah-pah in Burmah proper has reached us, but the report is, that the former died of fever, and the latter "has fallen." The death of Au-pau is not fully authenticated.

**PWO KAREN ASSISTANTS.**—Kai-mak and Choung-te-yay have, as in former years, been stationed, one at Krung-pung, the other at Kayin. The past year has not been one of prosperity to the Karens in this Province, but on the contrary, especially in the field occupied by these assistants, it has been in some respects a year of anxiety and trial. The Karens are much more affected by temporary prosperity or adversity, than more permanently settled communities. At the commencement of the year serious difficulties occurred which drove several villages over to the Shan states, and had the same difficulties continued a few months longer, hundreds would have sought elsewhere a more congenial home. During this season of fear, and "running to and fro," the assistants were not received, nor listened to. In the midst of this confusion, the cholera broke out; at once scattering the people in every direction, and putting an end to all further counsel and intercourse. Five of the Christians at Kayin were cut down by it, and among them one of the most active Christians, and one of the most influential men among the Karens. One week before his death, he came to town to procure cholera medicine. He was in great fear, but his faith appeared to be in lively exercise, and his heart warm with love to the Saviour. The day before he came to town, two villagers, while at work in their paddy fields, were seized with cholera, and died before they could reach their houses. So frightened were all their relatives and neighbors, that none dared perform their funeral rites. Said the chief, "I told my people it would be wrong for Christians to leave their friends to die, and lie exposed in the field; we must bury them." When he could prevail on none of the villagers to perform the last act of humanity for their friends, he, in company with a single individual, took mats, went to the field, rolled up the corpses, and

buried them. He said, "When we reached the place, and while we worked, I feared, I trembled, but I knew God was every where, and I leaned on him." Having procured a supply of medicine, he left, humbly expressing his determination by the help of divine grace, whether his days were few or many, to spend them all in the "*sweet service of God.*"

When the Missionary visited that station in the dry season, the cause of their fears was to a good degree removed; the cholera had disappeared, and the people had partly recovered from their fright. The Christians, at first, were apparently sad, and wavering, but on being reminded of the consolations of the gospel, they seemed to "come to themselves," and earnestly to seek God in penitence and prayer. Neither of the assistants has gained that serenity of faith which, with the apostle, in view of *every kind of affliction*, would enable him to say, "None of these things move me;" but still there is every reason to believe that their influence has done good. They counselled the people not to be hasty in leaving the Province. In time of sickness they went from house to house, administering medicine, urging the inhabitants to watch over one another, and speedily to prepare for the dreaded messenger.

Within the year six have been added by baptism to the church at Kayin, and three at Krung-pung.

**KAREN THEOLOGICAL SEMINARY.**—The able and efficient teacher of this seminary, the Rev. J. G. Binney, being called, in the providence of God, to return to America, the seminary was left in temporary charge of the Rev. N. Harris. The tenth term commenced April 18th and closed Sept. 30th. The number of pupils was thirty-three. They manifested commendable diligence in their studies, and an earnest desire for the *truth* as it is in *Jesus*. A superficial explanation of the Scriptures does not satisfy a Karen mind. If the interpretation is such to admit of a doubt as to the true sense of the text, they say, "Our minds are not satisfied." If they are told—"No man can explain the passage to us;" then they say no more, unless it be, "We will wait till we see Paul, or till we see God," as the case may be.

The eleventh term commenced the 15th of October, having the same number of students as the previous term. From the first class, five are expected soon to go forth to preach the gospel to their countrymen in Burmah proper, and we would ask for them an interest in the prayers of the children of God.

**THE KAREN NORMAL SCHOOL.**—The design of this school, as has been previously reported, is to give to these children a thorough English education, as far as the circumstances will admit. The school is

doing well, under the instruction of Miss Vinton and Miss Wright.

Within the year two pupils from Tavoy and five from Sandoway, who had previously studied English for some time, have been received into the school, making the present number of pupils forty five—twenty-seven boys and eighteen girls. Seven of the pupils within the year have been baptized.

**THE SGAU KAREN BOARDING SCHOOL.**—This school has been taught principally by Mrs. Harris and a native assistant. The average number of pupils was about fifty. They have made good progress in their studies. Five of the pupils have made a public profession of their faith in Christ by baptism, leaving ten who have not as yet become members of the church.

**PWO KAREN BOARDING SCHOOL.**—This school was in session from 1st of May to the 1st October. The pupils attended principally to the study of the Bible, catechism and arithmetic, two classes in the gospels, two recitations in the large catechism, and one in the small daily. Arithmetic was pursued mentally, and upon the black board, with some attention to surveying. A few of the large boys have mastered all the arithmetic in print in this dialect, to the decimal fractions. A part of the time oral instruction was given upon the globe, together with brief descriptions of the people, climate, and productions of the countries upon the eastern hemisphere.

The women and girls were taught to sew and make their own garments. We are happy to say that commendable progress was made by all in their studies, and that the conduct of the pupils was satisfactory. The school numbers twenty-five, of whom eleven have made no profession of religion. Thoughtfulness and seriousness seemed to pervade the school at times, but we know of no conversions during the term. In addition to the usual exercises upon the Sabbath, a class of twelve recited hymns, and at the close of the sessions handsomely bound hymn books were awarded to the four who committed best.

**THE BURMESE BOARDING AND DAY SCHOOL.**—The present superintendent of this institution, the Rev. L. Stilson, took charge the 27th of February 1850, on the departure of the Rev. H. Howard for America.

The number of pupils since this date has been, on an average, about one hundred and five; one third of whom, including an equal number of males and females, have been boarded in the establishment. The remaining two thirds have boarded at their respective homes. Of the whole number, about two thirds belong to the male department. Boarders in this department have invariably been clothed by the parents or guardians.

Many of the younger pupils have been received for the first time since the year commenced, and are consequently in the beginning of their course of education. Most of the older-lads have made commendable progress in Arithmetic; some have devoted a portion of their time to English Grammar, and the Outlines of Mathematical and Physical Geography. Some four or five have had recitations in Plane Trigonometry; though two of this class have left the school, others are still pursuing successfully this branch, and are becoming much interested in it. One in particular manifests an increasing desire to become well acquainted with the practical details of Mensuration. The Superintendent much regrets that owing to ill health for several months, he has been deprived of the privilege of giving this class of his pupils that personal attention which he had purposed to bestow upon them. A Burmese assistant, by his Christian deportment and skill in imparting instruction, has given good satisfaction to his employers, a very decided improvement being manifest in the minds of the pupils committed to his care.

The female department, as heretofore, under the charge of Miss Lillibridge, has made encouraging progress in the several branches taught. Many in this department being quite young, and just commencing the alphabet, or being in words of two or three letters, it was found impracticable for one person to do justice to her pupils without an assistant; consequently an individual has been employed to aid in this department, who by diligence and tact in teaching, gives good satisfaction. In this department there have been taught spelling, reading, writing, arithmetic, geography and English grammar, together, with "First lessons in natural philosophy," in both the Burmese and English languages.

The school has been opened and closed by prayer, reading the scriptures, and singing. An evening exercise, as formerly, for reading the scriptures, singing and prayer, has been daily attended. Want of health, on the part of the Superintendent, has for many months thrown the duties of this service chiefly upon the principal teacher in the male department.

It has been a prominent object in this school to give instruction calculated to lead the learners to the Cross of Christ. All have been required to study the Scripture lessons, or a Christian catechism, and to recite the same on the Sabbath, and the boarders have been required to attend public worship twice on the Sabbath, either in English or Burmese.

About the commencement of the last rains, sickness appeared among the female pupils, and the melancholy result was the removal by death of two young and interesting girls,—one a Eurasian, and the other

a Burmese. During the month just closed the number in this department has been further reduced by the marriage and removal of one of the older pupils.

**BURMESE DAY SCHOOLS.**—The school at Daing-woon-quin is under the care of two teachers, Moung Oung-doon and wife. Both seem well adapted for their work, and exert themselves for the benefit of their pupils. The number of pupils has been gradually increasing, the average daily attendance of boys is fifty, and of girls seventeen. Twenty of the boys have finished the spelling book, and are studying the catechism and other small books. Sixteen have made some progress in the rudiments of arithmetic. Six are sufficiently forward to be transferred to the school under the superintendence of Mr. Stilson, and are looking for this gradation with some interest. Is anticipated by the teacher and others that a class, yearly, may be prepared for the higher studies taught in that school. An advancement of this kind prospectively held up to the youthful mind will, it is hoped, give an impulse to its energies that shall be felt by the whole school.

Of the girls seven have completed the spelling book, and are studying the catechism and historical portions of the Scriptures. Once a fortnight, they assemble with their teacher at the house of Mr. Stevens, and are taught plain sewing by Mrs. S. They are also examined on the lessons which they have studied. The parents of the children and others in the neighbourhood frequently apply to the teachers for medicine, and in this way an influence is exerted favorable to the interest of the school, and good has been done.

The few scholars that have attended the school at Moopoon have been taught under great discouragement. The parents have had a strong prejudice against their children being instructed in the principles of the Christian religion. However promising the pupils may have been, so soon as they had finished the spelling book, they have been removed to the kyongs, to be drilled by the priests in the initiatory lessons of Bhoodism.

A priest from Ava, of some celebrity for his knowledge of Bhoodism, has spent some time in the vicinity, and has kept up an excitement which has aided to keep the children from attending school. Fifteen scholars are on the list, but the average attendance has been only ten.

Ko San-lone, the teacher, has spent part of his time, when not engaged in school, in instructing the people from house to house, in the precepts of the Bible. Notwithstanding the discouragement under which he has labored, a good influence we trust is being exerted on the minds of the scholars who attend. They are made familiarly acquainted with the first principles of Christianity

and are not ashamed to avow them at home. On one occasion a little boy about eight years of age, having spoken in favor of the Christians' God in the presence of his father, the latter asked him, "Where is your God?" meaning the God of the Christian. The boy replied by asking, "Where is my father's God?" "There," said the father, smiling at his boldness, and pointing at a pagoda and images which were in sight. "Our God," replied the boy, "we cannot see, but He can see us. My father can see his god, but his god cannot see him." Such a home thrust the father not being well pleased with, took his son and chastised him. The boy, however, still attends the school, and encourages the hope that the seed of divine truth, thus early taking root, will yet bring forth fruit, which will issue in salvation. This little incident may be taken as a fair illustration of the effect which our day schools are silently producing, both in the pupils themselves, and in the families to which they belong.

The school at Moung-Ngan's village, a little more than a year ago, was the most flourishing day school of any we had. We regret to say that it has been for some time discontinued. In the early part of the year the attendance of the scholars was very irregular, and at last the number was so few it was deemed advisable to suspend its operations altogether. This change is supposed to have been occasioned in part from an alarm taken by the parent's supposing that their children, being daily instructed by our teachers, and in our books, and not by their own priests, they were virtually allowing them to be trained in the tenets of the religion of Jesus Christ, and so to despise their own. It is to be feared also that the teacher employed, who had succeeded so well, and given so general satisfaction, had grown weary in well doing, and losing his interest in the welfare of the school, it gradually declined. A suitable teacher to fill the place and re-commence the school has not as yet been found. The house being well located in a thickly settled neighbourhood of Peguans, we hope soon to see there again a flourishing school.

The day school in charge of Mrs. Ranney has had a less number of pupils the last year than in former years, and has scarcely averaged an attendance of twenty, all of whom are boys. The same causes have operated against this school as have been mentioned regarding some of the other schools,—the influence of the priests, and the fears of the parents.

The school taught by Mr. Little, on the premises adjoining the English Baptist Chapel, has been better attended the present year than formerly. It numbers twenty-eight scholars, who are taught in the English and Tamul languages. They are of Gentoo, Malabar, Musalmán, Christian,

and Burmese extraction. Five have lessons in reading, writing, geography and arithmetic. Fourteen read the Bible in both languages. The rest are taught from the primer and spelling book. The teacher spends part of his time between school hours, among the natives speaking the Tamul language, in instructing them in the Christian religion, and on the Lord's day he holds a little meeting with a few of those people at Ngantay.

**THE DAY-SCHOOL AT AMHERST.**—This school continues in about the same state as when reported last year, numbering about sixty scholars, chiefly boys, who are taught alike in Burmese and English, reading, writing, and arithmetic; they are also taught a catechism of the Christian religion, and scripture lessons, with questions, which are recited on the Sabbath. The school is daily opened and closed with singing, reading the scriptures, and prayer, and on the Sabbath all the pupils are required to attend the usual service for preaching in the morning.

In the absence of a resident Missionary at Amherst, it cannot be expected that the school will be conducted with so much efficiency as under more favorable circumstances, but there is reason to believe much good is being effected by it in favor of Christianity, and the pupils of the school are receiving an education which will better fit them for the duties of life, while some we hope will be led to believe in Christ to the salvation of their souls.

SCRIPTURES, TRACTS, AND BOOKS IS-

**SUED FROM THE PRESS.**—Within the current year the printing of a second revised edition of 4000 copies of the Sgau Karen New Testament, and a second edition of 500 copies of the Gospel of Matthew, in Pwo Karen, has been completed. In the Pwo Karen language the Gospels of Matthew, Luke, and John, and the Acts of the Apostles, are the only portions of scripture yet in print. Detached portions of the Old Testament have been given to the Sgau Karens, but the translation of the whole is now nearly completed, and it is designed that the work shall issue from the press as soon as practicable.

There have been issued from the Mission Press, during the year, in Burmese, Talaing, Sgau and Pwo Karen, and Kemmee languages as follows :

	Vols.	Pages.
Scriptures,	1194	687938
Parts of Scriptures,	5001	346442
Religious tracts and books,	9656	609909
School books,	2950	282803

Total, 18801 1927092

These books have been widely distributed in the Tenasserim and Arakan Provinces, and in Burmah proper; in the latter country by means mostly of traders who came to Maulmain. Going, as these have in many instances, into districts of the country where the voice of the living preacher cannot be heard, it is cheering to hear, as we not unfrequently do, of their enlightening influence upon the minds of the people.

## Narratives and Anecdotes.

### VISIT TO THE CAVE OF ADULLAM.

THIS remarkable spot, to which allusion is made, 1 Sam. xxii. 1; 2 Sam. xxiii. 13; and 1 Chron. xi. 15, seems to have been but little known until quite recently. Thus the celebrated Matthew Henry, in his Commentary on 1 Sam. xxii. 1, says: "Whether it was a natural or artificial fastness does not appear;" and the learned Dr. Gill says, on the same passage: "It was no doubt near to a city of the same name."

We have, therefore, much satisfaction in laying before our readers the following particulars, with which we have been furnished by Mr. Calman, who recently visited this interesting spot, so long overlooked by those who, while they studied the sacred page which tells of Jacob's past glory, were not sufficiently acquainted with the wonderful remnants of antiquity which still exist to testify of former history:—

"It may not be altogether uninteresting to you, to hear some few particulars about an excursion to the cave of Adullam, which I made in company with others.

"Having furnished ourselves with the necessary articles, such as a quantity of string, wax candles, and lucifer matches, all indispensably necessary for the exploring of the cave, we set out for it. The greatest part of our way lay through the fertile plains of Rephaim, which extend as far as Bethlehem, and there we remained for a little to secure guides. On leaving Bethlehem we entered a most beautifully cultivated valley, a good part of which, if not nearly the whole, was laid out in vineyards and olive plantations, mostly composed of young trees, which seemed to be struggling for life and existence, amidst dry stumps and dead roots, remains of luxuriant olive groves that have been laid waste by the retaliating warfares which keep the country

in a state of perpetual desolation. An hour's ride brought us to the ruins of Adullam, one of the oldest cities of the Canaanites, of considerable extent, and bearing many marks of high antiquity.

"After dismounting from our horses, we proceeded in the direction of the cave, which lies some two hundred yards off. The mouth of it is situated in the middle of a perpendicular cliff of above two thousand feet in height, and then you have to make your way by a slanting edge of rock of about three feet in width, projecting from the middle of the cliff, which makes you giddy to look down into the valley below. This ledge of rock lands you at two isolated pieces of rock, one above the other, of about twenty feet in height, which you have to climb up; from the top of which you have to bound or leap over a chasm of some feet in width. It would require days, not merely hours, to explore the cave properly: even as far as we penetrated, not hundreds, but thousands, could find ample room to hide themselves in it; and such is the number and such the intricacy of the passages which seem to entwine in each other, that one gets puzzled by the mere sight of them. The only sure way of securing a safe retreat, is to fasten one end of a string at the mouth of the cave, and to keep the other end in the hand, and to go no further than the length of the string will allow. To trust oneself beyond it, or to have the string cut, would actually be the cutting of the string of one's life. The quantity of string we had taken with us would have conducted us some distance further, but exhaustion and fatigue caused us to retrace our steps after we had penetrated about five hundred yards. It would require something more than mechanical genius to give an adequate description of the interior of the cave. Fancy figured all kinds of edifices of no mean construction. The reflection of the lighted candles on the snow-white walls communicated an incredible splendour to the scene, which made one regret, yea, grudge a bounteous Providence for having consigned such grandeur to perpetual obscurity. But the mind was soon transported from the trivial present to the glorious past, or from the contemplation of the nature of the cave to the use which a wise Providence had designed it to be. For was it not in the wide bosom of this very cave that the royal Psalmist sought and found security? And was it not here that the sweet Psalmist of Israel celebrated God's mercies and goodness for the protection vouchsafed to him here, in the glowing language of the 57th and 142nd Psalms? Doubtless the same cave afforded protection to thousands and tens of thousands of those of whom the world was not worthy, but who were driven to seek

security in deserts and in mountains, in dens and caves, through the wrath of their bitter persecutors.

"One of our company lingering a little behind, to pick out some of the fossil remains with which the cave abounded, and which would afford abundant speculation to the geologist, from the walls, found himself beyond the possibility of tracing his way back, and, like a fish taken in an evil net, entangled himself the more by attempting to disentangle himself. Although he did not remain in this predicament for more than a quarter of an hour, yet he was impressed with all the horrors of being buried alive. The echo of '*Where are you?*' that was uttered by some of his anxious companions, rebounding from vault to vault, and traversing from passage to passage, sounded as if it had been coming from a thousand different quarters, or proceeding from a thousand different voices, from the multitudes of departed spirits which the Easterns people subterranean vaults and caverns with, as if these were welcoming him to their region of perpetual darkness. Overpowering was his joy when, all of a sudden, one of the company was seen issuing out from one of the passages, with a lighted candle in one hand, and a string that would safely conduct him out of his sepulchral habitation in the other. If there ever was a time when he realized the words of the Psalmist, '*Thou hast set my feet in a large room,*' more than another, it was when he found himself fairly out of the strait intricate passages, and in the comparatively wide and open chamber from whence he first started.

"Our company having once more been brought together, we set out on our homeward journey. Nothing particular occurred worth relating, except the meeting of a number of Jews returning from Rachel's grave, where they went to spend their breath in prayer. The only answer I could extort from them, relating to its propriety, was the repeating of the words of the prophet Jeremiah, '*Rachel weeping for her children,*' which, like many other passages of the Scripture, they wrest for their own destruction. Three hours' ride brought us back to Jerusalem, much pleased with the excursion, and greatly amazed with the extent and grandeur of the timely royal asylum, which will continue an object of interest to the remotest ages."—*Jewish Intelligence.*

## A WILL AND A WAY.

A SHOE-MAKER is mentioned in an Episcopal Periodical at Burlington N. J. whose benevolence was known to be large for one in his circumstances. Being asked how he

contrived to give so much, he replied that it was easily done by obeying St. Paul's precept. (1 Cor. xvi. 1, 2.) "I earn," said he, "one day with another, about a dollar a day, and I can without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny, so that altogether we lay by us in store forty cents a week, and if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned, that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars; and I distribute this among the various benevolent societies, according to the best of my judgment."—*Am. Messenger*.

### "MENTIONED NIGHT AND MORNING."

#### AN INCIDENT FOR PARENTS.

THE residence of my father was inland, and remote from facilities for acquiring a commercial education. After mature reflection, my parents consented that I should follow the bent of my own inclination and seek such advantages in a distant city.

The history of my first year was similar to that of many other ambitious youths. I was acquiring a knowledge of men and manners, but the narration *how* is not material.

About this time a fit of sickness rendered it necessary for me to seek maternal care, under whose blessed influences health soon returned. The day before I again left home, to plunge more extensively than I had hitherto done into the whirl of business, I was sitting by my mother, and pouring into her willing ear, some account of my cares and annoyances. She heard me patiently, and when I had concluded my story, put her arm around my neck, and kissing my forehead, said: "My son, my dear son, never think yourself forgotten by us. *Your father mentions your name night and morning.*"

I understood this perfectly. From my earliest infancy I had heard fervent petitions offered at such times, for the temporarily absent one, and now as I was going out into the world, perhaps never to return, the remembrance of this circumstance was a comfort to me. I *knew* the paths of youth were slippery, for I had seen sufficient of the world, even in a year to be well aware

of the fact, and in some degree realized the privilege of being so remembered.

Years rolled on, business nearly engrossed all my secular time, but I never forgot my mother's impressive speech. Occasionally, anxiety would prevent me from offering more than the merest form of prayer myself, then would I think of my father's earnest petition offered for me that morning, and in strength granted in answer to it, rise *beside* the trial, if not immediately victorious over it. Sometimes pleasure would lure by her syren voice, to a participation in unholy amusements, but the charm was powerless when I thought of my father's prayer.

I have been young, but now am old, yet those words still ring in my ears, and influence my conduct. The lips which then supplicated for me, have exchanged supplications for everlasting praises, yet in times of sorrow or perplexity, I feel my mother's lips on my fevered brow, and her words are a cordial to my heart. In times of joy and prosperity I remember them, and they act as a modulating agency to the sanguine restlessness of ambition.

Parents, throw around the hearts of your children a similar indestructible chain. At the family altar teach them, by suitable petitions, that you sympathize with them in their feeble attempts to do right; there let confession be made for family sins, and grateful praise returned for family mercies; then may you hope for a re-union with your dispersed families, in a better country even a heavenly.—*Family Journal*.

### THE SUBLIMITY OF SCRIPTURE LANGUAGE.

THE sublime description, which is given of the Judge and judgment seat in Revelation xx. 11, revives in my recollection an anecdote, related by the late venerable Dr. John Erskine, of Edinburgh, which I think is worth recording, though it may not be new to all my hearers. A young gentleman, lately returned from finishing his college education, chanced to fall into the company of a number of aged Christians, whom he thought to astonish by reciting sublime passages from the poets and orators of the age; and among other things of this description, he quoted, with great emphasis and effect, the well-known lines of Shakspeare.

"The cloud-capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve;  
And, like the baseless fabric of a vision,  
Leave not a wreck behind!"

Having finished the quotation, he began to pronounce an eulogium upon it, boldly affirming, that there was nothing to be found equal to it in sublimity and grandeur

in either ancient or modern literature. An aged Christian, who had attentively listened to the whole harangue, at length interposed, and ventured to question the decision, affirming that he could produce a passage equally sublime. The young man, startled with surprise, instantly challenged the point; on which the old gentleman, in a grave and solemn tone, responded, "*And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*" "Well," said the young man, quite overpowered with astonishment, "you have indeed made good your point, that does infinitely surpass it; but, pray, allow me to ask, where did you meet with it? in which of our classical authors does it occur? for in all my reading, I never met with it." "O," said the old gentleman, gravely, "it occurs in a very common every day book;" and, calling for a Bible, he turned to the twentieth chapter of the Apocalypse, and laying his finger upon ver. 11, "There," said he, "read for yourself." This completed the young gentleman's confusion; he declared that he had read the bible over and over again, but that he had never noticed that verse before; and with difficulty could he be brought to believe his own eyes!—*Jones's Lectures on the Apocalypse.*

## NOAH'S CARPENTERS.

It was a late hour at night. The city of N—, with its many turrets and spires, was sleeping under the shadow of those rocky sentinels which have guarded the plain since the flood. The waves of the ocean fell gently and soothingly on the beach. The moon waded through the fleecy autumn clouds, now playing with the waters and lighting up the scene, and then concealing her glory, as if to make its revelations more prized. It was a night for pious thought and conversation.

Two persons were leaving the city, and passing along the water-side to a beautiful valley, where one was a resident and the other a guest. The taller, the elder of the two, was actively engaged in a work of benevolence, in the blessings of which the people of N—, and the students of— college, mutually shared. The work was *too heavy* for him, and he had invited his young friend, an impenitent lad, of whom we will speak as Henry, to aid him. Together they had spent many a weary day in supplying the Christian labourers, who co-operated with them, with the choicest means of usefulness, as they crowded the depository of truth. Exhausted by their toils, they were now returning for a night's

repose. Hitherto, not a word had been addressed to the obliging lad about his soul. The fitting occasion seemed to have arrived. A quaint but fitting manner was chosen.

"Henry," asked the elder of the younger, "do you know what became of Noah's carpenters?"

"Noah's carpenters!" exclaimed Henry, "I didn't know that Noah had any carpenters."

"Certainly he must have had help in building one of the largest and best proportioned ships ever put upon the stocks. There must have been many ship-carpenters at work for a long time, to have constructed such a vessel in such an age. What became of them, think you, when all the fountains of the great deep were broken up, and the windows of heaven were opened?"

"What do you mean by such a queer question?" Henry replied.

"No matter what, just now. Please answer the enquiry. And you may also tell me, if you will, what you would have done in that dreadful hour, when the storm came in its fury, and Noah's prophecies were all fulfilled, and all but the family of the preacher of righteousness were ready to be engulfed in those black waters."

"I don't know," said Henry, in a half-thoughtful, half-trifling manner; "perhaps I should have got on the rudder."

"This is human nature exactly, Henry. It would 'climb up some other way,' rather than enter the fold by the only door. It would 'get on the rudder,' in its pride and short-sightedness, rather than go into the ark of safety. It would 'save itself,' by hanging on at the hazard of being swept into the gulf of despair, instead of being saved by the provisions of infinite love.

"But I'll tell you plainly what I mean, Henry, by Noah's carpenters. You have kindly and generously given me your aid, day after day, in building an ark in N—, by which many, I trust, will be saved. I feel grateful for your help. But I greatly fear, that while others will be rejoicing in the fruits of our labours, you will be swept away in the storm of wrath which will by and by beat on the heads of those who enter not the ark of Jesus Christ. No human device will avail for you. 'Getting on the rudder' will not answer; you must be in Christ, or you are lost. Remember Noah's carpenters, and flee to the ark without delay."

They reached the house and parted. The winter came. The lad was placed at a boarding school, in—. He visited home during the winter vacation, and presented himself to the church for admission to its communion. He then stated that the conversation detailed above had never passed from his memory. It led him to serious reflections, and ultimately, we trust, to the



ark of safety. He is now entering a career of wide-spread public usefulness. He will never forget Noah's carpenters.

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive; of those who contribute to promote the spiritual good of others, and aid in the up-building of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath-school children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible-classes and Sabbath-schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide-boards that tell the road, but are not travellers on it; or like Noah's carpenters who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Printers, sewers, folders, and binders, engaged in making bibles and religious books, booksellers, and publishers, of religious periodicals, who are doing much to increase the knowledge of the gospel and to save souls, but so many of whom are careless about their own salvation, will have the mortification of knowing, that while their tools have been instrumental in the spiritual good of thousands, they were only like the pack-mules that carried a load to market without tasting it, or like Noah's carpenters who built a ship they never sailed in.

Wealthy and liberal but unconverted men, who help to build churches, and sustain the institutions of the gospel, but who "will not come unto Christ that they may have life," are hewing the timbers and driving the nails of the ark, which they are too proud or too careless to enter. Perhaps they think they will be safe on the "rudder;" but they may find too late that when they would ride they must swim—that when they would float they must sink, with all their good deeds unmixed with faith, as a millstone about their necks.

Moralists, who attend church and support the ministry, but who do not receive into their hearts the gospel they thus sustain, are like Noah's carpenters.

Professed ministers of the gospel, who preach the truth without practising it, who commend the love of Christ without experiencing it, who guide the wandering to the fold of Christ without entering it themselves—are they not like Noah's carpenters?

If Paul might indulge the apprehension lest, when he had "preached to others," he should himself be a "cast-away," may not those of us who follow at a sad distance from Paul in the Christian race, well see to it that we are not left to buffet the waves of an overwhelmed world, when some of those whom we have led into the ark are borne triumphantly above the billows in which we are engulfed?

Perhaps the Christian reader will be encouraged by this narrative, to speak a word in season to some of these ark-builders. Their kindness should be acknowledged. "These things ought they to have done." The danger is, that the great thing will be left undone. Run, speak to that young man. Tell him that the storm of wrath will come. Tell him that "getting on the rudder" of the ark, and all other human devices, for salvation, are vain refuges of lies. Tell him that the ark is open, that it is safe, that it waits for him. The dove and the olive-branch are in this ark. The bow of mercy spans the heavens above it. Peace, and hope, and salvation are there. But if scorned or neglected, when once the door is shut, they only that are in the ark will "remain alive." Who can abide that storm? Who can buffet those waves? Who will survive that deluge?—*American Messenger*.

## MOSES MENDELSON.

A YOUNG man, anxious to parade his learning, craved the opinion of this celebrated Jewish philosopher on a passage in Eben Ezra on Special Providence. "I do not comprehend the meaning of it myself," said Mendelsohn; "but in order to ascertain the distinction, it will be best to contemplate the works of God, his goodness and mercy to *all* his creatures, and then it will be time enough to study Eben Ezra."

## TRIUMPH OF FAITH.

DURING an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, and at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said:—

"Mother —, are you not afraid?"

"No," said the mother in Israel; "I rejoice to know that *I have a God that can shake the world.*"—*American Periodical*.

## Essays and Extracts.

### RECOGNITION IN ANOTHER WORLD.

*(A letter to a bereaved Christian friend.)*

This letter which was written and sent to a Christian lady, who had become a widow, may interest some of the readers of the *Oriental Baptist*.

MY DEAR FRIEND,—The subject, on which you request my opinion, whether Christian friends and relatives will know each other in another world, is one in which many Christians feel a deep interest, and one which deserves our careful investigation. The loss of dear relatives, and beloved friends, is so bitter a cup, (yet one of which almost all men are compelled to drink,) that if any thing can be said to infuse a few drops of sweetness into it,—any thing founded on scripture, I mean;—it is right, that it should be produced, right that it should be administered to mourning saints. Our God is the God of consolation, and he will not be displeased with us for collecting all the topics of consolation, found in his Holy Word, and administering them, in the shape of a soothing comforting draught, both to ourselves and to our bereaved fellow-Christians. When a wife, a husband, a dear child, or a beloved friend, has been removed by death, how painful the reflection, that we shall see that beloved object, that dear friend, no more, on earth at least, and that the journey of life must now be performed without him or her who was so dear to us! We hope that those whom we love are happy, for we believe that they died in the Lord; but we wish to see them and to converse with them again. How much would the surviving wife have to say to her departed husband, and the surviving husband to the departed wife, could they now meet and converse together! We are thus naturally led to inquire, shall we ever see these dear friends again, whom death has taken from us? Is it true or is it not, that dear friends and relatives, meet and recognize each other in a better world? “May I hope,” says the bereaved wife, “that when this gloomy and lonely pilgrimage is over, I shall meet with him again, whom I loved most on earth; and shall I enjoy his society in another world? Shall I indeed meet him in a world where sin and sorrow are unknown; where we may converse to-

gether, open our hearts to each other, and never have another painful separation?” Yes! mourning widow, you may hope for all this and more, if he, whose loss you so bitterly lament, is now with Jesus, as you hope, and believe he is, and you are following him to that better world; you may hope for all that blessed intercourse with him, which you so much desire. He has not forgotten you; memory outlives death; he will welcome you on your arrival; he will tell you all his heart, and he will listen to your long, long tale of woe; if indeed, you can tell a long tale of woe amidst so much happiness as will then surround you.

But, my friend is perhaps saying: “All this is very pleasing, just as I could wish it to be; but I should be glad to see some proofs that things will be so.” There are, my dear friend, many portions of Scripture which lead to the conclusion that persons will know each other when they meet in another world; but to notice them all, would lead me far beyond my present limits; nor would they all be quite appropriate to our present purpose, as they do not all bear a reference to the state immediately after death. The present question is not, whether saints will know each other at the resurrection, or in Heaven at last; but, whether, when we leave this world, and enter into that invisible world, to which all disembodied souls must go at death, we shall then be able to recognize each other, or, in any way, be able to come to the knowledge of each other. Will the mourning husband be able to find his departed wife? Will the sorrowing widow, be able there to discover and recognize her departed husband? Will parents meet and know their children again, and children their parents? In a word, will those who die in the Lord meet again with those pious friends and relatives who preceded them to a better world? These questions may, I think, be answered in a satisfactory manner, by duly considering one passage of Scripture. I refer to Luke xvi. where our Lord speaks concerning the rich man and Lazarus. I do not quote the passage, because you are, of course, familiar with it.

Allow me now to call your attention to a few particulars contained in this

very interesting portion of the Word of God.

1.—Abraham and Lazarus knew each other; and Abraham knew the outlines, at least, of the earthly history of Lazarus. We do not stop to enquire how Abraham obtained this knowledge of Lazarus; we simply notice the fact that he had this knowledge of him.

2.—As Lazarus is stated to have been in Abraham's bosom; it is clear that these two must have had intercourse with each other.

3.—Abraham knew the rich man, and was acquainted with the outlines of his history. This appears from Abraham's saying to him: "Son, remember, that thou in thy lifetime receivest thy good things." How Abraham obtained this information, we are not told; but the fact that he had obtained it admits of no doubt.

4.—This rich man knew Abraham, and spoke to him, before he spoke to the rich man. It is here to be observed, that these two were separated by the parting gulf, and that they could not meet, though they could converse together. Here then, is intercourse, and intercourse carried on by persons, who were at a distance from each other; and if those who are on different sides of the parting gulf can thus converse together; surely, beloved and happy saints, who reside on the same side of the gulf, have much sweet intercourse with each other!

5.—It appears not only, that the rich man knew Lazarus who was once a poor beggar at his gate, but also, that he had a clear recollection of the occurrences and transactions of earth. Other particulars might be adduced, but in these already mentioned, we have data sufficient for our purpose.

Here then, we have the fact, that departed spirits do, by some means, come to the knowledge of each other; we have also the fact, that they have intercourse with each other, converse together, and become acquainted with each other's earthly history. We have also the fact, that memory remains, that each one clearly recollects the scenes of earth, and is perfectly conscious of his own identity. You will clearly recollect in another world that you were Mrs. D—; and I shall as clearly recollect what I was; and we shall, no doubt, have a perfectly clear recollection of what we did and said here on earth.

We cannot exactly tell how disembod-

died spirits, in another world, come to the knowledge of each other; but a few words on that subject may be proper. Some have, I believe, thought that in that world God bestows upon them a perfect intuition, so that they know each other at first sight. It may be so, but we cannot assert that it is so; of one thing, however, we may rest assured, that the mental powers of departed saints are superior far to those of saints on earth; if they were not, we could scarcely say, as Paul does: "To die is gain." But says one: "The saints, in another world, are disembodied spirits; they have left their bodies here, and, with their bodies, all the organs of sense; how then can they hear, without ears; how see, without eyes; and how speak, without tongues?" These questions are more curious than important. Our Saviour speaks as though spirits in another world had the use of all their bodily organs; we may therefore, rest assured, that they have means of communication quite as good as they had while here on earth, when their bodily organs were in their very best state. They can, no doubt, see, as well as we can; and hear, as well as we can; and speak, as well as we can; and perform all the functions of rational creatures, as well as we can; nor is it unlikely, that they can do all these things better than we can. We need not therefore, give ourselves any uneasiness about the means of intercourse possessed by disembodied spirits.

And now, I hope, I have said quite enough to convince you, that relative to the subject now under consideration, things, in another world are much as you could wish them to be. But, granting that there is not that perfect intuition, which some imagine; and granting, that on our arrival, we shall be left to search out and discover old friends by ordinary methods; still, we cannot but see, that the discovery will be made. Let us take an almost earthly view of the subject. A saint arrives in blessed paradise, or say, that you, my friend arrive there. Now, you have lost a beloved husband, of whose salvation, you entertain no doubt; and you believe, that you have children, and other dear relatives in that world. When you arrive there, and have been welcomed by the Saviour, many of the saints will salute you, and congratulate you, and ask you, who you are and whence you come; and some of them may know you, or know some of your

connexions. Should they be all strangers, still, you may depend upon their assisting you to find out those, whom you wish to see. Be it so, that Paradise is a large place, and its inhabitants very numerous; yet beloved saints, we are sure, will cultivate each other's acquaintance, for they do that here on earth. Hence then with the aid of the active services, which love will induce them promptly to render, and the extensive information which they doubtless possess concerning their fellow-saints; you will not be long in discovering those whom you wish to see. It may be too, that those, who are so dear to you, in that world, will have already heard that you will probably soon arrive. Some saints, who knew you on earth, may have preceded you to a better world, and may have told there, that your health was declining, or that you were laid on a sick bed not expected to recover; for saints, when they arrive in paradise, no doubt, give all the information in their power, to those who enquire about their old friends left on earth. Your departed husband may hear this intelligence concerning you, and will he not watch for your arrival? and lost as he now is to you, he may be among the first to salute you on your arrival. But should you have a search for those, whom you love, and even a long one; yet how pleasant a search it will be! With how many happy saints will you come into contact, and how much will you see of that better world! And then, at last you will have the unspeakable pleasure of meeting with those whom you so much love. And what a meeting it will be in that blessed world! That meeting, I cannot describe; I must leave you to imagine it.

Yours very sincerely,  
R. D.

### PASSING UNDER THE ROD.

THE following lines are from the pen of Mrs. M. S. B. Dana, and were founded on the following passage of Jewish history.—“It was the custom of the Jews to select the tenth of their sheep after this manner: The lambs were separated from their dams, and enclosed in a sheep-cote, with only a narrow way out; the lambs hastened to join the dams, and a man placed at the entrance with a rod dipped in ochre, touched every tenth lamb and so marked it with his rod saying “Let this be holy.” Hence God says,

by his prophet, “I will cause you to pass under the rod.”

I saw the young bride, in her beauty and pride,

Bedecked in her snowy array,  
And the bright flush of joy mantled high  
on her cheek,

And the future looked blooming and gay;  
And with woman's devotion she laid her  
fond heart

At the shrine of idolatrous love,  
And she anchored her hopes to this perishing  
earth,

By the chain which her tenderness wove.  
But I saw when those heart-strings were  
bleeding and torn,

And the chain had been severed in two,  
She had changed her white robes for the  
sables of grief,

And her bloom to the paleness of woe;  
But the Healer was there, pouring balm on  
the heart

And wiping the tears from her eyes,  
And he strengthened the chain he had broken  
in twain

And fastened it firm to the skies.  
There had whispered a voice—'twas the  
voice of her God,—

“I love thee, I love thee!—*pass under the  
rod!*”

I saw the young mother in tenderness bend  
O'er the couch of her slumbering boy,  
And she kissed the soft lips as they mur-  
mured her name,

While the dreamer lay smiling in joy.  
O, sweet as the rose-bud encircled with dew,  
When its fragrance is flung on the air,  
So fresh and so bright to the mother he  
seemed,

As he lay in his innocence there!  
But I saw, when she gazed on the same  
lovely form,

Pale as marble, and silent, and cold,  
But paler and colder her beautiful boy,  
And the tale of her sorrow was told.

But the Healer was there, who had smitten  
her heart

And taken her treasure away;  
To allure her to heaven he has placed it on  
high,

And the mourner will sweetly obey.  
There had whispered a voice—'twas the  
voice of her God,—

“I love thee, I love thee!—*pass under the  
rod!*”

I saw when a father and mother had leaned  
On the arms of a dear cherished son,  
And the star in the future grew bright in  
their gaze,

As they saw the proud place he had won;  
And the fast coming evening of life pro-  
mised fair,

And its pathway grew smooth to their  
feet,

And the star-light of love glimmered bright  
at the end,

And the whispers of fancy were sweet.

But I saw when they stood bending low o'er  
the grave

Where their hearts' dearest hope had been  
laid,

And the star had gone down in the darkness  
of night,

And joy from their bosoms had fled.

But the Healer was there, and his arms  
were around,

And he led them with tenderest care,

And he showed them a star in the bright  
upper world—

"Twas their star shining brilliantly there !

They had each heard a voice—'twas the  
voice of their God,—

"I love thee, I love thee !—*pass under the  
rod !*"—*New York Recorder.*

## THE JOYS AND SORROWS OF THE CHRISTIAN MAN.

As much as moments are exceeded by eternity, and the sighing of a man by the joys of an angel, and a salutary frown by the light of God's countenance, a few frowns, by the infinite and eternal hallelujahs—so much are the sorrows of the godly to be undervalued in respect of what is deposited for them in the treasures of eternity.

*Their sorrows can die, but so cannot their joys.*—And if the blessed martyrs and confessors were asked concerning their past sufferings and their present rest and the joys of their certain expectation, you should hear them glory in nothing but in the mercies of God, and in the cross of our Lord Jesus.

Every chain is a ray of light, every prison is a palace, and every loss is the purchase of a kingdom, and every affront in the cause of God is an eternal honour, and every day of sorrow is a thousand years of comfort, *multiplied with a never ceasing numeration,—days without night, charity without stain, possession without fear, society without envying, communication of joys without lessening—and they shall dwell in a blessed country, where an enemy never entered, and from whence a friend never went away.*—JEREMY TAYLOR.

## CONFORMITY TO THE WORLD.

"I CONFORM myself in some points," says a professing Christian, "to the customs of the world, that it may not regard religion as a gloomy and repulsive subject, and that I may have an opportunity of doing good to my irreligious friends." If this popular plea be analysed it amounts to this: I lower the character of religion that men may think better of it. I disguise its strictness for the purpose of deceiving men. I be-

come in some respects a man of the world for the purpose of winning men over to a religion whose demand is—conform not to the world! I conceal those peculiarities which constitute Christianity, in expectation of making men admire and love that which I plainly show I have no regard for myself! A wise soldier truly, that casts away his armour and then rushes into the midst of the battle! Such schemes we need scarcely say receive no countenance from Scripture, and when resorted to, the result almost uniformly is, that instead of the world being benefitted, the Christian is injured. He gave to the world a much more impressive example who, when charged with being too precise in his religious conduct, replied, "I serve a precise God."—*Christian Treasury.*

## THE CROWN OF GLORY.

It is a "crown of glory," pure and unmixed glory, without any ingredient of pride or sinful vanity, or any danger of it. And a crown that "fadeth not away"—formed of flowers that wither not: not a temporary garland of fading flowers, such as all here are.—"Wo to the crown of pride," says the prophet, Isa. xxviii. 1. Though it be made of flowers growing in a rich valley, their lustre is fading; but this is fresh, and in perfect lustre, to all eternity. May they not well trample on base gain, and vain applause, that have this crown to look to? Joys of royal pomp, how soon do they vanish as a dream! But this day begins a triumph and a feast, that shall never end or be wearied of. All things here, even the choicest pleasures, cloy, but satisfy not. Those above shall always satisfy but never cloy. What is to be refused in the way to this crown? All labour for it is sweet. And what is then here, to be desired to stay our hearts, that we should not most willingly let go, to rest from our labours, and receive our crown? Was ever any man sad that the day of his coronation drew nigh? In that day when he on whose head are many crowns, shall bestow many crowns, then there will be no envy, no jealousies; all kings each having his own crown, each rejoicing in the glory of the others and all in *His*, who that day shall be all in all.—LEIGHTON.

## MINISTERIAL LABOUR.

THE work of a minister is more laborious than that of a carpenter. When he hath wrought hard all day he goes home, and comes again in the morning, and finds his work as he left it; but we hew, and take pains, and leave our people, and yet may come again, and find them worse than before.—CHRYSOSTOM.

## Notices of Books.

### BENGALI CHRISTIAN ALMANAC.

"*The Christian Almanac for the year 1851*," in Bengali.—Calcutta Christian Tract and Book Society—Price 4 annas.

THIS valuable publication should be known to all our readers in Bengal. It is not only a good Almanac, containing a large store of useful knowledge, well printed and illustrated, but it is a Christian book which will be valued and conned by any Bengali who is sufficiently educated to be able to use it. It is moreover wonderfully cheap. Christians who have sircars in their employ should put a copy of this book in the hands of each: were this extensively done, we doubt not that much good would follow. We are happy to learn that the sale of the work last year was so good that an edition of a thousand copies has now been printed.

The Almanac contains:—a sketch of the solar system—Observations on the modes of

reckoning time in use among the English, Hindus and Musálmans, and rules for their equation—An account of the Yugs of the Shástras, and the Bible History of the creation &c. of the earth—Notice of eclipses in 1851—A Calendar for the year shewing the day of the week, of the year, and of the English month with the corresponding Bengáli and Musálmán date—The rising and setting of the sun and moon—The Hindu, Musálmán and English holidays for the year—Tide Table—Population and religious statistics of the globe—Account of Jewish methods of reckoning time &c.—Post Office Regulations—Post stations and rates of postage—Sessions &c. of the Supreme Court—Stamp duties—A short account of the human body—List of Missionaries—Notices of Native Christian congregations and schools—Religious societies in Calcutta, &c. &c.

The number of pages is 126.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

**Calcutta, Bow Bazar.**—A Christian brother of African descent, born in St. Vincent, but lately from England, was baptized, in the evening of the first Sabbath in January.

**Dacca.**—We learn with great pleasure that our esteemed brother, labouring at this station, had the satisfaction of baptizing *one* of his sons with his wife, on the last Sabbath in December. The season was one of deep interest. May the holy impressions, then produced on many who witnessed the ordinance, prove abiding.

**Jessore.**—Mr. Parry informs us that he has recently had the privilege of baptizing *nine* converts at this station on a profession of faith in the Lord Jesus as the only Saviour. These converts, he states, had been long candidates for the ordinance.

**Orissa, Pipili.**—On the 22nd Dec. *two* young disciples were baptized at this interesting station.

#### ANNUAL MEETING OF THE AGRA AUXILIARY BAPTIST MISSIONARY SOCIETY, HELD ON THE 17TH DECEMBER, 1850.

AFTER the usual Preliminaries, the Chairman Mr. MUIR, (C. S.) observed that the annual meeting of this Society

was held earlier this year than on previous occasions. The reason was, that a Deputation was now at the station on a Mission from England to enquire into the state and prospects of the Missionary institutions in India, and to carry tidings of them home. The managers of the local Mission had judiciously taken advantage of the occasion, to secure their presence at the annual meeting. This circumstance added an unusual interest to the proceedings of the evening. The fact of the Deputation itself indicated a very deep interest taken by the English churches in the Missions of India, and was a pledge that such interest would not diminish, but increase. And this should have a corresponding effect upon the local Missions here, inspiring them with new confidence, and leading to a more earnest co-operation with their friends at home. He was sure that all would rejoice if the result of the Deputation were to fill the coffers of the Society, and to lead many young men to devote themselves to the Missionary cause, men possessed not only of the learning and energy of Carey and Marshman, but upon whom the mantle of their spirit also should rest. He had the pleasure on the previous year to visit the Christian village of Chitaura, in company with Dr. Duff; and they were both vastly pleased with the institution. He thought that Chitaura presented many peculiar advantages for missionary labour; it was situated among a simple and unsophisticated population, more accessible probably to the gospel, than the people of a large town like Agra. The principles on

which the institution was conducted seemed to be good. And thus we might expect that the surrounding natives seeing Christianity in a familiar and congenial form, might be the more inclined to embrace it. This undertaking was therefore worthy of being vigorously prosecuted.

The Report was then read by the REV. R. WILLIAMS, and from it the following information is derived :—

The gospel has been regularly preached in the city and in the surrounding country, as in years past, by two European Missionaries and several Native Agents. Some of the markets and fairs held in the neighbourhood, have been also visited; the Muttra station has been twice visited—on each occasion the glad tidings of salvation were made known to several hundreds of hearers, both in the city and in the adjacent villages. In the Native Chapel at Purtapura preaching on the Sabbath and a prayer meeting during the week have been kept up, with but little interruption throughout the year.

During the year *nine* natives have been baptized; *one* in the English Chapel in the Cantonments, and *eight* at Chitaura.

The establishment consists of Rev. Jas. Smith, Pastor, three Native Assistants, three candidates training for the office of Preacher, and one School Master. The church has 35 members; the village 101 inhabitants; the Sunday School 40 scholars: and there are 19 boys and 10 girls in the Day School.

THE REV. MR. SCOTT was particularly happy in the opportunity afforded to him to bear testimony to the excellence of the cause in which his Baptist brethren were engaged. It was his own cause; and far more, it was the cause of our blessed Lord and Saviour. In that cause he would be always ready to encourage their efforts, and to express his sympathy. It was evident from the Report that the good hand of God had been in the work; that by Him they had been sustained in their labours and enabled to triumph over the machinations of their enemies. He had also given them some fruits of their labour to encourage their hearts. Still, with all that had been done, not only here but elsewhere, it must be considered yet a day of small things. Still let us rejoice that we are advancing, and let us go forward in the name of the Lord. Although the church has yet done little, and our success in the eyes of the world is but small, still it is important; and when scattered facts were collected and considered it was found that Christianity, though by slow degrees, was permeating the mass of the people. He proposed the first Resolution :—that the Report be printed.

THE REV. MR. LISH, in seconding it, illustrated the principle involved in the Scripture truth that no man liveth for himself.

THE REV. MR. SMITH of Chitaura, moved the second Resolution welcoming the Deputation; which was seconded by MR. FALKLAND in an able speech.

THE REV. MR. LEECHMAN felt extremely happy at the opportunity of meeting them that evening on so interesting an occasion, and he could not but thankfully acknowledge the kind welcome, which the friends, the Deputation had met with, had given to them on their visit to India. There were congregations and churches at home which felt the deepest interest in this land; and these had requested them to come here and to exhibit that interest;—not as coming in a spirit of sacerdotal authority,—not in any spirit of suspicion, as if they were afraid the brethren here were not faithfully discharging their work, but in the spirit of love and sympathy :—and it was something pleasant to themselves thus to see their beloved brethren face to face; as it also had been to them to visit the Chitaura Mission, and to sit down at the table of our blessed Lord with the native converts.

THE REV. MR. WILSON earnestly pressed the subject of native agency on the attention of the meeting.

THE REV. MR. RUSSELL spoke of the late embarrassments of the Society owing to the state of trade and the condition of the Jamaica and African missions. Trade was now reviving, but the churches abroad must be prepared to do all they can to sustain their own expenses; and what the Deputation had been instructed to advise, was, that this should be kept in view and that efforts should be made to give it effect.

THE REV. MR. WILLIAMS followed, speaking on the subject of the support the local Mission stood in need of.

Thanks were voted to the Chairman, and the meeting broke up after singing the doxology. Subscriptions to a considerable amount were then collected.—*Abridged from the Agra Messenger.*

## Foreign Record.

### ENGLAND.

#### YOUNG MEN'S MISSIONARY ASSOCIATION.

THE Annual Meeting of this Association was held in the Library at the Mission House, Oct. 8, 1850. The chair was occupied by JAMES LOW, Esq., and various interesting and effective addresses were delivered.

The Report of the Committee of the Association referred with gratitude to the important lectures given by several gentlemen during the previous winter; also stating that forty-eight lectures had been delivered to the young by members of the Association, on missionary subjects, in different parts of

London, the net proceeds of which, amounting to more than £60, had been paid into the funds of the Parent Society.

Devotional meetings of young men have been held at the Mission House, on the fourth Wednesday evenings in the month. The general attendance has not been such as could be desired; this doubtless has arisen from the numerous claims which young men have made upon them of a more local character.

The January meeting was one of peculiar interest. The trying circumstances of the mission seemed to have awakened a desire in many, to meet and supplicate the God of missions to stay his afflicting hand upon the band of devoted men and women labouring in Africa and in other parts. The meeting was attended by about eighty young men, and presided over by the Rev. William Brock, who gave an address on "The present condition of the Baptist Foreign Mission."

On Thursday evening, April 25th, a sermon in connexion with the Association, was preached to young men, in the Poultry Chapel, by the Rev. William Brock, upon "The Heathen's appeal to the Christian's humanity," from Isaiah xlii. 7, 8. The chapel was filled with young men, who listened with deep attention to the eloquent and earnest appeals of the preacher.

Other sermons upon "The Claims of Christian Missions upon Young Persons," have, at the request of the Committee, been preached by several ministers. The Committee desire to have special sermons for the same object, in the Baptist chapels in London, during the ensuing winter.

**LETTERS TO MISSIONARIES.** During the year the Committee have conducted a most pleasing and profitable correspondence with the missionaries of the Society. In addition to the statistics afforded as to educational operations, much valuable information has been gained as to the peculiarities of the various fields of mission labour, with the distinctive trials and wants of the brethren, the fervent piety and Christian devotedness evinced by whom is most cheering.

**MISSION SCHOOLS.** The Committee hoped, ere this, to have been able to submit a tabular statement of educational operations, but finding the returns incomplete, they deem it best to withhold the publishing of the statement for a short period. In the meantime, they are endeavouring to place before the minds of the young, the claims of this important department of mission labour; and with pleasure they report that five foreign schools have been allotted to Juvenile Auxiliaries in London for support, while others are at present under negotiation.

**NATIVE PREACHERS.** The Committee call the special attention of the members to this valuable and important agency connect-

ed with the mission. The expenses of such labourers are small, the work done by them is great, and the success attending their labours is most encouraging; and there can be no doubt of the desirableness of increasing such agency. Impressed with this fact, the Committee have had pleasure in advising with the Secretaries of the Parent Society, and now state that the juvenile offering at Christmas next, will be for "Native Preachers," instead of the "Dove," which is no longer the property of the Society.

Thirty seven juvenile meetings have been held in connexion with the London Sunday schools, which were addressed by deputations from the Association. The annual juvenile meetings were held on Tuesday evening, June 25th, at Bloomsbury, York Street, Bishopsgate, and New Park Street chapels; about 4000 sabbath school children and young persons were present. At each meeting a report detailing the labours of the Society, as to education, was read, suitable hymns sung, and addresses delivered by Christian brethren. May it not be hoped from such seminaries, that the vacant, as well as new stations of the Society, will be occupied by missionaries possessed of the same holy zeal, fervent piety, and Christian devotedness, as the lamented Knibb and Williams, whose first consecration to Christ, and love for the heathen world, was when in the Sunday school.

During the year several prayer meetings have been held in sabbath schools, and after much consideration the Committee feel justified in recommending the setting apart of one hour on a Sabbath afternoon, every three months, to the holding of a prayer meeting for Christian missions, at which the scholars should be invited to attend.

The Committee being desirous to encourage the young in their efforts for the missionary cause, had much pleasure on the first Sunday in January last, in distributing among the children of seventy-six Sunday schools, 10,000 copies of a book called "The Heathen World," written for the Association by Mr. G. E. Sargent of Eythorne. The copyright has been disposed of to Mr. Benjamin L. Green, who has published the book, and we hope its circulation in our country schools will be so extensive, as greatly to prepare the way for more direct effort on behalf of the missionary cause.

During the year deputations from the Association have visited the schools at Bristol, Birmingham, Canterbury, Folkestone, High Wycombe, Kingston, Luton, Reading, St. Ives, and Wolverhampton, at most of which, juvenile auxiliaries have been formed, meetings held, and the recommendations of the Association, as to the working of juvenile auxiliaries, adopted.—*Missionary Herald*.



## HAMBURG.

MR. ONCKEN writes,—"Since the revolution of March, 1848, when most of the powerful external hindrances to our work were removed, the length and breadth of the land (Austria not excepted,) were thrown open before us, and our hearts' desire was granted in being permitted to spread the glad tidings far and wide. In Germany, Austria, Hungary, Switzerland, Prussia, Poland, Holland, Denmark and Sweden we have been enabled to sow the good seed more extensively than before; sixty ministers, missionaries, and colporteurs, aided by hundreds of devoted tract-distributors and Sabbath-school teachers, have been zealously engaged in the propagation of the gospel. More than 49,000 copies of the Holy Scriptures, and 1,400,000 religious tracts, besides several thousands of larger works, viz. Memoirs of Mrs. Judson, Haldane's Commentary on the Romans, and Evidences and Authority, &c., have been circulated within the last two years.

Millions have by those means heard of the way of life, and not a few, having experienced the power of the gospel, at once rendered a cheerful obedience to Christ, by joining already existing churches or organizing others. In 1849, one hundred and nineteen believers were added to the church in Hamburg, and in other places the increase has been still greater.

This gracious movement has been followed by constant applications for an increase of labourers, as well as for assistance in raising chapels.

To some extent we have been enabled to respond to these urgent appeals. The number of our missionaries has been augmented, and chapels have been raised at the following places:—Halsbeck, in the Grand Duchy of Oldenburg, Tangstedt in Holstein, Tempelin and Stolzenberg in Prussia.—*Primitive Church Magazine*.

## AMERICA.

## PÆDOBAPTISM.

A CORRESPONDENT in the *Free Churchman* states that the extract given in page 378 of our December number, entitled DECLINE OF PÆDOBAPTISM IN AMERICA "is calculated to produce a wrong impression, and do injury to the cause of truth." We do not know whether his counter-statements may have a better title to our confidence, but we extract from his letter all that is necessary to give his view of the case.

"1. The author of the extract, Dr. Bacon, is not 'a Presbyterian minister,' as stated, but a *congregationalist*. He lives in a country where Presbyterianism is scarcely known, and hence he is less likely to

know what is the practice of the Presbyterian church.

"2. The statistics of the church for 1847 are before me. On looking over the line of Infant Baptisms I see that in many cases they are imperfectly reported. Many large churches have none at all. As a specimen, and only because it is the one in which I was born, and with which I am best acquainted, I take the Presbytery of New-castle. There are sixteen churches in it,—2792 communicants, and 102 infants baptized during the year. I need not give a list of all the churches. A few of them are as follows:—

Communicants.	Infants baptized.
216 .. .. .	7
110 .. .. .	0
336 .. .. .	16
447 .. .. .	0
236 .. .. .	16
82 .. .. .	15
169 .. .. .	4

"Take two of these churches. One has 336 communicants, and had sixteen infants baptized. The other just adjoining it,—composed of the same kind of people, and quite as far removed from Baptist sentiments, has 447 communicants and no infants baptized. Are we to infer hence that no children were baptized in that church, and that Baptist views are prevailing in it? Very far from it. It is evident that the minister has for some reason or other neglected to report on this subject. And this, I am sure, is the reason why many large churches are stated as having no infant baptisms. They are set down as *blank*, because no report was made.

"The average reported infant baptisms during the year 1847 is one in twenty. If all the churches had reported it would probably have been one in fifteen or sixteen. But let us suppose it is one in twenty. Is this so very far out of the way? Does it show that the church is neglecting infant baptism? I think I must be under the mark when I say that *one half at least* of the members of our churches are old, or elderly persons, or are young and unmarried. This brings down the proportion at once to one in ten, and when we consider that *both* the parents are usually members of the church, it brings us to the conclusion that one child is baptized every year out of five families. This is only an approximation, but it cannot be very far from the truth. Is it not almost as much as could be expected? Let any one candidly reflect,—remembering that with married people, during a period of 20 or 25 years, the average number of children born in each family is four or five, and he will see that there is no ground to draw any conclusion that infant baptism is being discontinued by the members of the Presbyterian church."

# THE CALCUTTA MISSIONARY HERALD.

AGRA.

FROM THE REV. R. WILLIAMS.

*Dec. 24th, 1850.*—The Deputation arrived here on the 7th and left us for Cawnpore on the 19th instant. We have been much refreshed and encouraged by their presence, counsel and prayers, and we most sincerely trust that the visit of our beloved brethren to this land will be the means of effecting much good.

I accompanied them to Muttra and Bindrabun, where they visited several temples and shrines of idolatry. They saw enough to convince them of the awfully deplorable state of the people, and of the necessity and desirableness of sending Christian missionaries to preach to them the glad tidings of salvation. The importance of having European missionaries located at Muttra, was at once seen by them, and they recommended, that until one can be sent, brother Bernard should continue to labour there, and that the station be taken into connection with our Auxiliary Society at Agra. This is no doubt the best plan we can adopt under existing circumstances. On Sabbath morning the 8th instant, after an excellent sermon by Mr. Leechman I had the pleasure to baptize *three* young men; one of them my step-son, the other two, children of pious parents, members of the church. It was to them especially, a day of holy rejoicing: tears of joy and gratitude were shed at beholding their beloved offspring treading in the footsteps of their Redeemer and Lord. May he enable them to be faithful unto death.

During this year *six* persons have been added to the church by baptism, *one* European, *four* of the East Indian community and *one* native female. In looking over my church book, I find that from August, 1837 (the period when I became pastor,) up to the present time, one hundred and fifty persons have been received by baptism, thirty-four Europeans, forty East Indians, and seventy-six natives. The present number of members is fifty-one. Society here is very fluctuating. Many who were once with us are now scattered abroad in various parts of the world. Some are gone to their rest in heaven, and some, alas! have forsaken the good ways of the Lord. I have been unwell again, with hæmoptysis; my voice is much affected, but I am not laid aside from my work, thank the Lord. This morning I preached to a good congregation of hearers in the Gorá Bazar, some seemed to listen with much attention, while others opposed and declared their determination to follow after their own gods.

We had our annual meeting on the 17th instant. The attendance was good. The Rev. Messrs. Russell and Leechman addressed the meeting, much interest was excited, and we had a good collection. Many of the Christian friends present contributed liberally to the funds of the society. The report is in the press, some copies will shortly be sent you. Hence I will not now enter into further particulars.

CHITÁURA.

FROM THE REV. J. SMITH.

*Dec. 24th, 1850.*—Our brethren of the Deputation remained with us two days and a half, and they have made themselves most thoroughly acquainted with every part of our Mission. Their examination of native preachers and members has been close and minute, I will not however anticipate their report;

you will hear from themselves soon what they think of Chitaura. They have been most kind and affectionate in all their intercourse with me and my people. On Sunday morning I preached, after which they administered the Lord's Supper in English, I translating as they went on, into Hindi; and a most profitable time

it was. Many tears were shed over the memorials of the Saviour's love. I hope the impressions made will not soon be effaced. I accompanied them to Agra to the Public Meeting of the Auxiliary, and we made a collection after it of about 500 Rs. A great interest was excited, and I think our brethren's visit will not have been in vain. I expect to baptize on the first Sabbath in January, both Natives and a European.

Our yearly report has gone to the press, and will be ready I suppose by the close of the month so that this year it will be in time. I have baptized eight during the year—my church now numbers thirty-one Natives and four Europeans, and I have seven candidates for baptism. The village contains one hun-

dred and one souls; twenty-six families; and I hope some others will join us as soon as we have houses to accommodate them. On the whole, our year's report is favourable and encouraging, and I hope we shall go on unceasingly at a greater ratio from year to year. The Deputation strongly recommend me to try and commence another village at some miles distance from our present one, and although I cannot quite see my way clear yet, still I will keep the matter in view. I have from the commencement hoped I might be able to carry out some such plan but the want of men of stability and character, in whom confidence may be placed, is a great difficulty. I hope however this desideratum is being supplied to us.

## DACCA.

FROM THE REV. W. ROBINSON.

*January 1st, 1851.*—Thanks be to the Lord, I have not now to tell you, as in some former letters, of a distressing inability to labour; my strength has been so far restored, that I am able to go through the whole of my prescribed course of duty. The last month of the last year, is a month to be remembered by me; for on the 22d day of that month, I had the pleasure of baptizing my son Samuel, and his wife, the granddaughter of our brother Leonard. We had a good number of people present; though not so many as I could have wished. There has been no service in the Church now for several weeks; we have therefore, a good congregation every Sabbath. The attention, which is paid, might lead a person to hope, that many are seriously impressed; but I am sorry to say, that the fruit, so much to be desired, does not yet appear.

In the native department, things are

a little encouraging. I have been down to Munshi Bazar, and I have learned from Rānjibān, that there are several people in the villages, within a short distance, who are thinking much about Christianity. There is indeed, a considerable number, who seem convinced, and appear to wish to come over to the Christian side; but they are afraid. This state of things gives us hope, that after a time, some will be found, who will dare to act up to their convictions, while the number of those who have no faith in Hinduism will doubtless increase. I hope, we shall have the means of persevering, and carrying on the war till it ends in victory. Our German brethren were with me at Munshi Bazar; we all preached in the market there, on the 24th, and on the 25th, I turned my boat homewards, and they went on that day to Mirkadiū; and intended, after preaching there, to proceed to Tippera, and to be absent ten or twelve days.

## JESSORE.

FROM THE REV. J. PARRY.

*Jan. 8th, 1851.*—After a long time I had the pleasure and satisfaction of receiving into the church of Christ, nine members who were baptized last month at Sābheriā. Most of them were candidates of long standing, and I sincerely hope, they are true believers and will glorify the Lord Jesus Christ unto the end of their lives. I put off the baptism of two candidates who had been

rather negligent in attending on the public means of grace. I am inclined to hope well of them, but if they are sincerely desirous of making a public profession of Christianity, they will in future seek more earnestly after the bread of life. Three persons who were baptized upwards of a year ago, have forsaken the Lord. I visited them and spoke very seriously to them about their

conduct. One made some excuses of having been prevented by sickness from attending public worship for eight months. The other said that he did not feel disposed to serve the Lord. He, I am sorry to say, is perfectly worldly-minded, forgetting the words of our Lord "what shall it profit a man if he gain the whole world and lose his own soul?" Their Muhammedan friends, are unwilling to receive them back. I appealed to them with respect to the conduct of these backsliders, and they said that they had acted very improperly. Thus it is pleasing to find that even the Muhammedans condemn their folly. It is a hopeful sign, that towards Sâtberýá a great many Musálmans, are devoid of bigotry, and hold favourable sentiments about Christianity. I hope the Lord is preparing many to receive the gospel, and that he will speedily grant unto them the Holy Spirit. Another female Christian who had backslidden sometime ago, has returned and is seeking for admission into the church. Her husband who has always been a very unsettled character, expressed to me a desire to be baptized. Sometime ago, I brought them to reside near me, and they remained for many months under my care. I advanced him about 30 Rs. from time to time, to enable him to carry on his weaver's trade, but they grieved me much afterwards by leaving the Christian village clandestinely. They were found out after a short time, and the man was requested to return the money I had lent him, but he said he had not the means of repaying me. After living amongst their Muhammedan friends, they returned to Sâtberýá. During the fortnight I spent at the above place, I visited all the members, who are scattered in about three or four villages situated at various distances. On such occasions I found opportunities of instructing the Muhammedans, who called on me at the houses of my converts. In Sâtberýá there has been an awful mortality in consequence of an epidemic fever, which has been prevailing for the last three or four months; the Lord has spared our dear native Christians; only two of them were bereaved of their two daughters. One of them who was about six years old, just before her death asked one of the native Preachers who visited her, to pray with her, and added that she was willing to go to the Lord Jesus Christ. Many of the Christians were prostrated with fever,

to whom I ministered purgatives and fever mixture. Thank God, when I left them they were all convalescent. I believe about two hundred Hindus and Muhammedans died during the months of October, November and December, in the village of Sâtberýá, which is very large and populous.

A Muhammedan neighbour sent for Waris, the native preacher, and said to him, "I and my family are laid up with fever; why do you not pray for us?" Waris observed that as they did not pray for themselves, he could not suppose that they would have faith in his prayers. The poor man earnestly requested him to pray, and Waris gladly complied.

A Muhammedan man brought his daughter, an interesting girl of about ten years of age, and consigned her to my care, and requested me to educate her, and to teach her Christianity. In fact he has constituted me the guardian of the poor girl: I sent her to be placed in our female school. On my return, I found that she had mastered the Bengali alphabet, in three or four days; thus she promises to become a clever girl.

The above particulars I believe will tend to shew, that the Muhammedans of Sâtberýá are well disposed towards Christianity, and have great confidence in us with respect to our being their friends. May the Lord greatly prosper his cause in Sâtberýá! I earnestly request all who love the Lord Jesus Christ to pray for this.

We baptized *four* of the converts near the village in which they reside, there were about one hundred men, women and children present to witness the ceremony, and I addressed the spectators, all of whom listened for about half an hour with silent attention. I thought the Ferazies would have disputed with me, but I avoided all controversial points, and endeavoured to set forth before them in a clear and solemn manner the great atonement. After the administration of the ordinance I was obliged to hasten back to Sâtberýá, as I had to ride three miles to have my breakfast, and prepare to conduct public worship, and therefore I could not wait to speak to my auditors. But Ali Muhamud informed me that several of them expressed their approbation of my discourse. May it please God to bless the feeble words of such an unworthy servant as I am.

## RÁMPUR BAULEAH.

FROM THE REV. H. SMYLIE.

December 31st, 1850.—Though we have not reached our home, it may be as well to let you know where we are. On reaching the mouth of the Bhaugirath we found that the water had dried up so much as to prevent our passing that way, and were therefore obliged to take the next best way left open—the Jellinghi; this is a long, long weary round about. We met with but few villages, but the few we did meet with, I entered. Without exception the people were attentive, and in one place, a very large village, those I met with and preached to, were evidently anxious to know something of their best interests. When I had preached in the village it became so dark under the immense great old trees which were very numerous, that we could hardly see each other. I therefore concluded and withdrew. Several persons followed making farther inquiries as we went along; and I stood for some time on the bank of the river and reasoned with them, urging them to believe in our Lord and their Lord and Saviour, assuring them there is no other way of salvation, and that if they would only make trial of prayer and supplication,—earnest prayer, he would enable them to understand that he is indeed the only Saviour.

At another large village, where our boatmen stopped at 12 o'clock, for the purpose of cooking their food, I found the people very attentive. The first I met was a middle aged woman with a child on her side, with her I had a little conversation, when immediately a bashful good looking young woman came with a fine chubby little boy; without clothing, but well adorned with bangles and other trinkets. The poor little fellow was almost suffocated with a severe cold; as I was telling his mother what to do for him, many other females, young and old, joined. Some Bráhmans and others came up, and I addressed them very freely. They were told plainly what they are by nature; and of the love, power and willingness of Jesus Christ to save them, and all others, if they would call on him now, without delay. Hitherto they had been deceived and led away from God and eternal life, but now had heard the truth. I saw one of the Bráhmans, though he said nothing, was uneasy. His lips were dry and appeared to stick to his teeth, his eyes were wild, he was altoge-

ther like a man ill at ease. I therefore concluded by addressing him, as if none else were there. He was told to remember he must shortly appear before a just and holy God, who saw and knew all his actions. There he would stand as a man, as a poor sinful man; as he really is. "There," said I, "your glory will be all swept away—you will no longer be able to deceive; and you know you do deceive, when you say you are the gods of the world, and have all power; and can at a wish reduce whom you will in one moment to ashes—you know this is false. Thus you have deceived others: what will you do, or say, or think, when you stand before your Judge? There is no refuge for you but Jesus Christ, therefore believe on him," &c. I afterwards passed on to another part of the village and fell in with a number of Bráhmans, to whom I gave tracts.

I was desirous to see the Station of Christians at Solu, but on reaching the Ghát, which I was told led to the station, I found that the village of Solu was some distance inland, I therefore, did not go. One, if not the first missionary who settled there was brought to the knowledge of Jesus Christ in Dum Dum. He was then my mess-master. He had been a wild man, but the grace of God made instant and great changes in poor Alexander Alexander, and he afterwards became a Missionary. Our regard was, I believe mutual. I still loved him and never passed Culna without calling. The only thing I had to complain of, was, he would never let me go when I wished. I longed to see the place where he lived and to hear some one talk about him. He was kept by the power of God unto salvation, and rests in Christ Jesus. We are now at Rámpur Bauleah, in what the Hindus call the big or great river. It is, I dare say the greatest they know; but great as it is, all its waters could not give one moment's ease to a troubled soul: were all its waters gold, and its sands and grains of sand, diamonds, the pardon of one sin could not be obtained by them; were they their property, and of their own making. But there is a river,—O that they knew it!—The river of life; not flowing from a cow's mouth, but from the Rock of ages—the smitten Rock—from God's throne. This will sweep away all the filth of the nations.

# THE ORIENTAL BAPTIST.

MARCH, 1851.

## Biography.

### MEMOIR OF THE LATE REV. JACOB DAVIES, MISSIONARY TO CEYLON.

AT a late public meeting of the Baptist Missionary Society one of the speakers remarked, that the removal of such men as Davies and Merrick deserved a more full record than could be made in a Resolution or an Annual Report; and he expressed a wish that an effort should invariably be made to present the Christian public with a brief narrative of the lives and labours of those who are faithful unto death in the mission field. An interesting memoir of Mr. Merrick, from the pen of Mr. Clarke, has since appeared; but, as far as the writer's knowledge extends, no one has given any detailed account of Mr. Davies. This is remarkable, since the field of his efforts was interesting and hopeful, his intense devotion to his work acknowledged on all hands, and the feeling excited by his death deep and general. Ample materials for a memoir no doubt exist. The file of correspondence at the Mission House must contain full and accurate information upon all the principal events in his foreign career; and his family connexions, his fellow-missionaries, and especially his estimable widow could furnish ample information respecting his early history and the circumstances of his death.

It is only lately that the writer resolved on making an attempt to supply this deficiency. Love for his lamented brother induces him to do what he can to perpetuate his memory; and his personal acquaintance with him together with extracts from his correspondence may enable him to present a narrative in some degree interesting and instructive. It is a matter for regret that the scanty materials from which this memoir is compiled

bear almost exclusive reference to the later years of his life; for there is reason to believe that a history of his childhood, his conversion, and his training for the ministry would contain many facts worthy of attention.

Jacob Davies was born Feb. 22nd, 1816, at Newtown in Montgomeryshire. His parents and the circle of his friends were pious, and he thus grew up under the holy influences of home religion. When fifteen years old he left school and began to learn a business—we believe, that of a blanket-manufacturer. About the age of seventeen, the religious impressions which had been made upon his mind from infancy having issued in his conversion to God, he was baptized. He soon afterwards commenced preaching in the villages around his home. His prospects in business were most encouraging; a fair road to affluence was open before him, but his desire for the ministry overcame all worldly considerations. He entered Horton College, Bradford, in 1840, and applied himself to his studies with the greatest diligence and success. Habits of thought and self-discipline previously acquired, enabled him fully to appreciate and improve all the advantages which were afforded him; and his piety and integrity of character secured the respect and love of his tutors and fellow-students. His studies at Bradford were continued until the early part of 1844, when he offered himself to the Committee of the Baptist Missionary Society, was accepted, and appointed to labour in the island of Ceylon. On the 12th of March, he was solemnly designated to this service in Westgate chapel, Bradford; and on that occasion gave a most touching account

of his conversion, together with a statement of his motives for choosing to labour in a foreign land. This excited, it is said, 'the deepest interest, evincing as it did, a clear, enlarged, and solemn apprehension of the trials, difficulties, temptations, and responsibilities of a missionary life.' After receiving very many proofs of the high esteem and affection in which they were held, Mr. and Mrs. Davies embarked in the *Brunette*, in the month of May.

At this time there were two Baptist missionaries in Ceylon: Mr. Daniel, residing in Colombo; and Mr. Dawson, at a distance of about seventy miles, in Kandy. The former was engaged in abundant English and Singhalese preaching in the two chapels in Colombo, in the management of numerous stations and schools in the villages, in bazar and village preaching, and also in the education of a class of young natives gathered out of the churches and designed for preachers to their countrymen. Mr. Dawson was occupied specially in superintending the Mission Press, but he was also engaged in preaching and various missionary labours, both in and around the city of Kandy. The intention of the Missionary Committee was that Mr. Davies should, until further aid was sent to the island, settle at Kandy and relieve Mr. Dawson of a portion of his work. But the unexpected removal of one of these missionaries, before the *Brunette* had been a month at sea, rendered other arrangements necessary. The health of Mr. Daniel had for some time been so infirm as to excite the fears of his friends that his life was drawing to its close: he, however, persisted in all his labours, until on the 26th of May, whilst preaching in the Pettah chapel his strength suddenly gave way, and his extreme danger became apparent. All that medical skill and attention could do to restore him was done; the most tender care was afforded him in the family of the Chief Justice of Ceylon, to whose house he had been removed; but after lingering until the next sabbath day he 'fell asleep.' The surviving missionary, Mr. Dawson hastened to Colombo to carry on the work of the station and to await the arrival of Mr. and Mrs. Davies. They reached Colombo on the 16th of September, and were cordially welcomed by the missionaries and other friends. After deliberation, it was arranged, that Mr. Dawson should return to his former post, leaving the

newly arrived missionaries to sustain the heavy and numerous responsibilities of the Colombo station.

It must be seen that the position of Mr. Davies was one of much difficulty. Without knowledge of the native language, or acquaintance with native character he had at once to enter upon the offices which had been vacated by an old experienced missionary, and which had proved too numerous and arduous even for him. But the difficulties of the case did not daunt him, and he at once applied himself to his work—preaching three times in the week to the English congregation, and once by interpretation to the Singhalese; visiting, as often as he could, the village stations, and directing the labours of the native pastors. He at once recognized the importance of educating the young preachers whom Mr. Daniel had collected, and he strove with untiring zeal for their improvement; introducing them to the Greek Testament and to Logic, as well as carrying them forward in the studies they had previously commenced. The financial accounts of the mission also called for much of his attention. The almost sudden death of his predecessor left matters in a state unintelligible to a stranger; and with characteristic love of exactness, he laboured to bring the scattered accounts into a satisfactory state. It is much to be regretted that he should have done this at the sacrifice of the rest and relaxation which his constitution required; after a day of toil he frequently permitted himself to be occupied with matters of this kind so as not to seek rest until the morning. It may be remarked here that none of these duties were discharged in a hasty or careless manner. Whatever Mr. Davies undertook he performed conscientiously and thoroughly. His pulpit exercises in particular were prepared with the greatest care; and the time devoted to this study was all sacred to the purpose, so that he would scarcely break in upon it for his necessary food. In the midst of duties so numerous and engrossing, he had little time for studying the Singhalese language; but all he could command was appropriated to the task.

In these arduous toils the health of Mr. Davies was gradually undermined; and about a year after his arrival in Ceylon, he consented to give up the class of native students. His reasons for this were twofold: the Committee had arranged to send out a missionary

for the special work of educating such young men; and on the other hand, the students pleaded Mr. Daniel's promise that they should be detained under instruction a few months only. Mr. Davies, therefore, discontinued his labours in this respect, and waited for the expected succour from England. The relief thus afforded him was valuable, but it did not suffice to restore the strength he had lost: he continued to sink in health, and when on the 15th of January, 1846, Mr. Allen and the writer arrived at Colombo, they were painfully surprised to see his wan appearance and his evident feebleness. In pursuance of instructions received in England, Mr. Allen proceeded to Kandy, while his companion took up his abode with Mr. Davies at Colombo. But now that the help so long expected had arrived, his strength immediately failed, and some serious fears were entertained that his work was done. Complete change of air and relaxation from labour were absolutely necessary, and in the beginning of February, Mr. and Mrs. Davies and their infant went to Kandy, whence in a few days they removed to Kotmale, near Ambegamuwa; where, through the kindness of influential friends in Colombo, a gentleman's bungalow was placed at their service. Here in a desolate, but lofty and salubrious situation, they spent about a month, with very little immediate benefit to the invalid. On his return to Colombo in April, however, it was evident that he had derived great advantage from the change and rest he had enjoyed, and he cheerfully returned to his beloved labours. In dividing the work of the station, Mr. Davies, in accordance with the directions of the Committee in London, retained the general superintendence of the sub-stations, while the charge of the contemplated Academy was assigned to his colleague; Mr. Davies remained sole pastor of the English church in the Pettah, and the writer stood in the like relation to the Singhalese church in Grand Pass.

The management of the village stations gave Mr. Davies much anxiety. One or two circumstances which occurred at the commencement of his sojourn in Ceylon led him to doubt the piety of many of the church members and of a few of the native preachers. We may cite a case from a letter addressed to the Secretary of the Society; which, however, he states to be the worst he

had met with. "A native preacher brought me his monthly account, described his labours and success, the number of villages in which he had preached, the thousands who had heard from his lips the word of life, his openings for usefulness on every hand, with so much simplicity and apparent sincerity, that I believed him to be for the most part correct. When in two or three days afterwards, I found that he had been away from his station three whole weeks in that very month, and moreover that his conduct in all respects is very unsatisfactory. This station is about fifty miles from Colombo. There is no regular road or river by which it can be approached. This is the case with many of our stations; isolated, distant, almost unapproachable, and unvisited, and worse than all, occupied by unwise and unworthy men." In order to avoid such duplicity, Mr. Davies prepared plans for all the agents, with the greatest care, and arranged to pay frequent visits to every accessible station, that so he might keep himself thoroughly acquainted with the state of things in the entire district.

The schools too received his diligent attention. At the time of which we are speaking, he describes some of them as 'worse than useless.' The teachers were many of them incompetent, their methods of instruction ill-adapted to secure success, and the class-books, in some cases, absolutely pernicious. To remove these evils, he drew up, first a Manual of Instruction for teachers, which was translated into Singhalese and printed under his care, and then one or two Lesson books for the scholars.

Another subject which occupied much thought, was the reduction of expenditure rendered necessary by the financial state of the Baptist Missionary Society. To accomplish this without serious injury to the efficiency of the mission, cost him great anxiety and no little effort. The task was at the time, peculiarly difficult owing to the strenuous exertions and powerful influence of the agents of some other Societies in places approximate to the sub-stations under his charge.

It being found impossible to re-establish an Academy of the kind projected, the writer of this sketch was, in the commencement of 1847, directed to remove to Calcutta. He accordingly left Ceylon at the end of April, and Mr. Davies was thus once more alone. But



his health was now tolerably good, and a few months after, he gave, in a letter to the Secretary, the following cheering account of himself: "I believe I can go through as much labour as any other European in the colony. Whenever I go into the jungle, I am obliged to walk through the sun from six to ten, and even twelve or fourteen miles, and preach three, four, or five times; but with the exercise, and care and prudence, I do not feel I am the worse for it. Indeed, my native brethren almost invariably get tired first. I do not think it wise to walk too much in the sun, but in my case it is unavoidable. I leave home early in the morning, ride in my bandy six or twenty miles, as it may be. By that time the sun is powerful. Then I have to leave my bandy and the main road, and walk from one station to another through the villages, till I return to the road again in the evening, and ride home; so that I am obliged to walk in the worst part of the day, for the people can be seen at no other time."

The reduction of pecuniary expenditure and of the number of European missionaries in the field, had a happy effect upon the native pastors and church members, in exciting them to more self-denying effort and more fervent prayer; and towards the end of the year, the aspect of things was more encouraging than Mr. Davies had before known it. An extract from a letter dated Dec. 26th, 1847, will present to the reader a general view of the operations under his direction, and the cheering prospect which appeared to be opening before him. "On the 15th inst. we had a general meeting of all the native helpers and churches, at Kottighawatta, for the purpose of mutual encouragement and exhortation. The weather had been for several days very rainy, and much of the surrounding country was inundated; yet the chapel was in every part completely crowded. A European friend counted one side, and reckoned that there could not have been less than 550 persons present. It was by far the largest Singhalese congregation I have seen. The people seemed to be more attentive and serious than usual, and several of the native preachers spoke very warmly. After the public meeting, we had the Lord's supper; there were some members present from all the churches: the whole number amounted to nearly 200. You know that I am not over-sanguine, but I felt throughout the meeting as if

God was really present with us, and that his work was about to be revived. We have in the Colombo district nine principal, and eight sub-stations. In the former about three public services have been held weekly, and in the latter, one. 124 villages have been visited twice a month; and many more, occasionally. During the year, thirty-one persons have been baptized and three restored: seven have died, five have been excluded, and three have removed; leaving a clear increase of nineteen. The total number of members at present, is three hundred and seventy-eight, and of candidates fifty. The church-books have been carefully examined and the list of members scrutinized; which has made the total number in the churches less this year, than in the last year's report, notwithstanding the clear increase. We continue to urge upon the native preachers, as a matter of first importance, to *instruct* their churches in the duties and doctrines of Christianity; and weekly meetings have been held for this special purpose at all the stations; I believe, with very good results. We have thirty schools, with an average attendance of eight hundred and sixty-five children. Our new school-books and system of teaching have been fully brought into operation: I did not encounter half the difficulty that I expected, in getting the teachers to adopt the new plan; and I can confidently say that nearly all the schools are greatly improved; and some are so in a very gratifying degree. Although there is a very deplorable indifference to eternal things prevailing here, especially in Colombo itself, and although there are many things among our converts, I ardently wish to see improved; yet upon the whole, I think our cause more encouraging among the natives than it has been since my arrival. I have long been sadly dispirited, but at present I am growing more hopeful. I have been much pleased with some of the converts who were baptized during the latter part of the year; and I hope a few of the children in some of the schools are under serious impressions."

But whilst Mr. Davies was thus cheered in his work, his health was again giving way; and at the very beginning of the year 1848, he found it necessary to recruit his strength by a journey to the interior; Mr. Dawson, meanwhile attending to the wants of the Colombo district. He went to Kandy and Nuwera

Ellia, and afterwards made a stay of three weeks with some friends residing in a very healthy situation not far from Kandy.

On his return, in February, he felt quite well, and he took advantage of Mr. Dawson's presence in Colombo, and the relief from English services which he afforded him, to pay numerous visits to the stations in the jungle. About this time he records, with gratitude to God, deliverance from extreme peril in thunder-storms of extraordinary violence. He writes, "On two occasions we were mercifully preserved from instant death: both times, our house was in the very centre of the storm. I can never forget the awful scene. A cocoa-nut tree in our garden was struck; another very near, was shattered into a thousand fragments; and a bullock about the same spot was killed. For two hours we were in expectation of death every moment."

The improvement in his health was of very brief duration. About a month after his return from his visit to the interior he was severely afflicted with acute dyspepsia. This he attributed partly to exposure to the sun while visiting jungle-stations in some fiercely hot days, and partly to fatigue and anxiety on account of his valued friend Dr. Elliott during the dangerous illness through which he had passed. Finding no means effectual to his recovery, he arranged with Mr. Allen, to exchange stations for a few months; hoping that the less regular work of Kandy would suffice to restore him; and he removed thither on the 1st of June. His expectations were not realized; he became much worse, and was obliged to proceed to Nuwera Ellia, which, on account of its great elevation and consequently cool climate, is regarded as the most healthy spot on the island. In a letter from this place, dated Oct. 23rd, Mr. Davies thus describes his sufferings: "I have been dreadfully ill. Four times on the point of returning to England; as the necessity of this was the opinion of every one I consulted. While we were in Kandy, Dr. Elliott engaged our passage in the *Persia*, and advised us to depart at once. I could not consent to this, till all other means had been tried in vain; especially as the doctors could not discover any organic complaint which demanded immediate removal. Before and since our coming here, I suffered dreadfully. I was for weeks without any sleep; my nervous system was so disordered, that

my alternate mental depression and excitement was more awful than I wish to tell. I shudder, even yet, when I think of it." The reader will no doubt be astonished, that with symptoms so alarming and in opposition to advice so urgent and unanimous, Mr. Davies should have remained in the island. His distressed wife gives the simple reason in a letter of the same date: "My husband's heart is wrapped up in Ceylon." When, however, the letters from which these extracts are made, were written, his health was somewhat better, and, though the improvement was extremely uncertain, hopes were entertained that appearances would soon be more favourable. He therefore continued for some months longer at Nuwera Ellia, where a cottage had been most liberally placed at his disposal by the Hon. H. C. Selby, Queen's Advocate; paying occasional visits to Kandy, and one of eight or nine days' duration to Colombo.

He finally left Nuwera Ellia about the latter part of April, 1849, in a state of health by no means satisfactory. Writing from Colombo, in June, he says, "My health is feeble, but not worse than I expected. I may perhaps, with care, last a few years."

The progress of the work in, his station had not been generally so encouraging as in the preceding year: yet in some places much success had been obtained; and a new marriage-ordinance had removed some vexatious impediments to progress, by conferring upon his native helpers powers which had been before exclusively possessed by the government catechists. But his absence from Colombo for so many months must have seriously interfered with the carrying out of his plans.

The continued embarrassments of the Baptist Missionary Society, also, had made it necessary that still greater reductions should be made in the expenditure; and Mr. Davies found it impossible to carry on all the stations with the sum placed at his disposal. It was at length resolved that Mr. Allen should remove to Colombo to his assistance; and that, dividing the charge of the village churches and schools between them, they should endeavour to reduce the expenses of the mission to the lowest possible amount. When he announced this arrangement to the writer in a letter written in September, the condition of his health was much the same as it had been since his return in

April. He says, "My health is quite as good as ever I expect it to be, but I am not well a single day, and probably shall never be again." But a few days after the arrival of his fellow-missionary and family, he sustained a severe spasmodic attack, and all his friends once more united in urging his departure to England; and he now yielded his assent. But the resolution was formed too late. He was about to be removed, not to an earthly but to the heavenly home.

The account of his last days shall be given in the language of Mrs. Davies. Her affecting letter was designed for the eyes of private friendship alone; but it contains details so interesting and touching that they cannot be withheld. Having alluded to the infirm state of his health on his return from Nuwera Ellia, Mrs. Davies writes,—“I was so convinced that the cause of his sufferings was not removed, that I begged him at once to give up the work and return to England. But he felt his responsibility to the Society, and said that after having been for so many months a useless expense to them, he could not feel justified in leaving without making one more experiment; and he did not think that a trial of six months would be of any serious consequence to him. It was a little singular that the six months were completed the very day he was removed to the residence of Dr. Elliott, that he might be more immediately under his care. On the 17th of October, he said to me, that he was sure he could not live much longer in Ceylon, and so I must decide what was to be done. I was too happy to have the opportunity of deciding to allow it to remain long uncertain, and we immediately began to make preparations for our voyage, and our friends the Elliots arranged that we should spend the last month with them. But He who sees not as man sees, was leading us speedily to a crisis which we did not anticipate. On the 27th of October, decided symptoms of dysentery came on, and Dr. Elliott had him carried up to his house. About noon, leeches were applied, and they drew long and much, and caused extreme exhaustion; but the inflammatory symptoms were a little subdued. The next day, however, these returned more violently, and the Doctor did not dare to use any further reducing measures. From this time I believe that Dr. E. had no hope of his recovery; but

I felt as if I were sure he would be again raised up, and he too had strong hopes of it himself. Dr. Elliott was unremitting in his attendance; he remained in his room every night, and seldom left him by day: two other doctors were also attending him. But all their efforts were useless, and about midnight on Thursday, November 1st, he was evidently entering the dark valley. I felt that I must give up my treasure; and though I expected he would linger a few days more at least, yet something seemed to tell me then that the closing scene drew nigh. At three o'clock on Friday morning, when I went to him, he took my hand, and said, 'Eliza, I am dying—there is no mistake about it now.' I asked him if his mind were at peace: he said, 'Yes, quite, quite at peace.' I inquired if there were any thing he wished especially to be attended to: he said, 'No, nothing: I have given all up.' I said, 'Have you no message to send to your friends?' He replied, 'Tell them all to trust to nothing but Jesus for a dying hour. All else is vanity—worse than useless.' The intense perspiration, from which he had suffered for three days previously, had now subsided, and a burning fever took its place. The restlessness caused by it distressed him much and he said, 'Oh, Doctor! which is the easiest posture to die in?' His question was not noticed, so I repeated to him the verse:—

'Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there.'

'Ah!' he said, 'Jesus, Jesus!' and after this he uttered no expression of uneasiness, but lay composed and quiet till day-break. Our friends who had watched him through the night left the room, and we were alone. He had sunk into a stupor, but every few minutes, he aroused and spoke to me. Once, when speaking of the children, he said, 'There are those new Bibles in my almshouse, give them to them, as my dying gift; and tell them to love and serve the Saviour whom that Bible teaches. There is *just one for each of them*.' Till he was gone, I did not know that there were *three*,—the third being for his unborn babe; yet I noticed the emphasis with which he said, 'Just one for each.' At another time he said, 'I am in deep waters now, love; but it is a comfortable voyage, and the water is so refreshing.' When I repeated to him, 'Though I

walk through the valley of the shadow of death,' &c. he said, 'Repeat that again, love; my memory is quite gone.' At another time he asked, 'Did you hear the music? So sweet! so sweet!' After some time Dr. Elliott and Mr. Dawson came in; we were standing together around his bed, when suddenly a most radiant smile lighted up his face, and looking at each of us successively, he waved his arms above his head, and said, 'Follow me, follow me, follow me to glory!' While we were alone, he turned to me once and said, 'Did you say you would pray with me?' My heart was too full to answer immediately; when he clasped his hands, and with as firm a voice as ever in health, he committed his soul to God, and expressing his own utter helplessness and unworthiness, cast himself entirely on the atonement of Christ. While I live I shall never forget the deep earnestness of his manner, united as it was with the most unwavering faith. Mr. Dawson now repeated to him, at intervals, various passages of Scripture, to all of which he listened with evident pleasure. But about nine o'clock a dreadful vomiting came on: he lingered on, however, till two. He was generally sensible, and expressed to the last his unshaken trust in God. A little before two, his breathing was very, very laboured, and then all was still; and five minutes after, without any struggle, his ransomed spirit left its poor shattered tenement."

The following additional particulars are extracted from a letter to the Committee by Mr. Allen:—

"It was good to be there, to mark the triumphs of grace over every weakness and infirmity of human nature, and at last over the great enemy, death. He triumphed through the blood of the cross. His resignation to the will of God Most High, was instructive and impressive too. He found support and consolation in the doctrines and promises of the gospel, which he preached to others, and which he held in faith and in righteousness of life. I had opportunities, when alone with him in the day, and in the dead of the night, of asking him how he felt in reference to eternity, and it was more than satisfactory to hear him, with his dying breath, tell me that he had no fear or anxiety, that his hope was sure and steadfast, founded on the Rock of Ages. At no time had he a single doubt with respect to the future.

All was calm, peaceful, and joyful. Once indeed, he told me that he felt distressed concerning his family, but on directing his attention to the promises of our God concerning the widow and the fatherless, his faith grasped them, and he resigned them to Him. On asking if he had any thing to say to me and the native preachers and churches, he breathed a prayer that I might be blessed in my labours, and be more successful in turning sinners to God than he had been. 'Tell the Pettah people,' he said, 'that I feel grateful for all their personal kindness; that I should like to speak to them once more, but I cannot; that I intended to write them a letter for you to read from the pulpit, but I am too weak even for that. Tell them while I thank them for their kindness, that I mourn because of their carelessness and indifference to spiritual things; and that I have been so discouraged as to think that my preaching was in vain. Tell them these things, and beseech them to be reconciled to God, and embrace the gospel—perhaps your voice will move them.' As his end drew near, he said but little, when sensible, except occasionally, 'Allen, Dawson, Elliott, are you here? do not leave me. The pain is dreadful, but it will soon be over.'"

On the evening of the next day, Saturday, his remains were laid in the Dutch church-yard at Wolfendahl. A vast concourse of spectators of all ranks and classes proved the high estimation in which our beloved brother was held by the whole community of Colombo, from those high in authority to the humblest in the social scale. On the next evening Mr. Allen preached his funeral sermon, to an assembly that more than filled the chapel, many of whom were deeply affected.

The space allotted to this sketch will not admit of any protracted remarks upon the character of Mr. Davies. His piety, his devotedness to his work, his industry, and his intelligence will appear to the reader, even in the imperfect details which have been already presented. With a very few additional observations this account must close.

It might be thought that in the midst of labours so abundant, and with health so infirm, he could find time and strength for no other studies than those essential to the discharge of his missionary and ministerial duties. A few facts will, however, serve to shew how active his

mind was, even in the most depressing circumstances. The care bestowed upon his pulpit exercises has already been noticed. His sermons were frequently very elaborate compositions, treating upon subjects which called forth all the acuteness and power of his own mind; and which could scarcely, we think, be appreciated by the majority of his congregation. His reading was general and extensive; and he took deep interest in all the discoveries and pursuits of science. A subject which engaged his thoughts a few months before his death, was the history of Ceylon anterior to the Christian era; and with remarkable tact and perseverance he collected information on all matters likely to throw light upon it. With the view of making himself acquainted with the stores of biblical knowledge contained in the literature of Germany he began the study of German about the commencement of 1847; and at the end of June in the same year, he speaks of himself as able to read and compose in the language with tolerable ease. He was intending also to enter upon

the study of Arabic and Sanscrit—languages far more difficult to acquire in Ceylon, than in continental India—and a letter, written little more than a month before his death, contains a request to be furnished with a set of elementary books on both languages.

His piety was deep, ardent, and free from all simulation; and his whole conduct characterized by integrity and uprightness; and the writer in closing this brief account would adopt the language of one who well knew and correctly estimated the worth of his beloved brother:—"Conscientiousness was the leading feature of his character. He never received a statement, an opinion, or a doctrine upon trust. All were submitted to the patient and industrious scrutiny of a mind naturally acute, and which had been trained and disciplined to the severest principles of the science of reasoning. The Christianity which he professed and preached, he lived up to. Its precepts were his guide through life; its promises his support in affliction and in the solemn hour of death."

C. B. LEWIS.

## Theology.

### THE FEAST OF SOULS.

Luke xvi. 22. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom."

THE parable of the rich man and Lazarus is full of incident; but the only part of it which we adopt for present consideration is that contained in the words now quoted. And on them we observe,

1st. That they speak to us of a feast,—this being intimated in the phrase, "Abraham's bosom." It was, as is well known, the custom among the Jews to recline in such a manner at their feasts, that one guest almost leaned on the breast of another. Hence, we read of the apostle John leaning on his Master's bosom at the sacred supper. And, consequently, when we are told, that Lazarus was carried away by the angels into Abraham's bosom, we instantly think of him as having been borne away to participate of a feast in company with the heavenly inhabitants. A beggar and a feast are two of the strongest contrasts; and no doubt they are here brought together, in order that we might have a very vivid impression of the exceeding glory to which the

very meanest of the saints are to be hereafter raised. In this world Lazarus was poor and miserable in the extreme; in the other world he is rich and happy to the full. His circumstances, by the translation, are so changed, that he is now no longer a mendicant, lying at the rich man's gate, and feeding on remnants; but a guest in the palace and at the table of a king, and nourished with the richest dainties. The contrast is exceedingly striking, and most forcibly exhibits also the vast difference that there is between the condition of a saint on earth and the condition of a saint in heaven. The true Christian in this world, how favorable soever his lot may be, is as much inferior in his circumstances to the saints in the better world, as was Lazarus to the rich man, or, to speak more correctly, as was Lazarus on earth to what Lazarus became in heaven. In this world the saint, if not literally a beggar, is yet spiritually a beggar: for every day he is on his knees. Seldom has he a full meal, his food be-

ing but a crumb now and then,—though a crumb most precious, coming, as it does, from the table of the king of heaven. And he is as yet far from being whole,—the wounds made by sin being still open and painful. But far otherwise is it with him in heaven. There is no begging with him there. His rags have given place to raiment of surpassing whiteness. The gate and the ground under the open sky have been exchanged for the table and the seat of the splendid mansion. The crumb hath been succeeded by an ample and a perpetual feast. Sickness hath been supplanted by the most vigorous health. And the company of dogs hath given way to society the most intelligent and exalted.

2. But whilst the words “Abraham’s bosom,” signify a feast, they, at the same time, signify a feast of a very peculiar kind. The soul of Abraham was in heaven, but not his body. This had been buried in the cave of Machpelah, and had long since become undistinguishable from the earth with which it had been covered. Lazarus, too, had not carried his mortal portion with him to the skies. *That*, we may be certain, though the thing is not told us, had been left in the world below. The meeting, therefore, of Abraham and Lazarus was purely a meeting of souls; and the feast in which they united was purely a feast of souls. And here we may observe, that though the pleasures of heaven are frequently spoken of as a feast, yet we are not to imagine that they are this in the literal acceptance of the term. Whether the body, after the resurrection, will be sustained in a way analogous to that in which it is sustained at present, we cannot tell,—although we think it will not. It is obvious, however, that the soul apart from the body requires no such nourishment; and that consequently the feast now enjoyed by the saints in heaven is purely of a mental kind. But their pleasures, though purely intellectual, are exhibited as a feast,—a feast at a king’s table, and a feast coming after rags, hunger and sickness,—just to give us the idea of the high degree of enjoyment that is experienced in glory. Yes; the enjoyment is very peculiar and very great. It is the communion of minds of the highest order, of the most perfect structure, and of the greatest purity. What thoughts must be evolved! what sentiments must be uttered! and what exhibitions of truth

must be displayed! There, too, the man who on earth was but a beggar is placed on a level, as far as association is concerned, with the most elevated; for Lazarus leans on Abraham’s bosom,—even on the bosom of him who was as a prince in this world, and who was that also which is better still,—the friend of God and the father of the faithful. But that which, more than anything else, makes the feast and the joy of the feast peculiar, is the circumstance which Christ mentions of himself when he says: “Blessed are those servants, whom his Lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them.” What this really indicates we do not pretend to be able to say; but it unquestionably has a meaning; and the thing intended forms a characteristic of the intellectual feast in glory that distinguishes it above all that has ever been witnessed or experienced upon earth.

3. The idea seems also conveyed in the text, that this feast in heaven was not an ordinary feast; but a feast got up for the celebration of a signal event. We are not indeed quite sure that we are correct in this thought; but such is the impression which we receive from the words of the text when taken in their connexion; the spirit of which seems to be something like this: Certain angels are gone out from heaven to visit the earth, and the object for which they are gone seems to be known to the redeemed, who from the nature of the thing, are all alive to the occasion. The sufferings of Lazarus have long been known to them. They have often talked of him. And they have been delighted with the admirable patience and resignation which he had all along evinced. Abraham, whose son he is in the faith, is peculiarly interested in him. And the result is, that the whole society of heaven has come together, with the patriarch at their head, to wait the return of the angels with the beloved man. The celestial messengers at length arrive; but they stop not at the “gate;” for there is now no more “gate” for Lazarus; they proceed at once into the palace, and stay not until they have placed their charge in one of the highest rooms at the feast, even by the side of Abraham, and it may have been, between the latter and his beloved son Isaac. The joy is great beyond expression. The grace,

mercy, truth and faithfulness of God become afresh, and more than ever, the themes that absorb the company. Songs rise at intervals which make "the house of many mansions" to ring again. And the feast is altogether one,—such as only can take place in heaven,—where the happiness is unmingled and is incapable of any increase. And it must be so; for if, as Christ says, there be joy among the inhabitants of heaven at the conversion of a sinner, who is as yet locally remote from them, there surely cannot fail to be joy likewise among them when he is introduced into their midst, washed and made clean through the blood of the Lamb.

4. There are no doubt some things in the parable from which our text is taken that are not to be understood literally; but among these we can by no means place what is said of the angels carrying Lazarus to Abraham's bosom. These heavenly inhabitants obviously take great interest in redeemed men. They, as Christ tells us, rejoice at their conversion, (Luke xv. 10,) attend at their meetings for worship, (1 Cor. xi. 10,) and, in some way or another, frequently, if not continually, minister to them throughout life, (Heb. i. 14.) Hence, we conclude, that it is in no figurative sense that it is written, "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." And if there be any one season at which the services of these celestial beings seem to be required more than at another, surely the period of the dismissal of the soul from the body must be such a time. The spirit has then to pass through the first heavens, and through the second heavens, and has to find its way to that part of the universe of God to which the apostle Paul was conveyed, and where he heard and saw things which human language was too powerless to describe. Trackless, therefore, as is the way to glory, and almost limitless as is its extent, the soul must in its course upwards require then, if ever, a guide: and who so fitted to lead the way as those wise and experienced beings who have been passing hither and thither for the last six thousand years? It is not unlikely, therefore, that angels wait invisibly around the death-bed of every saint; and as soon as the spirit is liberated, bear it off in a similar way to that in which Elijah was translated,—as if in a chariot of fire, and with horses of fire,—they

themselves forming the glorious cavalcade. What surprising honor will there be in this! As the word "beggar" seems to have been designedly used in order to heighten the idea of the happiness of the feast; for a feast to a beggar must be happiness indeed: so the angels, conveying the soul of the Christian to heaven, seem to have been introduced in order to give us an idea of the surpassing glory to which the redeemed spirit is there to be exalted.

5. But there is yet another thing in our text which we must not leave unnoticed, and that is, the death of the beggar: "And it came to pass that the beggar died." We are not told how he died,—whether he was happy or whether he was the reverse. From it, however, not being said, that he was buried,—while this is a thing which is expressly mentioned of the rich man,—the idea seems to be conveyed, that he was unattended in his last moments by any who took an interest in him, and who cared that his body should be taken up and decently interred. The probability, therefore, is, that in his last hours he was very far from being comfortable, and that his remains were shuffled away, by the common carriers of the dead, into some place set apart for the reception of the bodies of the poor and the friendless. But whilst this, in all likelihood, was the case with the body of Lazarus, it was otherwise with his soul. Of *that* God took the utmost care; for the redemption of the soul is precious, and is not to be estimated either by silver or gold. It was borne away by angels to Abraham's bosom. But let it be, that Lazarus was, in his dying moments, not only uncomfortable in his body but distressed in his mind,—what does this matter? The Bible lays no stress whatever upon a man's state in his dying hours. We have no death-bed experiences recorded in the Scriptures,—things upon which men put such a value, but which, from their absence in The Book, are obviously of no account in the estimation of Him with whom the grand thing is, not how a man has died, but how a man has lived. And just so should this matter be with us. We have been accustomed to make far too much of death-bed sayings and death-bed looks,—things which may be pleasant or otherwise, not according to the real state and character of the persons, but according to the medicines administered, or according to the things which

may have been expressed to them by those who have been attending upon them. Many a person, whose life has been very far from what it ought to have been, has died triumphantly, whilst many a real saint of God has passed away under the deepest gloom and depression. We, therefore, repeat it,—that no stress whatever should be laid upon what appears to be the state of a man's mind at the hour of death. The chief thing which should comfort us is,—the life of faith exhibited by the deceased.

6. The last thing which we observe in connexion with our text is, the cause of the beggar's happiness and honor. It is possible that some may imagine, that as Lazarus had so little in this world, the lack was made up to him by so much being given to him in the other world. But every one acquainted with the word of God knows that nothing can be a greater mistake than this. As the rich man was not lost in consequence of his riches, (for Abraham himself was a rich man,) so the poor man was not saved in consequence of his poverty. The former perished because he had made gold his hope, and the pleasures of life the only objects of his worship; and the latter was saved because he had repented of his sins, had prayed for mercy, and had given his heart to God. Thus, then, should be the grand thing with us. An interest in Christ is what we should seek above every thing else. And, then, whether we be rich or poor, we shall be borne away at death by angels from earth to heaven, there to participate in the happy feast of souls.

A. L.

## THE DARK VALLEY.

THE dark valley lies between two ranges of high mountains, not very distant from each other. The range of mountains, on one side of the valley, terminates this world, and hides, in a measure, the dark valley from the inhabitants of the earth. The mountains, on the other side of the valley, form the boundary of another world, commonly called the Invisible World; the true locality of the dark valley therefore, is between these two worlds; between this world, and that which is to come; this world and that, which all men are to enter, when they leave this world. The valley does not, strictly speaking, belong to either world; it is a sort of neu-

tral territory, through which lies the road from one world to the other. Those, who are passing through the dark valley, do not, in strict propriety, belong to either world; they have done with this world, but they have not yet entered the other world. They have done with all the pleasures and pains, the joys and sorrows of earth; these things are now, nothing to them; while the happiness or misery of another world has not yet opened upon them. Every one must pass this valley alone. Friends may accompany their friends to the brink of the valley; but they cannot bear them company through it, nor render them any material assistance while crossing it. Good men have friends on both sides the valley, and some good men feel a great predilection for their old friends on the other side. Their friends, on this side, wish them a safe and comfortable passage; they pray for them, and when they are about to depart, speak encouraging words to them, as long as their voices can be heard; and their friends, on the other side, are waiting their arrival that they may welcome and congratulate them; but even good men, during the interval of their crossing, when this world disappears, can hold no intercourse with their friends on either side. They look above for aid and comfort, trusting in Him, who has promised never to leave them nor forsake them.

This valley is properly called the *dark* valley, because the sun of earth enlightens it not, nor does the light of another world illuminate it. Men can see little or nothing while passing through this valley. They can neither see this world nor the next; both are shut out from their view; this world has disappeared, and the next world has not yet come into sight. It is a trying interval. What scenes will, after a moment, open upon them in the other world? is a most important question. Some indeed, seem to pass this dark valley in a state of insensibility, and are not, it is supposed, restored to the use of their mental powers, till they enter the other world; and then they learn, in a moment, the happiness or misery that awaits them. Others appear to have the use of their mental powers all the way through the valley; and, we suppose, as they approach the other world, are fully aware on what state they are about to enter. Most men are afraid of this dark valley; yet it is not so much the valley itself, which they



fear, as the scenes, which may open upon them on the other side. Even good men have sometimes their fears; the distant contemplation causes doubts and apprehensions; but it often happens, that those who dread the dark valley much while it is at a distance, view it with much calmness, when they approach it, and at last enter it without any distressing fears. The valley is dark; but there are two stars, Faith and Hope, which, by diffusing rays of light, guide the Christian through with comfort. Some happy souls, indeed, when these stars shine with unusual brightness, cross the dark valley, not only in comfort, but in triumph.

There are several paths, by which men descend into this valley; some of them are very precipitous and difficult of descent, and some have a more gentle declivity, and an easy descent. The path of Infancy, is perhaps, the easiest descent of all; but the path of Age is not very difficult, as the declivity is very gradual. Old men and women often think much of the valley before they enter it, and the declivity being so gradual, they can even see into the valley; and they sometimes enter it, and begin to cross it, before they are aware. Indeed, those who have lived to old age trusting in the Saviour, seldom feel any great difficulty in crossing this dark valley. Another path, by which many descend, is that of Sickness; and this is generally found more difficult, than either of those just mentioned. This descent is often very painful; and the anticipation, to an unconverted man, if sensible of his state, most distressing; nay, often very terrific. He lingers, and is most unwilling to enter the valley, but he is forced to enter. "The wicked is driven away in his wickedness." To a good man, who has suffered much from sickness, the path is often less difficult than he expected. Perhaps, the worst path, and that which appears most dreadful, is that of Violence. When men die by a violent death, they are, at once, precipitated from the high mountains, which form the boundary of the valley, to the very bottom of it. This is very dreadful to the sinner; to the saint it may be unpleasant, but it is safe. Some good men, unpleasant as this path of Violence is, prefer it to offending their blessed Saviour.

This dark valley, we have said, lies between this world and the next; and there are but two passages out of

it into the world which bounds it on the other side. That world has two large divisions, adapted to its two different kinds of inhabitants. It is divided into two parts by a large chasm, called by some a gulf,\* placed between them; but we are not to understand, that it is a gulf filled with water. Over this chasm or gulf, no one can pass; those on one side can discourse with those on the other, but they cannot intermix; no one can go to the other side. This gulf is the boundary of happiness and misery; there is nothing but happiness on one side, and nothing but misery on the other. The two entrances into the other world, from the dark valley, are known by the respective names of the gate of Happiness, and the gate of Misery. The gate of Misery is, of course, at the entrance of that part of the next world, which is inhabited by the miserable; and that of Happiness at the entrance of that part of the next world, which is inhabited by the happy. Every one, who crosses the dark valley, must enter the next world by one of these gates. And, having entered, he must remain among the happy or among the miserable, according to the gate at which he entered; for, as we have said, there is no passing from one part of that world to the other. It is also to be observed, that every one, that crosses this valley, is quite passive as to the direction in which he is to cross; he cannot direct his course, to which gate he pleases, but must go to that to which a divine power conveys him; and, when arrived, he cannot possibly, how much soever he may wish it, return to the dark valley to enter at the other gate. The decision is made before the man enters the dark valley, and that decision can never be reversed. It is a decision, which depends entirely upon character; and the rule, by which it is made is, that every man is to go to that part of the other world, where the moral character of the inhabitants corresponds with his own. This rule is adhered to so invariably, that an exception to it has never been known. The good always go to that part which is inhabited by the good; and the wicked to that which is inhabited by the wicked. Men would find but little difficulty in telling, before they enter the dark valley, at which gate they will enter the next world, if they would but duly attend to their own characters; but, not doing this, they often think too

\* Luke, xvi, 26.

highly of themselves, and this erroneous judgment leads to an awful disappointment; for, after expecting to enter at the gate of Happiness, they are compelled to enter at that of Misery. Men of a right character generally have, when they enter the dark valley, a good hope of being conveyed to the gate of Happiness, and this hope is always realized; they enter there, and are received with a most delightful welcome.

The time when a man will be required to cross this dark valley, is very uncertain. Nothing is more certain, than that every man must cross; and nothing more uncertain, than the time when any one may be called to cross. Every one is commanded to be ready; for, at some unexpected time, the order to cross the dark valley may be given. When the order to cross is given to any one, he cannot delay. Some would have given much,—would have given the world, had they possessed it, for permission to remain a day longer in this world; but such a permission has never been grant-

ed; every one has been compelled to go at the appointed time. Now as some preparation is necessary for crossing and securing an entrance at the gate of happiness; it is an acknowledged truth, that every one ought to prepare without delay, that he may be quite ready, when summoned away. Many however, though they own the necessity of being prepared, remain quite unprepared; yea, without an attempt at preparation, or prepare in so insufficient a manner, that, when they are required, they are quite unfit to go; and consequently, after crossing the valley, enter the next world by the gate of Misery. But there are some, who prepare in good earnest, and some of them remain in a state of preparation for years, waiting for the call; and those who are prepared are always conveyed to the gate of Happiness.

Reader, are you prepared to cross this dark valley? If not, prepare without delay. Take refuge in the Saviour; trust in Him, and he will bring you to the gate of Happiness. R. D.

## Poetry.

### ENCOURAGEMENT.

BY MRS. JUDSON.

PLY the lever, pioneers!  
Many a waiting angel cheers,  
Christ above is interceding,  
Here the Holy Ghost is pleading,  
And the promise of Jehovah  
Stands upon his Blessed Book.  
Cheerily, cheerily ply the lever!  
Pause not—faint not—falter never!  
Course the river, thread the alley,  
From the hill-top to the valley,  
Go this barren border over,  
Scattering seed in every nook.

Gifted with a little wing,  
Far the seed shall float and spring—  
Spring and bloom in Burmah's centre,  
Till life-giving fragrance enter  
Even the sacred groves of Boodha,  
And the monarch's golden hall.  
Plant the seed, and ply the lever!  
Pause not—faint not—falter never!  
With a trusting heart, and humble,  
Toil till Boodha's throne shall crumble,  
Monastery and pagoda  
Reel before the Cross, and fall.  
*Maulmain, 1850.*

## Correspondence.

### "THE OLDEST CHRISTIAN HYMN."

To the Editor of the *Oriental Baptist*.

SIR.—Kindly give the subjoined hymn a place in the next issue of the *Oriental Baptist*. It is extracted from the BAPTIST MAGAZINE [BAPTIST REPORTER],

of September last, and is believed to be "the oldest Christian hymn,"—written less than 150 years after the apostles. The version, which is a translation from Greek, is designed to give only "some imperfect idea" of the spirit of the original. , .

The spirit of the song is purely Pædobaptist,—recognizing the membership of infants.

"SHEPHERD of tender youth !  
Guiding, in love and truth,  
Through devious ways ;  
Christ, our triumphant King,  
We come thy name to sing ;  
And here our children bring  
To shout thy praise.

"Thou art our holy Lord !  
The all-subduing Word !—  
Healer of strife !  
Thou didst thyself abase,  
That from sin's deep disgrace  
Thou mightest save our race,  
And give us life.

"Thou art Wisdom's High Priest !  
Thou hast prepared the feast  
Of holy love ;  
And in our mortal pain  
None calls on Thee in vain ;  
Help Thou dost not disdain—  
Help from above.

"Ever be thus our guide !  
Our Shepherd and our pride,—  
Our staff and song !  
Jesus ! thou Christ of God !  
By thy perennial word,  
Lead us where thou hast trod—  
Make our faith strong.

"So now, and till we die,  
Sound we thy praises high,  
And joyful sing,  
Infants, and the glad throng  
Who to thy Church belong,  
Unite, and swell the song,  
To Christ our King."

• Yours Obediently,  
SENEX.

*Agra, January 13th, 1851.*

NOTE BY THE EDITOR.—In two or three magazines in which this poem has appeared, it is thus introduced :—

"In *Paed. Lib. III.* of Clement of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then (one hundred and fifty years after the apostles) asserted to be of much earlier origin. It may have been sung by the 'beloved disciple' before he ascended to his reward. The following version will give some imperfect idea of its spirit."

The modesty of expression observable in the last sentence, may be regarded as an intimation that the writer of the introduction and the author of the version are the same. This inference is confirmed by the consideration that the translator would not be likely to give his verses to the world, without some brief account of the source

whence they were derived, and of the probable date of the original hymn. We shall, therefore, take it for granted, that we are indebted for the translation and for the information which accompanies it to the same individual. The poem which this unknown scholar has produced, is certainly very pretty, and his statement concerning it makes it very interesting ; and we doubt not that it has attracted the favourable notice of many. And we would here further remark, that considerable allowances must be made. In a poetical version extreme accuracy is not often attainable ; and all that the introduction affirms, is that the version will give "some imperfect idea" of the spirit of the original. It is, then, in the spirit of the two compositions, not in the letter, that we must look for accordance ; and we are interested in this, because "SENEX" confidently states above, that "the spirit of the song is purely Pædobaptist, recognizing the membership of infants." For our own part we confess we read over the piece without seeing this. The passages most favourable to the opinion of "SENEX" are contained in the first and last verses ; but we think they do not necessarily imply that the children and infants spoken of there, were baptized and members of churches. But it may be that "SENEX" is right,—that the spirit of the song is purely Pædobaptist, &c.—and that the English poet saw it to be so ; and, perhaps, rejoiced in the thought that his version of this most ancient Christian hymn, which, he thinks it likely, the apostle John may have joined in singing, would tell in favour of infant baptism. "SENEX" is himself a proof that all this may be. He has received the song as an almost apostolical argument for Pædobaptism and it has probably been welcomed by many others in the same view. It is, therefore, worthy of inquiry, whether in this respect there is any accordance of spirit between the hymn and its original : and upon this point we hope to be able to satisfy our readers.

The Greek hymn is found, as the writer states, in the works of Clement of Alexandria. It occurs at the end of the Third and last Book of his piece entitled, *Παιδαγωγός*. With the love of allegory for which he is remarkable, Clement shews in this work

that Christians in the present world are in a state of tutelage. They are, figuratively, little children, whom God, their heavenly Father, has committed to the education and discipline of the Word as their Pedagogue or Instructor. He says, (I. 5.) in explanation of his design, “That παιδαγωγία is the education of children (παιδων ἑστίν ἀγωγή) is clear from the word itself; but it remains for us to consider, what children they are, whom the Scripture means; and then to determine, who is their Pedagogue. As to the children, they are ourselves, &c.” The whole of the chapter from which this quotation is made is devoted to the proof of the proposition “That all those who make the truth their business, are, before God, children.” This he proves,—by the epithets “children” and “little children” which the Lord applied to his disciples; (John xxi. 5. xiii. 33.)—by his declaration, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;” (Matt. xviii. 3.)—and by many other passages of Scripture and arguments which we need not enumerate. The question, Who is the Pedagogue? is answered in the 7th chapter of the First Book; and we may give it briefly in his own words:—“He is called Jesus;” and in another place: “Fifty then is the Word our Pedagogue who leads us children to salvation (ὁ τοῦς παιδας ἡμᾶς εἰς σωτηρίαν ἄγων).” It is needless to multiply quotations to the same purport.

The remainder of the First Book is occupied with descriptions of the excellence and prerogatives of this divine Instructor, and the Second and Third Books treat of the duties and privileges of ‘the children whom God hath given him.’ A translation of the sentence which introduces the hymn, and of the hymn itself, will show that the allegory is preserved throughout, and that the poem is composed in accordance with it.

“Since the Pedagogue, having brought us into the Church, himself delivered us to himself, as the instructing and all-inspecting Word; it were well for us, now we are there, to present to the Lord a return of just thanksgiving,—praise appropriate for our excellent education.

“Bridle-bit of unknowing foals! Wing of birds which wander not! True Rudder

of babes!\* Shepherd of royal lambs! Assemble thy artless children, to praise holily, to sing guilelessly with harmless mouths, Christ, the Leader of children.

“O King of saints! All-subduing Word of the most high Father! President of wisdom! Support of toils! Glorifying in eternity! The Saviour of mortal race, Jesus! Shepherd! Ploughman! Rudder! Bridle-bit! Celestial wing of an all-hallowed flock! Fisher of men who are saved, enticing holy fishes of a sea of wickedness, from a hateful wave, with sweet life! Lead the reasonable sheep, O Shepherd! O holy King, lead the unharmed children! Footsteps of Christ,—celestial Way,—unceasing Word,—immeasurable Age,—Light eternal,—Fountain of compassion,—Doer of excellence,—revered Means of life of those who sing to God,—O Christ Jesus! Celestial Milk pressed out from the sweet breasts of the bride of graces, thy wisdom! We little babes with tender mouths being nourished, being filled with dewy spirit of the reasonable teat, let us sing together artless praises, truthful hymns, to the King Christ, holy returns for the doctrine of life—let us in simplicity sing the mighty Child. A peaceful choir—the Christ-begotten—a chaste people, let us together celebrate in psalms the God of peace.”

It would not be difficult to illustrate most of the enigmatical language of the poem by quotations from the treatise; but this would occupy much of our space and would be foreign to our purpose, which is merely to enable “SENEX” to decide for himself how far the English hymn faithfully represents the phraseology and “the spirit of the original.” We will not prolong this note by pointing out either the defects or the redundancies of the “version.” Let us observe, only, that this ancient hymn is designed, not for *us* and *our children*, as the translator would have it, but for *us children*; and its doctrine is not that baptism makes little children partakers of the privileges of believers; but that all believers must become little children; and in this respect the translator has been grossly inaccurate. In connexion with this, we may

\* A slight alteration would make it “True Rudder of ships:” but the change has no support in MS3.

call attention to the epithet "Mighty Child" applied in the hymn to Christ himself. This is derived from Isaiah ix. 6. "Unto us a child is born, &c.," upon which text Clement remarks (Pæd. I. 5.): "What Child then is this? The Babe, in conformity with whose image we are babes." We must not omit to say that the writer is also mistaken in his statement that in Clement's works the hymn "is asserted to be of much earlier origin." Its title represents it as Clement's own composition; and a notice of it by Routh in his *Reliquiæ Sacræ* is to the same effect. He says (vol. ii. p. 505.): "Extat enim hymnus in honorem Jesu Christi a Clemente Alexandrino sæculo conscriptus secundo, vel ineunte tertio, qui ad finem *Pædagogii* ejus positus est." So also Hervey in his commentary,—"*Clemens hic Deum censet laudandum, et pro bona pædagogia ac disciplina ei agendas gratias. Hunc itaque hymnum composuit,*" &c. Bull, indeed, in his *Defensio Fidei Nicænæ*, (quoted by Potter,) gives it as his own opinion, ("videtur mihi") that the poem was selected from the hymns in use in the first age of the church or that it was composed in imitation of them. The English poet is therefore altogether at fault in his statement concerning its age. From these mistakes we think it probable that he formed his acquaintance with the original in some book of Christian antiquities, where it has been given as a curiosity. If our supposition is correct, his inability to understand and interpret its peculiar phraseology is not difficult to account for, but he should not have transformed the venerable relic into a witness for Pædobaptism, which according to "SENEX," he has done.

For the gratification of those who are curious in such matters, we present a copy of the original hymn below.

Ὕμνος τοῦ Σωτῆρος Χριστοῦ, τοῦ  
ἀγίου Κλήμεντος.

Στόμιον πάλων ἀδᾶων,  
Πτερὸν ὀρνίθων ἀπλανῶν,  
Οἶαξ νηπίων ἀτρεκῆς,  
Ποιμὴν ἀρνῶν βασιλικῶν  
Τοὺς σοὺς ἀφελεῖς  
Παῖδας ἀγειρον,  
Αἰνεῖν ἀγίως,  
Ὑμνεῖν ἀδόλως

Ἀκάκοις στόμασιν  
Παίδων ἡγήτορα Χριστόν.

Βασιλεῦ ἀγίων,  
Δόγε πανδαμάτωρ  
Πατρὸς ὑψίστου,  
Σοφίας πρύτανι,  
Στήριγμα πόνων,  
Αἰωνοχυρὲς,  
Βροτέας γενεᾶς  
Σῶτερ Ἰησοῦ,  
Ποιμὴν, ἀροτῆρ,  
Οἶαξ, στόμιον,  
Πτερὸν οὐράνιον  
Παναγὸς ποιμνῆς  
Ἀλιεὺ μερόπων,  
Τῶν σωζομένων,  
Πελάγους κακίας  
Ἰχθύς ἄγνοῦς  
Κύματος ἐχθροῦ  
Γλυκερῇ ζωῇ δελεάζων.  
Ἰησοῦ, προβάτων  
Λογικῶν ποιμὴν  
Ἄγιε, ἡγοῦ,  
Βασιλεῦ παίδων ἀνεπάφων.  
Ἰχνια Χριστοῦ,  
Ὀδὸς οὐράνια,  
Δόγος ἀέαιος,  
Αἰὼν ἀπλετος,  
Φῶς αἰδίου,  
Ἐλέους πηγὴ,  
Ῥεκτὴρ ἀρετῆς  
Σεμνὴ βιοτὴ  
Θεὸν ὑμνοῦντων, Χριστὲ Ἰησοῦ,  
Γάλα οὐράνιον,  
Μαστῶν γλυκερῶν  
Νύμφης χαρίτων,  
Σοφίας τῆς σῆς ἐκθλιβόμενον.  
Οἱ νηπίαχοι  
Ἀταλοῖς στόμασιν  
Ἀτιταλλόμενοι,  
Θηλῆς λογικῆς  
Πνεύματι δροσερῷ  
Ἐμπιπλάμενοι,  
Αἶνους ἀφελεῖς,  
Ὑμνοὺς ἀτρεκεῖς,  
Βασιλεῖ Χριστῷ,  
Μισθοὺς ὁσίους  
Ζωῆς διδαχῆς,  
Μέλπωμεν ὁμοῦ,  
Μέλπωμεν ἀπλῶς,  
Παῖδα κρατερὸν.  
Χορὸς εἰρήνης,  
Οἱ Χριστόγονοι,  
Λαὸς σῶφρων,  
Ψάλλωμεν ὁμοῦ Θεὸν εἰρήνης.

## Narratives and Anecdotes.

### PASTORAL RECOLLECTIONS AND GLEANINGS.

#### *The moral wreck and the soul lost.*

WE were startled one night just as we were preparing to retire to rest, by a carriage stopping in the front of the house, followed by loud ringing and knocking; and, on the door being opened, I heard a person say, "Is the Rev. Mr. — at home?" "Yes." "I must see him immediately." The young gentleman was introduced. "My brother, sir, is very dangerously ill; and my mamma will feel greatly obliged if you will come and see him. We fear he won't live till the morning. I have a carriage, sir, in waiting, and will take you and bring you back if you will have the politeness to accompany me."

I knew not the gentleman who was supposed to be dying, nor did I know any of his family; but I ascertained from his brother as we were going along, that gay and dissipated habits had brought on the tremendous crisis, which was expected to take place during the night—and it was a fearfully dark and stormy night.

On entering his bed-room, which was very large, the feeble taper light merely served to render the darkness visible; and his mother, a lady of the highest polish of manners and address, offered an apology by saying, "Our son, sir, cannot bear a strong light. Walk this way, he is lying here sir," drawing aside the bed-curtain. The gloom, and the death-like stillness of the room depressed my spirits; no one stirred; all seemed terror-struck, as though some tragical catastrophe was about to happen; when we were suddenly startled into fearful commotion of feeling by one of the most piercing groans I ever heard uttered by human being. "Are you in great pain sir?" This question, coming from the lips of a stranger, whose entrance into the room he had not heard, startled him; he changed his position, and, looking towards me, an extra light being supplied for the occasion of the interview, he said abruptly, "I am going to take a leap in the dark;" which was followed by another groan, expressive of the convulsive agonies and tumultuous agitations of his soul, now on the brink of the tremendous precipice of eternal destruction. "I hope not, sir." "No power can save me." "Christ Jesus is able, and is willing, to save the chief of sinners, even in the uttermost extremity of their guilt and their danger."

"Yes, sir, but outraged justice sometimes demands a victim to vindicate its own honour. I am doomed to death and damnation. I am as sure of going to hell as there

is a hell to go to." "My dear Charles," said his agonized mother, with a wild shriek, and in an hysterical fit of loud and terrific laughter she was carried out of the room. My spirit trembled. I had never before witnessed such a horrifying scene. His brother, who had accompanied me, and his younger sisters withdrew, but one remained, stood close by my side, calm, yet evidently in great mental torture. She feared her brother was speaking the truth,—and this gave to her spirit the power to listen, and the power to endure the terror of what she heard;—yet hoped some voice of mercy would control and allay the storm, which seemed to threaten the fearful wreck of his soul. "Shall I pray with you, sir?"

"You may, sir; but I am beyond the reach of mercy."

After prayer he became more composed, and listened with fixed attention while I spoke of Christ, and the great salvation; and urged him to call on Him to save him. I left him tranquil; but whether his tranquillity proceeded from the effect of truth in his soul, or was the physical consequence of the near approach of death, was a question I could not decide.

"Have you," said his mother, who was pacing the parlour below, wringing her hands in the severest anguish of grief, her hair hanging in loose disorder over her shoulders, "have you, sir, been able to say anything to my dear Charles, which has given him a ray of hope?"

"He is tranquil, madam; but he has not told me the cause of his tranquillity."

"Will he die to-night, sir—this wild, stormy night, sir? and if he die to-night, sir, will he leap in the dark into" . . . . I could not endure the wild scene which I now witnessed. Mother and daughter raised one piercing scream of woe; and in that state I left them to the care of the servants.

In the morning I received the following note:—

"Rev. and dear Sir,—I am happy to inform you that our dear brother lay quite tranquil for upwards of an hour after you left him. He then asked for a glass of water. 'I will now,' he said, 'try to sleep.' Towards late in the morning, we think he did sleep a little. The doctor has just been here. He reports rather more favourably. When you can make it convenient to renew your visit, we shall be most happy to see you. Mamma, sisters, and brother, unite in respectful remembrance. Yours sincerely,  
SARAH."

I went to see him in the early part of the following evening, when I found him more composed; his fever had abated considerably, and hopes began to be entertained by

all, except himself, that he would recover. "They are sanguine, sir, but I am not. I think the sentence of death is at last recorded against me; and, sir, if it were not for that more tremendous sentence, which is called the *second death*—that is, the eternal banishment of the soul from all fellowship with God, the fountain of life and happiness—I should not tremble in prospect of the issue. It is that, sir, that fills my soul with horror."

"But I hope, sir, you are not in such a state of deep despair as you were last evening."

"There is, sir, a lull in the storm; but the horizon of my vision is yet surcharged with the elements of His coming wrath. I have less positive agony of soul; but I have no hope. I feel it would be an act of presumption to indulge hope."

"But the Bible tells us that *the Lord taketh pleasure in them that fear him, in those that hope in his mercy.*"

"Yes sir, where reverential fear of His Majesty is blended with humble hope in his mercy the penitent may repose in his security, in his compassion and his love. But I am not a penitent. I am a rebel struck prostrate before Him. I dread his vengeance, but I cannot hope in His mercy."

I again called his attention to the character of Christ, uniting the divine and human nature in his person—to his wondrous condescension in assuming the form of man, his death, the design of it and its efficacy,—to the character he still sustains, as a Saviour able and willing to save the chief of sinners, and argued in support of the following propositions, that it was an insult to his benevolence to mistrust it, and an aggravation of guilt to cherish despair, rather than confide in the fidelity of his promises. This seemed to take effect. He remained silent some minutes, evidently absorbed in thought. At length he said, "If, sir, you will pray with me I shall feel obliged, and then I wish to be left quite alone—not disturbed till I ring—as I should like to follow out that train of thought to which you have now given me the clue."

I did so, and left him with some faint hope that the divine Spirit would preside over his thinking faculty at this eventful crisis in his history, and invest his thoughts with an unction and a power that might bring peace to his soul.

The threatening symptoms soon began to pass away, strength rallied, and within the space of a few weeks he was able to leave his sick chamber, and appear with the family in the parlour, and in occasional drives into the country. His recovery was hailed by his mother, and spoken of by himself, as partaking somewhat of the marvellous nature of a resurrection. He again went out into active life, and now I began to fear

the result. I was very attentive to him during the progress of his recovery, watching with great anxiety his mental tendencies and their development; and while I saw much to sustain hope, yet a certain inexplicable mannerism, associated with casual outbreaks of a spirit yet unhumiliated to a level with his real moral condition, made me, when disposed to rejoice, to do it with trembling. The family, either as a compliment to my polite attention to the son, or as the effect of my conversation and prayers when with them, took a large pew in the chapel, and attended my ministry for some months very regularly, and with apparent seriousness. Mr. Charles — usually headed the family in walking up the aisle; and, after admitting all into the pew, he took his seat next to the door, and seemed by his looks and his attention as though he really loved the habitation of the Lord's house.

But, alas! their habits of external piety had not resumed the regularity of established order more than six months before I observed an occasional break. Sometimes his youngest sisters were absent, then his mother, then his brother, and then himself,—his eldest sister was uniformly regular and punctual. When I called to see them, the hearty welcome was exchanged for the cold formality of artificial politeness; frivolous excuses were assigned for irregularity of attendance on public worship, and the re-appearance of the former signs of fashionable gaiety, and nightly revels, soon told the melancholy tale that the promising glory was departed.

As I sat one day in my study, musing over this touching and depressing event in the history of my ministerial life, with the scene of the first night's visit passing in review before my imagination, and going onwards in my anticipations to the awful decisions of the last day, trembling under the burden of my own thoughts and fears, my servant informed me that there was a gentleman below who wished to see me. On entering the parlour, I was surprised, yet gratified, on seeing Mr. Charles —, who most cordially offered me his hand; and then, at my request, he resumed his seat. He is come at last, I thought, to unburden his mind, and to record now, more decidedly than ever, his vow of perpetual fidelity to God his Saviour. Delusive expectation! it soon vanished away, as the beautiful dream of a midnight hour vanishes when the eye opens on the dawn of the morning light. A scene of moral baseness, and consummate folly and impiety, now sprang up before me which has never had a parallel in the whole course of my varied and extended history.

"I have called, sir," he said, "to tender you my sincere thanks for your polite at-

tention to me during my illness; and am desired by my mother to say that our family does not wish to retain the pew at your chapel, though it is very possible you may occasionally see my eldest sister. As it relates to myself, sir, I have to inform you that I feel no trifling degree of mortification when recalling, what, in the season of intense physical suffering, and when the mind was somewhat wandering on the other side of sober reason, I said to you; and what I have been induced to allow you to say to me since my recovery. This communication, I have no doubt will startle you; and with your sentiments and opinions, it will vex, and may depress you; but a regard for my personal honour compels me to make it. One request, sir, and then I have done. Look no longer on me as a disciple of your faith; repeat to no one, what in the sanctuary of private friendship you saw and heard; hold all as sacred as the secrets of the grave. From this moment I shall sail down the stream of time, enjoying the pleasures of life while it lasts, and leave the future till the future comes."

I was literally thunderstruck. The elegant politeness of his manners; the cool effrontery with which he delivered these horrifying determinations; his very respectful looks and tones towards myself, tended in some measure to keep down my spirit—to soften it—to melt it—to bring it to play on some latent feelings which I thought might possibly still linger in his soul. The attempt failed; for on opening on him in a calm and affectionate tone and style, he abruptly said, "Pardon me, sir, I merely came out of respect to your character and your politeness, to announce a changeless determination, not to submit to a remonstrance, nor to argue a question of divinity."

"Really, my dear sir, you do surprise me. However, as you will submit to no remonstrance, nor descend to any argumentation, you will allow me to say, in vindication of my own honor, that I did not obtrude myself on you or your family. I was sent for, and on a night, and at an hour of the night, when but few ministers would leave their homes and wait on an entire stranger as you then were to me. I employed no torturing process to work on your soul. I saw you writhing in mental agonies when you knew not that I stood by your side. It was no remark of mine which wrung from your burning lips, the heart-rending exclamation, 'I am going to take a leap in the dark,' which sent your own mother out of the room wild in delirious frenzy." He moved. "Stop, sir, I must finish, you are bound in honor to listen. You say you will now sail down the stream of time, and enjoy life, leaving the future till it comes. Take warning, or if not, listen to an announcement. You may enjoy life,

but remorse, and remorse keener than a scorpion's sting, is the penalty which you may have to pay. The future is coming; it may be here sooner than you expect, and then the *threatened* wreck of the soul may become a real one; the leap in the dark must be taken, and then you perish for ever." He bowed, and abruptly left the room. I did not follow him. I did not like to let my eye look intentionally on him for the last time, nor touch his hand knowingly for the last time. It was to me the most awful interview I ever held with a human being. Such a combination of evil principles coming out in a set speech so coolly, such base ingratitude to the God of his mercies, such defiance of his authority, such scornful contempt of the great salvation, such bold daring of a readiness to meet what might be involved in the future! Alas! I had no power to bear up under such an accumulated treasuring up of wrath against the day of wrath. My spirits sank within me, and I sought a momentary diversion amidst the hilarity and playfulness of my much loved children.

Well, that day soon passed away, though not its remembrance; his eldest sister still attended the chapel, though she cautiously avoided all intercourse with myself, or any of the people. At length the family removed to a distant neighbourhood, when she also disappeared, and all knowledge and trace of them was lost. Years rolled on; the terrors of that awful night, and the more appalling utterances of that eventful day, were now far back in the distant history of my life; recollections of them were less frequent, as I had other scenes to witness, and other utterances to engage my attention; and when they did rise up before my imagination, their once vivid impressions lost much of their depressing and agonizing power, except when out in a very dark and stormy night, then the past scene of horror, and the ominous exclamation, "I am going to take a leap in the dark," produced a convulsive agitation in my spirits.

After preaching on a Sabbath evening, from the word "Depart," one of my hearers, an intimate friend, followed me into the vestry, and said, "I wish, sir, you would accompany me some evening in the early part of the week to see a person who is dangerously ill; if you will fix the day and the hour, I will call on you, and take you in my chaise." We fixed Tuesday evening. He came, and we left together. He made no allusion to the dying person, except the probability of his not surviving many weeks, if days; nor did I ask any question, except to ascertain if the dying man was pious or not.

On our arrival at a beautiful villa in the suburbs, I was ushered into a drawing-room, where, to my astonishment, I saw the eldest



sister of Mr. Charles —. She attempted to speak, but could not; and, in a few minutes, she withdrew, and I was left alone. My friend was not with me; he went to make a call on another family. A servant at length appeared, and requested me to follow her, which I did, in mournful silence. I entered a bed-room, which was deserted by all except the dying man and his nurse. This is strange. Is he an orphan in this world of sorrow? Has he no friend, except one hired for the occasion, a mere under-waiter in the ceremony of death? I had my fears, and they were gloomy; for I felt as though I was treading near a fatal volcanic spot, marked off as sacred to some awful manifestations of divine justice. I looked on the dying man, whose pale and distended countenance told me that death was near at hand. I thought I knew him, yet was not quite certain. "He has been lying in this state," said the nurse, "nearly half-an-hour, but he will wake up soon." I took a chair and watched by his side. He moved, opened his eyes, looked on me with a fixed look, yet remained silent. It is, I said to myself, Mr. Charles —, but how changed! Ah! the voyage of life is nearly ended, and now he will have, I fear, to shoot the gulph; and there he will perish. He must now very soon take the dreaded leap. He still looked, we were both silent; the power of speech was gone from us. He raised himself a little on his pillow, still keeping his eye fixed on me as though he dreaded me, and at length he spoke. "You, sir, saved me once when the stream was drifting me on the fatal rocks, and then I escaped the wreck. But what return have I made to him who sent you with the message of grace; to him who gave me space to repent, and motives and promises to do it; to him who waited to be gracious and was willing to forgive? I rebelled against him again. I sinned yet more daringly and desperately. He has again overtaken me, his heavy wrath has again fallen upon me, the pains of hell have got hold of me. I see the storm coming, and this time I shall go down. I must take the fatal leap now, and perish for ever." I knew not what reply to make, and when making an effort to speak he interrupted me by saying, "Your visit, sir, has taken me by surprise. I knew not that you were sent for; I should have prevented it if I had known it. One confession I will make: a sense of honor, not the hope of mercy, compels me to make it. Ever since the fatal day when I saw you last, and said what I did say, I have been abandoned by God, except when he has drifted a storm of vengeance over my mental pathway; and perhaps he has ordained that you who heard, and have doubtless recorded, my impiously profane determination to enjoy life

while sailing down the stream of time, shall be present to witness the struggles of my doomed soul when in the act of perishing for ever."

A fit of delirium now came on, and in that state I left him. He was more calm on the following morning, and continued tranquil during the day, and several succeeding days; and hopes were entertained by his medical friend, and others, that he would again rally, and yet live to taste once more the sweet cup of life. But they were all doomed to disappointment. His fever returned with still greater violence; he became faint, and felt dying. And just before the death-stroke was given, he said to his eldest sister, who stood weeping by his side, "It 's all over. I perish, let no one else. Yes, I perish—I know it—I feel it. Let no one else. Bid the rest, in the name of one who speaks from the wreck of his own ruin, haste to the refuge!" His voice now failed him. He struggled hard and long, and at last, with one loud groan, he expired, and then took the fatal and dreaded leap; but has never come back to tell us what it is for a soul to perish.

Yes, man may hear the truth, and despise it; he may receive the truth, and live to reject it; he may lift up his voice in defiance of the justice, and in scornful contempt of the mercy of God; but he cannot go where the vengeance of God cannot follow him. He may sin in company, and alone; he may, while sinning, indulge himself in great hilarity of spirits; he may sin, in defiance of his own conscience, till he gets near the end of life; but there he is stopped, as now he can go no further. The last day comes at last, and what a day of self-rebuke and terror! The last hour comes at last, and what an hour of darkness and woe! The last breath of life is drawn, and it comes back; life refuses its aid to live longer; the soul passes into the dark valley of the shadow of death, and feels, when there, conscious of being there alone, moves forward, conscious that there will soon be an opening to illumine this place of cheerless and hopeless darkness; hell moves to meet the coming spirit, which perishes for ever in the great deep gulph of despair. O man! O thoughtless man! O man, born to live for ever! Why, O! why, fit thyself for destruction? Escape ere the last hour is come: fly to the refuge *now*, the gates of mercy are still open; call on the name of the Lord Jesus to save thee, and call *now*; and with energy and earnestness, as the sinking mariner calls to the pilot who guides the life-boat in the storm. Listen, the voice of mercy still is speaking; listen and obey, it is not too late. "*Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*" Isa. xlv. 22.—*United Presbyterian Mag.*

## THE DYING FATHER.

"What I do thou knowest not now."

WITHIN a curtained room, surrounded by a weeping family, an affectionate and pious father was drawing near the verge of eternity. His eye was restless, and anxiously he looked around upon the dear ones now assembled to go down with him to the gate of the grave, and receive his parting blessing as he soared away into the spirit-land. Amos Sand had been a man greatly beloved by all who knew him; he was esteemed, not only for his probity and benevolence, but as a disciple of Jesus. All his children, save *one*, were treading in his footsteps, and the good father had often been heard to say, that he "hoped, if his advice and example in life failed to recommend religion to this wanderer, that he might be enabled to die triumphantly, and that this might be the means of bringing his son into the fold;" feeling quite sure that he should be happy and joyful, as he went up to dwell with his Lord, which he had long felt would be "far better" than abiding here; but now, clouds and darkness surrounded the path to the better country, and he could not get a glimpse of the eternal hills as he had been wont to do. "Oh, read me some of the glorious promises that I loved so well," said the dying father; "I fear, yes, I greatly fear, I have been all along deceiving myself and others—it is, indeed it is—an awful thing to enter into the presence of a holy God. I have long wished to be in heaven, that I might be free from this body of sin, and serve my Saviour more perfectly; but now, I fear, I have no part or lot in the matter. My children," continued the dying father, "draw near—listen to me—it is an awful thing to die—your dying father tells you so—remember the dying hour will come to every one of you!" "My dear father," said Mary, "Satan is allowed to try you for a season, but peace will return by-and-by. Remember, Job was accused in the court of heaven, and Satan was allowed to try him, that his faith might appear, and silence the enemy for ever; but poor Job knew not *why* he was thus tried, until the conflict was over. So it may be with you, dear father. We are sometimes called to trust God, when we cannot trace His footsteps—you have often told me this." "True—true, my child," said the good man; "but, oh! that I knew where I might find Him!—that I might come even to His seat! He hideth himself, that I cannot see Him! Pray for me—pray for me, my dear ones, that my faith fail not in this time of sore trial." During this conversation the unconverted son sat in a chair near at hand, listening and wondering, and weeping. The dying man became more and more languid—life was ebbing

fast away—still all was gloomy; and as he entered the valley of the shadow of death, he exclaimed, in anguish, "All is dark—dark—dark—yet will I trust Him, though he slay me!" Mary again spoke of coming light, but her father heard not—he had gone beyond the sound of an earthly voice; but doubtless the sound of harps stole over him, as he beheld the blissful vision of the Lamb in the midst of the throne. We heard a divine once say of the poet Cowper, "He took a step in the dark, but *not into the dark*." So we believe did Amos Sand. As soon as the prodigal son saw that his godly father was silent in death, he rushed to the side of the bed, and falling, on the face of the dead, exclaimed, in agony, "If my dear father, who lived a life of faith, felt it so dread a thing to die, what shall I feel!—I, who am a worthless, reckless wanderer from my father's God!" From this moment the prodigal returned, and doubtless there was joy in the presence of the angels of God over him; and who shall say this was not the reason that a cloud was allowed to intervene between the dying Christian and his God? seeing that the death of the father was the life of the son. And we can well imagine, that when, in the light of eternity, the good man saw the result of his dying thus, his song would be more loud and long, as he dwelt on the wisdom and love of Him who doeth all things well.—*The Mother's Friend*.

## THE FATAL BALL.

THE subject of the following narrative was the idolized daughter of a gay and worldly father, who in spite of the tears and expostulations of her pious mother, to whom such an act seemed little short of sacrilege, led her to the altar of worldly folly—the village dancing school. She soon excelled all competitors, and was considered the unrivalled belle. At this crisis her father died, and she lent a willing ear to the explanations of Divine truth from her mother, which satisfied her understanding and filled her heart with pure and holy emotions. She was on the point of making a public profession of her faith in Christ, when the village in which she lived was agitated with preparations for a splendid ball. The poor widow shuddered as she witnessed the progress of this much-dreaded evil: to complete her uneasiness, a brother of her husband, a man of the world, visiting in the family, declared that he would be at the expense of equipping her daughter as his own child, and that she should eclipse all the women of rank and fashion in the ball-room.

The poor girl was at first unwilling to lend an ear to these follies; but she had

always delighted in dancing, and on this occasion suffered her better judgment to be overruled. "It is but for once mother," said she, "and to please my uncle, nay, to avoid giving him incurable offence. Believe me, I shall not suffer my head to be turned by one night of gaiety. Pray for me, mother, that this compliance with the will of my father's brother may not produce evil consequences." "My child," said the distressed mother, "I dare not so word my supplication. It is in compliance with *your own will* that you thus venture on the tempter's ground, and in this open act of disobedience to your heavenly Father, I cannot lend my aid to excuse or extenuate your guilt. I have prayed, I will still pray, that you may not venture further in this matter; but if you do, the responsibility must rest with yourself." "But mother, the Scriptures say themselves, there is a time to dance." "So they say in the same place 'there is a time to make war, and time to hate.' The wise man means, that all sins and follies will have their seasons; but he does not therefore advocate sin and folly. Oh, beware, my child, and let the same Scripture teach you, that he who hardeneth his neck under reproof 'shall be destroyed, and that suddenly.' These are fearful words for us to part with, my child. Oh, heed my reproof, and do not harden your neck." "Mother," said the perplexed girl, "I have promised my uncle to go to this unlucky ball, and I cannot break my pro-

mise without incurring his resentment. He has been so kind, that it would be ungrateful to thwart him in this trifle." "Oh, my daughter," said the widow, holding her hands to her ears, "let me not hear you use such awful language! Can it be *you* who call this sin a trifle? Go, if you will; but make no more vain attempts to pervert right reason, lest you add to your own condemnation."

It was indeed with reluctance that the affectionate daughter left her mother under such circumstances; but she had surrendered her better judgment for the time, and created an imaginary necessity, by which she suffered herself to be controlled. Much admired, she was so often solicited to dance that her blood became painfully overheated; and finding the heat of the ball-room too oppressive, her partner was conducting her into a little back porch. As she swept rapidly along, panting with heat, she encountered a servant entering with a pitcher of water, more than half intoxicated, and as he staggered out of her way, the contents of the pitcher were discharged full in her panting and overheated bosom. The sudden revulsion of physical feeling occasioned by this accident, was almost instantly fatal. A violent ague terminated in convulsions, and before the dawn of day this lovely and interesting girl expired in the arms of her almost distracted mother, breathing with her last gasp the word "Suddenly!" —*Extracted.*

## Biblical.

### TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

#### NO. IX.—BLASPHEMY.

RESPECTING this word, Dr. George Campbell says, in his ninth Preliminary Dissertation, "*βλασφημία* (BLASPHEMIA) properly denotes *calumny, detraction, reproachful or abusive language*, against whomsoever it be vented. There does not seem, therefore, to have been any necessity for adopting the Greek word into our language, one or other of the English expressions above mentioned, being, in every case, sufficient for conveying the sense. Here, as in other instances, we have, with other moderns, implicitly followed the Latins, who had in this no more occasion than we, for a phraseology not originally of their own growth. To have uniformly translated and not transferred the words *βλασφημία* and *βλασφημεῖν*, would have both contributed to perspicuity and tended to detect the abuse of the terms when wrested from their proper meaning. That

*βλασφημία* and its conjugates are in the New Testament very often applied to reproaches not aimed against God, is evident from the passages referred to in the margin; in the much greater part of which the English translators, sensible that they could admit of no such application, have not used the words *blaspheme* or *blasphemy*, but *rail, revile, speak evil, &c.* In one of the passages quoted, a reproachful charge brought even against the devil is called *κρίσις βλασφημίας*, and rendered by them *railing accusation*. That the word in some other places ought to have been rendered in the same general terms, I shall afterwards show. But with respect to the principal point, that the word comprehends all verbal abuse, against whomsoever uttered, God, angel, man, or devil, as it is universally admitted by the learned, it would be losing time to attempt to prove. The

passages referred to will be more than sufficient to all who can read them in the original Greek."

The instances in which the word occurs in the New Testament are these:—

Matt. xii. 31....Sin and blasphemy shall be forgiven.

*Blasphemy against the Holy.*

xv. 19....False witness, blasphemies.

xxvi. 65...Have heard his blasphemy.

Mark ii. 7....Thus speak blasphemies.

iii. 28....Blasphemies wherewith so-

vii. 22....An evil eye, blasphemy, pride.

xiv. 64...Ye have heard the blasphemy

Luke v. 21...Speaketh blasphemies.

John x. 33....For blasphemy, and because.

Eph. iv. 31....Clamour and evil speaking.

Col. iii. 8....Wrath, malice, blasphemy.

1 Tim. vi. 4....Envy, strife, railings.

Jude 9....Against him a railing.

Rev. ii. 9....The blasphemy of them.

xiii. 1....The name of blasphemy.

5....Great things and blasphemies.

6....His mouth in blasphemy.

xvii. 3....Names of blasphemy.

The corresponding verb βλασφημέω, BLASPHEMEO, is translated more variously in the common version than the noun, especially in some of the epistles:—

Matt. ix. 3....This man blasphemeth.

xxvi. 65...He hath spoken blasphemy.

xxvii. 39...Passed by reviled him.

Mark iii. 28....They shall blaspheme.

29....He shall blaspheme against.

xv. 29....Passed by *railed* on him.

Luke xii. 10....Unto him that blasphemeth.

xxii. 65....Blasphemously spake they.

xxiii. 39...Which were *hanged railed on*.

John x. 36....Thou blasphemest.

Acts xiii. 45....Contradicting and blaspheming.

xviii. 6....Opposed themselves and blasphemed.

xix. 37....Blasphemers of your goddess.

xxvi. 11...Compelled to blaspheme.

Rom. ii. 24....Name of God is blasphemed.

iii. 8....Be slanderously reported.

xiv. 16....Your good be evil spoken of.

1 Cor. iv. 13....Being defamed we intreat.

x. 30....Why am I evil spoken of.

1 Tim. i. 20....Learn not to blaspheme.

vi. 1....Doctrine be not blasphemed.

Tit. ii. 5....Be not blasphemed.

iii. 2....To speak evil of no man.

Jas. ii. 7....Blaspheme that worthy name.

1 Pet. iv. 4....Speaking evil of you.

14....He is evil spoken of.

2 Pet. ii. 2....Truth shall be evil spoken of.

10....To speak evil of dignities.

12....Speak evil of the things.

Jude 8....Speak evil of dignities.

10....Speak evil of those things.

Rev. xiii. 6....To blaspheme his name.

xvi. 9....Blasphemed the name of God.

11....Blasphemed the God of.

21....Men blasphemed God.

The corresponding adjective, βλασφημος (BLASPHEMOS) is translated in only one instance:—

Acts vi. 11....Speak blasphemous words.

13....To speak blasphemous.

1 Tim. i. 13....Was before a blasphemer.

2 Tim. iii. 2....Boasters, proud, blasphemers.

2 Pet. ii. 11....Bring not railing accusation.

The observations of Dr. George Campbell on this word occupy sixteen pages, and, like all the writings of that eminent man, display great sagacity and soundness of judgment.—*Baptist Magazine*.

## Religious Intelligence.

### Foreign Record.

#### ENGLAND.

THE PAPAL AGGRESSION.—In the multitude of opinions which have been called forth by the Papal Bull of Sept. 29th, it is difficult even to conjecture the results of its promulgation. The following judicious remarks by the respected Editor of the *Baptist Magazine* appear to be eminently worthy of attentive consideration.

"The year 1850 has not passed away before the visible commencement of a struggle, the issues of which no mortal can predict, but which even now calls aloud for steadfast adherence to principle, and renewed confidence in God.

"In issuing his decree, dividing England and Wales into districts, and placing a bi-

shop over each, with an archbishop as superintendent of all, the pope has but acted as popes have been accustomed to act for more than twelve centuries, taking advantage of every opportunity to extend their dominion, renewing as promptly as practicable every claim which circumstances had compelled them to suspend, and exalting themselves above all power human or divine. The direct results of this measure are not, however, what we have most to fear, but the consequences which will accrue from the manner in which it has been received. Courses have been adopted already, under the influence of ardent feeling, which no considerate friend of truth will attempt to justify. Measures may perhaps be proposed, and carried through the legislature, which will greatly restrict our own freedom

of worship and action. Some timid dissenters may incautiously seek refuge in the royal supremacy, and strengthen that union between the ecclesiastical and the civil powers from which our fathers and ourselves have severely suffered. But most of all we dread the effects of that re-action which the character of the existing excitement ensures. Nothing injures a good cause so much as to endeavour to promote it by unjustifiable means, and nothing tends so much to render a bad cause popular as to treat its advocates with undue harshness. Thousands who are now most alarmed and indignant, will soon find that their present impressions are in some respects incorrect, and they will be led to suppose that their fear of papal machinations was altogether unfounded. Many will learn that they have been misinformed respecting some alleged facts, about which they now dogmatize fiercely, and they will then begin to regard the Romanists as victims of calumny and oppression. One step further, and the objects of vanquished prejudice will appear to them to be innocent, amiable and worthy of admiration. It is easy to see that the classes now most vociferous in their outcry against popery and Puseyism are in a high state of preparedness for the reception of Romish doctrine. The grievous ignorance of what popery really is, which is now prevalent, and which has been prevalent the last thirty years, is that which imparts to the present crisis its most formidable aspect. We cannot suppress our apprehension that multitudes of dissenters are as little fitted for the trying scenes into which they are about to enter as their neighbours who boast of attachment to the established church.

"If we are not greatly mistaken, it is especially incumbent upon us at the present time to be calm, vigilant and prayerful. Let baptists take care to be well established in their own principles, and versed in the history of the battles that were fought by their fathers under the Tudors and Stuarts, as well as under the Plantagenets. Let them take care also not to be betrayed into any recognition of human authority over conscience. If we are to gain the victory over surrounding evils, our trust must be in the churches' living and almighty Head, our weapons must be weapons congenial with the nature of his kingdom, our wisdom must be "the wisdom that is from above." "

#### LAPLAND.

The Laplanders have been called Christians from an early period, but their religion was merely nominal. Missionaries had visited them at the end of the fourteenth century. They taught the people parts of a catechism, built a church here and there, and this was

about all. Ecclesiastics afterwards resided in the villages of Lapland. Still the people were more than half pagan, and full of pagan superstitions. Their morals were low. Intemperance was a marked vice.

In 1833, a pious Swede named Tellstroem undertook to Christianize the Laplanders. He was a painter, and went from town to town in Sweden practising his vocation. At Stockholm he became a convert, and chose Lapland as the field of his labours. After long search in the libraries of Stockholm, he found a grammar of the Lapland idiom. He soon acquired all the knowledge of the language necessary. He exposed himself to the cold in various ways, so as to be able to bear the Lapland climate. He qualified himself as an evangelist, and in July, 1835, went to Lycksele, a village on the frontiers of Sweden and Lapland, under the auspices of the Lutheran bishop.

He began to hold private meetings in his own chamber. But few attended at first. Soon the number increased. Public meetings were then held in the church. He travelled through the country, exposed to all kinds of danger. He visited the great fairs, and found the people there sunk in intemperance. He established a school, and began with eighteen children, whose parents confided them to his care for two years. The results were gratifying. Some of the young men taught by him became assistants in his missionary labours. They opened schools in various places. At this time, the schools have become so popular, that the rich "give their goblets, cups, spoons, and other plate, and jewelry," to support them.

One of the chief ecclesiastics of the country, moved to charity by Tellstroem's example and success, is now at work in the same field. He traversed Lapland, assembled the people wherever he could, conversed with them on matters of religion, preached to them simple and popular sermons, and performed deeds of beneficence. His sermons have been printed and distributed freely, and they are read with avidity.

A great revival has recently taken place in Lapland. Consciences have been awakened; scoffers have become serious. "These men," says one writer, "apparently so rude and insensible, became like children; they were a prey to agony; they remained for hours upon their knees, their faces bowed in the dust, sobbing and crying for pardon and grace." The result has been a great moral change. Profane swearing is rarely heard. The passions are curbed. Sobriety rules. Religious reading and conversation occupy the leisure hours of the people. The number of criminals has diminished more than one half.—*Baptist Reporter*.

# THE CALCUTTA MISSIONARY HERALD.

## NOTES OF A TOUR, SANITARY, OBSERVATORY AND MISSIONARY.

BY "A LAY BROTHER."

HAVING been permitted in the course of Divine Providence to seek a change of scene, for the sake of health and recreation, we were led over the same ground which we travelled seven years ago. The prospect even in anticipation was refreshing and pleasant; the expectation of benefits both to ourselves and children to be derived from the short tour before us, and the thought that business cares and toils were for a season to be left behind, and, if possible, completely forgotten, heightened the pleasurable feelings with which, on the morning of the 5th of November, we commenced our journey towards the Territories of the Rájá of Bhárpore. As we drove along to the end of our first stage we endeavoured to recall the leading events that had befallen us during the cycle that had passed. It had rolled over our heads so rapidly that the retrospective glance measured it by a span; yet short and rapid as the flight of those years appeared, they brought to view a chequered remembrance of sorrows and joys, hopes and fears, in which the providential mercy and love of our God were throughout clearly manifest.

Our first stage terminated at a village called Medacool, about 12 miles from Agra. Unfortunately, we found our tents pitched close to a Jheel, which unhinged us exceedingly; and the exhilaration experienced from the drive, prospect and scenery along the road, which was grand throughout, was almost destroyed by fears of miasma and malaria from such a proximity; we had however no alternative but to remain with our children on the spot till next morning.

Throughout the day we were occupied in laying out our plans for employment and recreation. The lady set about ordering her domestic matters, sewing, knitting, &c., and the gentleman got amongst his papers, and, in spite of himself, into the vortex of figures and ac-

counts. The family worship of the day bore special reference to the remembrance of former mercies and of those valued friends whom we had left behind; also to the speedy display of Jehovah's rich mercy and grace upon these benighted parts.

### *An important Suggestion.*

The writer was some years ago taught the propriety of imploring the divine blessing upon every new scene in which he happened to be placed in the course of his wanderings. At the period referred to, he was prosecuting the journey overland towards India, and in the steamer became acquainted with an officer of a pure and fervent zeal and devoted piety. There is a freemasonry among Christians which alone is worth cultivating; any other is counterfeit and can never exhibit the graces of love and charity towards others like pure and undefiled Christianity; by this best of bonds we were drawn together, and throughout the rapid journey we united, as opportunity offered, in the exercises of devotion. On landing at the port of Aden, that dreary peninsula in the Arabian shore, we ascended the rugged volcanic heights and there in the contemplation of the chaos moral and natural, spread before us, we lifted up the voice of prayer for salvation to Arabia's desert hordes. On descending those barren steeps which are as savage and wild as the nature of their fierce wandering tribes, the pious officer remarked that perhaps prayer had never before been offered up, on those heights for the coming of Christ's kingdom in Arabia; and the propriety of the Lord's people imploring spiritual blessings on every spot in which they were placed however short their stay in it might be. Accounts from that region state that the place is now recognized as a salient point for missionary operations both for Arabia and Africa.

*Conversations with the Poor.*

In the evening both of us resolved to visit the village and endeavour to speak to the people about their best interests and to distribute good books. On entering the precincts we met a number of men and women of whom we enquired, whether there was any school in their village. "No!" they replied, "what are we poor people to do with a school?" "Have you then no one to instruct those children there?" pointing to a noisy squad in a state of nudity playing and rolling about in the dust. "No one, maháráj, we have scarce food to fill our bellies; how can we afford instruction for our babás?" Seeing the number of both sexes increasing, the lady went forward to converse with the females, and the gentleman addressed himself to the men, and taking up the last reply, observed, that each one of them possessed an immortal soul which required to be fed and cared for even more than the body; and that knowledge was to the soul, what food was to the body, by which if it were of a good quality, their souls would become strong and healthy while their bodies would also be benefited. The reply was, "We poor people work all day; what time have we to think of our souls? and where are we to get for them the food which you speak of?" "The same one true and living God that feeds your bodies will feed your souls also if you ask him." "Our god" they again replied, "is Mahádevjee he provides for all of us." "This idol and the many others you worship, can never nourish you, they are all the work of your own hands; but the God whom you should worship is the great Supreme who became incarnate for our sakes—took upon himself our nature, and his name is the Lord Jesus Christ. If you will believe in him, He will forgive your sins, purify your natures and feed your souls with the bread of life."

The lady had an interesting talk with the women, particularly with one of them who appeared more intelligent than any of the number. She was knitting a stocking and being asked where she learned to knit, she replied, that an European lady in Cawnpore had taught her long ago when she was a girl. She was asked if she could read. She said, that the same good lady had taught her also to read, but she had forgotten all about it. On further inquiry, she told us that she had repeatedly wished to teach her heathen companions to knit and sew, but they refused to learn. The lady show-

ed them some *crochet* work which she had with her, at which they appeared surprized. She told them if they would come to Agra she had a school especially for native females, where she would be glad to teach them such useful work, and above all, the knowledge of a Saviour who could pardon their sins and make them wise unto salvation. We gave away but few tracts as only one among the many could read a little.

On leaving the village late in the evening and returning to our tents we could hear the crowd talking over what they had heard. We thought of the lady of Cawnpore and her kindness to the heathen woman, the remembrance of which not even heathenism with all its withering and deadening influences could efface from her mind; we took encouragement from the circumstance to go on casting our crumbs upon 'the waters.'

Notwithstanding our fears from the unhealthy locality we were mercifully preserved and enabled next morning in health and safety to proceed to our next stage, Futtepoore Sekree. On reaching the approaches to this deserted city, now a wilderness of ruins, and as we entered one of the gateways we met our old friend *Bishráat Ali*, the intelligent guide and cicerone of all travellers who visit this country-residence of the great Akbar. It was under a painful sense of the desolation of this place that on a former occasion we viewed these crumbling monuments of the Mogul power in its zenith: the dilapidated mint, the deserted halls of audience and of justice, the council chambers, Akbar's private apartments and those of his favorite queens, especially the Roomy Begam, impressed the mind with the transitory nature of governments and empires whose foundations are laid amid the quicksands of superstition, falsehood and intrigue.

It was our intention to stay a few days here to renew our acquaintance with the remains of past greatness; but our fears were again excited, as Bishráat our guide told us that a deadly fever was raging in the town and that it would not be safe to remain any time in the place; we accordingly prepared to leave it next morning. There appeared to be quite a panic among the inhabitants, most of those who could do so had fled from the pestilence. It is generally attributed to large sheets of stagnant water which had been diverted from the course of a neighbouring stream by embankments,

for the purpose of fertilizing the country around; this object has been secured by abundant crops, though at a fearful sacrifice of life. Some of those who had been attacked by the fever we saw and conversed with: they had a sickly yellowish appearance, with an awkward twist in their mouths; effects sufficiently indicative of its violence.

*A remarkable Inscription.*

In the evening we accompanied our guide to the Durgáh in which is the tomb of the famed *Sheik Saleem Chisty*, the father confessor of Akbar. The gateway of this moslem place of worship is one of the celebrities worth seeing. Bishop Heber in his diary speaks of its height and majestic proportions with admiration. We were particularly interested on finding on one of the inner sides of this gateway, an inscription in Arabic containing the name of our blessed Saviour. He is represented as a prophet who is impressing upon mankind the transitory nature of this life and the necessity of preparing to pass out of this world into another and better state of existence. Considering it a rare circumstance to find His name inscribed in a Muhammadan worshipping place, we obtained a copy of the inscription, and supply a translation by an able scholar:—

“Jesus, on whom be the blessing of God, thus speaks, ‘This world resembles a bridge, pass ye therefore over it but abide not in it.’ The following declaration occurs in the traditions: ‘He who thinks he will be living to-morrow, has he any thought whether he will live through eternity?’ Again it is thus said, ‘The world resembles one hour of time, employ it then in the worship of God, for there is no certainty of life.’”

There can be no doubt, as Bishárat informed us, that this inscription was placed there by Akbar, and it is one of the many proofs of that great mind’s leaning towards Christianity. We availed ourselves of this text to recommend the Lord Jesus to our guide, not as a mere prophet, but as a Divine Person coeval and co-existent with God; declaring that an unfeigned faith and trust in him alone could lead to the pardon of sin and reconciliation with a just and holy God. He said that, though we might look upon him as a bigoted Muhammadan, he was not so; he had read the New Testament, of which he had a copy, and saw much in it to admire; and he spoke of the

Lord Jesus in terms of high praise. We urged that it was not sufficient to think well of Christ, but to believe on and love him to the exclusion of all other dependencies. He appealed to the Almighty, with a sigh, how difficult it was for him, a ‘maulavi,’ to exercise a faith like this. He is an aged man with a flowing white beard, and possesses considerable learning; we were much struck with his earnestness, as if he were almost persuaded to be a Christian. He remained conversing with us in our tent till late in the evening and when he left, he took with him a small packet of tea and books, assuring us that he would think more of Christianity than ever.

*Bhártpore and its Rájá.*

7th November.—We had again to sing of goodness and mercy; we were preserved from the raging pestilence, brought on this morning safely to Bhártpore: this is the capital of the dominions of the Rájá, of that name, an intelligent and liberal-minded prince, who is proverbially kind to all European visitors. For their use he has erected a commodious bungalow in the outskirts of the city, where we remained for a few days: our children had caught colds and we were thankful for such a comfortable shelter for them. During our stay we had a call from Mr. — on the part of the Rájá to inform us that his highness was about departing on a visit to Agra but assuring us of the usual civilities from his officers. We found Mr. —, intelligent and communicative; and what was particularly pleasing to us, he expressed a strong desire to promote religion in that heathen city, and with that view he was very anxious to erect a small chapel which could be used as a preaching station, a school-room, and a place of worship for the Christian families, who are entirely destitute of Christian ordinances.

He urged that if there were a suitable building at Bhártpore the Christian families could more reasonably ask for supplies of the means of grace from the denominations of evangelical Christians at Agra; and solicited our assistance, and through us, that of Christian friends at Agra, to enable him to carry out this important object.

We cheerfully promised our feeble aid, and at the same time we encouraged him to persevere in the good work he had at heart. To our enquiry whether the authorities would not oppose the erection of a chapel or school-room? he re-



plied that the Rájá had not only given his consent but promised a site and some portion of the building materials. The Rájá, he said, was most tolerant in his views; there was a large masjid in course of erection for the Muhammedan population, towards which he had contributed largely, and there was no doubt that he would act in the same liberal spirit towards his Christian subjects.

*An interesting Fact.*

We had fewer opportunities of speaking to the people, and distributing good books here than we anticipated; but something was attempted. Seeing one of the chaukidárs of the premises with a few tattered leaves of a printed book which he was conning over with much attention, we asked him what it was, and to our surprise, found it to be a part of the Gospel of St. Luke in Urdu. He said that he had seen an *Attar* or native perfumer, using it up for wrapping paper and had purchased it of him for a few pice. He appeared much interested in its contents, of which we informed him more fully; he seemed particularly pleased when we gave him a few books among which was a whole Gospel of Luke. This little incident impressed us with two considerations; namely, the necessity of caution in the distribution of the Scriptures, from the well known fact that vast numbers are sold for wrapping paper; and under all circumstances to distribute in faith, believing that the Lord can at any time, as in this case, direct attention to a tattered and torn page of his own Word and make its truths to be appreciated, and felt in the most unexpected way. Before leaving Bhárt pore we had an opportunity, mounted upon an elephant, of seeing this once impregnable stronghold from several points. We were not skilled in engineering or war to know what constituted its strength; but it is matter of history that in 1804 the British were repulsed in four successive attempts to take the place by assault, and it was not till 1825 that it was finally reduced.

*14th November. Koombáir.*—We passed two pleasant days in apartments situated on the top of this Fort, which is built on an elevated mound; from its projecting turrets we could overlook the busy crowd in the narrow streets of the town beneath. It was the season of the Mohurram, and the noise and excitement prevented our going among the people. If we could judge from the number and costliness of the *paper machines*

displayed in honor of Hossein, the Muhammedans of the place were neither numerous nor rich. While walking along one of the projecting verandas or balconies surrounding the inner court, we saw below, a man performing what appeared to us *pujá*. We called down to ask what he was about? He looked up rather surprised at seeing us, but said that he was a Bráhmaṇ and had the charge of the *thakur* of the place: this we found to be the divinity 'Krishná.' We had a quiet conversation with him during which we endeavoured to point out the folly and sin of worshipping images. We gave him a description of Krishná's character from the Bhágavat, and though considerably perplexed he had very little to say of our estimate of him as a very vile profligate fellow. We drew his attention to the Saviour of sinners, to his pure and holy character, and the object of his incarnation; in all which he appeared much interested; so much so, that on learning that we had books for distribution he came to us at night for a few gospels, which we gave him as he was a well-informed man. He also took our address and promised to visit us.

*16th November. Deeg.*—We this morning reached this celebrated city and fortress after a long drive, and through the kindness of the Rájá of Bhárt pore we were provided with apartments in one of the *bhuvuns* or palaces, of which there are seven of greater or less importance; some of these structures are very beautiful and all of them unique in their style of architecture; they form a superb quadrangle containing a *puccá* tank and an ornamental garden in the centre.

The fortress of Deeg is now in a dilapidated state, the high and massive ramparts and the broad ditch which often resisted the enemy are crumbling to the ground. It was here that Lake in 1804 defeated Holkar and put to flight his Mahratta hordes, by which he confirmed the British supremacy in these Provinces.

The Rájá is at present repairing and adorning, in the costliest native style, one of the *bhuvuns*; the only one which is constructed of marble. Among the workmen, we had pleasing opportunities of distributing books and speaking of the things appertaining to the Lord Jesus and his salvation. One evening after cessation of work and as we were sitting on the terrace, a large number

of the workmen gathered round asking us questions ; we read part of a tract and then spoke of the sinfulness of our nature ;—the truth of which they all acknowledged ; the holiness of God who hated sin ; the necessity of a Mediator and reconciliation through him.

One man became particularly interested and remained conversing on religious topics to a late hour.

*22nd November.*—We left Deeg this morning on our return homewards and halted for the day at a village called Arring and close to a large Jheel of water. Our tent was pleasantly pitched under a bányan tree, where we learned that the place enjoyed the presence of a number of thákurs, or divinities, and was consequently holy ground. We endeavoured to speak to some of the fat indolent priests that were lounging about, but they were too bigoted to listen ; there were however some wayfarers who heard attentively.

*An Aged Idolator.*

It was with mingled feelings of sorrow and indignation that we narrowly watched one of these priests, a very old man ; he was sitting under one of the trees apparently in profound meditation. On closer inspection we discovered that he had set up a picture,—a rude daub it was,—of a child in a playful attitude ; before which this grey-headed idolator had carefully arranged and displayed a lot of playthings such as little cups and saucers, boxes and rattles, and other baubles ; among these in particular was a brass saucer in which every now and then, as the devotional spirit moved him, he, with ludicrous solemnity, turned a whirling or tetotum. We stood by for some time wondering what kind of worship this could be, as it was a phase of idolatry we had not before seen ; we afterwards found that the picture was a representation of the infant Krishna at play, and the old priest was performing the solemnities of amusing his little godship ! This exhibition of puerile folly, carried our thoughts back to the time when the wise men of the East, led by the star came laden with gifts to worship the infant Saviour ; and the contrast called forth aspirations for the speedy arrival of that period when guided by the unerring light of God's Holy Spirit the wise men of the East, now groping in nature's darkness, will turn unto Him in whom dwelleth all the fulness of the Godhead.

*November 23rd.*—We reached the British station of Muttra after a wear-

some march and took up our abode in the now empty Mission House. We remembered the respected friends who gave us a hearty welcome when this important missionary field was first surveyed, some seeds sown and an encouraging harvest begun to be gathered, but now all appeared in a deserted state and the labour of years to be falling into decay.

*Bernard the Native Preacher.*

We were received by the first convert of this mission, Bernard, at whose baptism we were present on the occasion of our first visit, when, for the first time the sacred stream of the *Jumna* was polluted in the eyes of the many witnessing heathen ; but really honored by the introduction of one of their countrymen into the fold of the Lord Jesus. Bernard who is in charge of the mission station and work, gave us some interesting accounts of his exertions to promote the cause of the Lord and keep it from entirely sinking.

There was a Sabbath morning service conducted by him in the chapel, at which the boys of the school and a few Christian families formed the congregation. On Sabbath evening Bernard has a service expressly for the native Christians in the regiments. During the week he teaches regularly in the school, at which there are sixty boys in attendance ; while morning and evening he itinerates among the neighbouring villages preaching and distributing.

In addition to this Bernard possesses the rare gift of being a clever and successful native doctor, practising extensively but gratuitously among all classes, by whom he is treated with marked respect.

We had occasion to test the character of these labours by examining the school ; the first and second classes to the number of about twenty read the scriptures fluently in Hindi, wrote well from dictation and answered readily questions in History, Geography and Astronomy. It is without doubt one of the best of our vernacular schools.

*The City of Brindában.*

We accompanied our brother to preach in the city where a large congregation assembled and listened with great attention, and as we walked along, numbers followed, asking for prescriptions and medicines for a variety of ailments. We spent part of a day at Brindában that famous Hindu city, the reputed birth-place, as also the chief scene of the exploits of the favorite Hindu deity Krish-

na, one of the incarnations of Vishnu, the second person of the Hindu triad. To all desirous of obtaining a glimpse of gross unmitigated idolatry, Brindában affords good opportunities. In this respect it is in no way inferior to either Benáres or Jagannáth,—we will not attempt a description; the spot is well known to be one of the foul blots on creation.

#### *Bengáli Pilgrims.*

We entered one of the oldest and most antique temples in the city, that of Govind;—in it among other devotees were a number of aged Bengáli women who had made the pilgrimage from Calcutta; these appeared mad after their idolatry, prostrating themselves on the ground, licking up the dust on the floor, rubbing their faces on the stones, and drinking with reverential relish the dirty liquid called “Charan-ámrít,” water of life, literally the filthy water in which the idol and the feet of the priests were bathed!

We spoke to the people, pointing to Christ as the only sufficient Saviour. “A Bengáli said, you have your religious book, the Bible, so have we ours.” Bernard at once asked which of his own books he most highly esteemed? he replied, “The Bhágvat.” “But” said B. “You will get nothing by believing in the Bhágvat.” “Why not?” “Because it is there stated that Krishna came to save the righteous and to destroy the wicked. Now,” asked Bernard, “will you tell me in the presence of all here whether you are a sinner or a saint?” The Bengáli was puzzled and would not answer. B. followed up by telling him that he, the Bengáli, knew himself to be a sinner, otherwise he never would make pilgrimages, visit shrines and perform penances. The bystanders confessed that they would get nothing by a belief in the Bhágvat. “Then” urged B. “believe in the Bible which proclaims a Saviour who

came not to call the righteous but sinners to repentance.”

*November 27th.*—We left Muttra strongly impressed with the importance of the work which our zealous native brother was carrying forward at that station single-handed. We have seen few converts like Bernard and we earnestly desire to witness many such trophies of Divine Grace. In the view of his isolated position in the very head-quarters of Hinduism and idolatry, we heard him put up the fervent prayer, in which we heartily joined, that the Lord of the vineyard would be pleased to send a European brother to labour with him in a field rich and full of promise of an abundant harvest.

*November 28th, Agra.*—Praise to our Heavenly Benefactor, we have returned safely to our home,—there to set up our Ebenezer; for the Lord by his watchful providential care had indeed helped us.

The moral aspect of the country through which we had passed appeared very gloomy, and to the eye of sense presented a desert where Satan reigned supreme and over which hung the dark clouds of idolatry and will-worship, fit emblems of his kingdom; but faith looked beyond this moral waste to that happy prophetic period when the heathen shall be given to the Lord for his inheritance and the uttermost parts of the earth for his possession; when Satan shall be crushed under the Redeemer’s feet and the millions of these and other heathen lands, freed from the yoke of bondage, shall shout in an anthem of praise before the blessed Saviour, “Whom have we in heaven but thee? and there is none upon earth that we desire besides thee;” and when the angelic throng in heaven, catching up the cry, shall echo back again in multitudinous voices, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.” AMEN.

## AGRA.

### FROM THE REV. R. WILLIAMS.

*February 4th, 1851.*—During the past month Mahun and I have been employed as much as we could well be, in preaching in the city, and in the surrounding villages, to upwards of 100 congregations. I have also been out for several days in the Muttra district.

On the 22d I left home. Preached at Bowdrá village to a large and attentive congregation; and at Gobar ká chauk, where many were gathered together on the road-side. At Gow Ghát I preached to a goodly number; after which I got an attack of my old complaint.

which I fear will never leave me. After a while, through God's blessing in answer to prayer, I became better, and so determined to go forward, which I was desirous of doing in consequence of a previous arrangement to meet with some of our brethren at Chátta, 21 miles beyond Muttra on the Delhi road. I left in the morning for Farrá where I preached to two large congregations and also in two villages on my way thither. Some of the people heard quietly and attentively, while others were noisy and troublesome, some affirmed that I was a madman, others were of a different opinion. I overheard one in the crowd saying to another, "No, no, the Pádri Sáhíb is not mad, did you ever hear an insane man speak such good words? What he says is all true." Early in the morning of the 24th, I left the above-mentioned place for Muttra, where I arrived about 8 o'clock. After breakfast brother Bernard and I set out for Chátta, and reached it in the evening quite tired. Next morning we preached to the inhabitants in different parts of the town; during the day we had conversations with several persons to whom we explained the way of salvation more per-

fectly. Among these was a poor blind man who seemed very desirous to receive instruction. He came to bid us farewell when we left, taking hold of my hand with much feeling, declaring his determination, by God's help, to abide by the instructions we had given him. On the 26th (Sabbath) we had public service in Mr. G.'s house in Hindustání, a good many persons were present and heard with great attention. In the evening I preached in English, and administered the Lord's Supper.

27th. We left Chátta to return to Muttra, preaching to four congregations on our way. In two places we encountered considerable opposition, but notwithstanding this, many heard well and seemed to be much interested.

28th This morning early we set out for Sátvá and preached to a large crowd after which we returned to examine the school. Most of the children acquitted themselves very well, and much to my satisfaction. In the evening I preached in English to a few of the Christian inhabitants in cantonments.

29th. I left Muttra for Agra and arrived home the same day preaching in three villages on the road.

## CHITaura.

FROM THE REV. J. SMITH.

*January 20th, 1851.*—On the first Sabbath in January I had the pleasure of baptizing two disciples, one a European and the other a convert from Muhammadanism, I hope others will follow their example shortly; we have several hopeful inquirers and I think there are signs of a little revival amongst us. A spirit of seriousness exists such as I have not seen before, and anxiety for the conversion of sinners; our labours in preaching the gospel are more abundant, there is more self-denial and I hope more prayer for the outpouring of the Spirit and the spread of the gospel. Amongst the heathen too there are appearances which denote a stirring of the "dry bones;" many are seriously thinking of breaking the trammels of caste and joining our community; several are only waiting for houses. All these things make me sanguine in my hopes for a revival of pure religion not only in our own community where we have many

nominal Christians, but in our immediate neighbourhood. My duties are becoming heavier every day; I have more visits from inquirers, which take up almost every moment of time I can spare from my preaching duties; my native readers have increased, and I am necessitated to set apart a portion of time daily for their instruction. Another difficulty is that they are nearly all inexperienced men, and require me with them as much as possible, in preaching in the villages. I feel sometimes worn out, and had fully intended getting a month's change this cold season, but I find it impossible; every week ties me faster and faster to Chitaura, and I cannot leave even for a short time without injury to the cause. I do hope I shall obtain help before long; should sickness or any other calamity overtake me, there is no one prepared to carry on my work. This is a matter for serious consideration and should not be overlooked, as life is

uncertain, especially in India. Could you not send me a truly pious and zealous man who has been born in the country? Do you think there is any hope of getting a Native Doctor? a Christian of course would be preferable, but even an enlightened heathen would be better than none. My medical duties

are getting past my opportunities and abilities! We are talking of establishing a Hospital and would give 20 or 25 Rs. per month for any one qualified to superintend it. I am trying to establish schools in a few of our most hopeful districts; and before I write again, I hope three will be in working order.

## DACCA.

### FROM THE REV. W. ROBINSON.

*January 29th, 1851.*—I have no baptisms to tell you of this month; but I can tell of the hopeful conversion, and happy death of a poor sinner; which is better news than that of a mere baptism. The name of the person, of whom I speak, was Harrischandra, a Hindu of something less, as I suppose, than thirty years of age. He was a poor leper; and, had he lived, he would probably have been a very miserable object. People told him, that he was a very great sinner, and that God, for that reason, had afflicted him with leprosy. He believed himself to be a great sinner; and, in order to get pardon, and do away his sins, he made a journey to a place near Murshidábád, that he might, at that holy place, as he thought it, wash away his sins. But the poor man soon became convinced that he had derived no benefit from the bathing. He then became a menial servant to a bráhman of Bikrámpur; thinking, that coming into daily contact with so much holiness as that contained in the bráhman, he would be much benefited. He soon however, began to doubt, whether he should obtain the benefit which he desired. While he was yet living with the bráhman, i. e. last June, Chánd visited Bikrámpur, and the bráhman invited the preacher of the gospel to his house. He remained there for a long time one evening, and conversed about the gospel with many who were at the bráhman's house. Harrischandra was among them, and listened to what Chánd said, and received a copy of one of the gospels from him, as several others did; but, at this time, Chánd took no particular notice of him; he was only one among a number, who sat and heard, and then received books. He read the gospel, and felt much inclined to learn more of Christianity, for he thought, it seems, that there was something in it, that would do the great sinner good. He heard too, that if he

went to Munshí Bazar, he would find Christians there, who would instruct him. He therefore left his old master the bráhman, and went to Munshí Bazar, and there fell in with Jaynáráyan and Lál Chánd. With them he came to Dacca, about the beginning of December last, and lived in Jaynáráyan's house as an inquirer. He was diligent in reading the Scriptures, and very attentive to the Word preached. I spoke to him several times, but I perceived nothing in him, that gave me a very good opinion of him; I feared, that like some others, he would stay a while, and then leave us. But on Tuesday the 14th of this month, when I went to Jaynáráyan's in the evening, to hold a meeting, I found the poor man very ill with the cholera. I thought there was but little hope of his recovery, and our brethren Bion and Supper thought the same. But we were surprised, and much gratified at the manner in which he spoke. He was quite aware of his danger, yet he had no fear; his clear view of the way of salvation, and his firm trust in the Saviour, not only freed him from all fear of death, but inspired him with a cheerful hope. He even expressed a wish to die. We were all fully convinced, that his faith in Christ was genuine; we could not doubt; the manner in which he spoke rejoiced our hearts, and we said, "This is indeed a brand plucked out of the burning." I read with him, and prayed with him; and, after a time, we left him. I visited him again the next morning, but he was then fast sinking, and sensible only at intervals. I caught a lucid moment, and spoke to him. His mind was in the same happy state. In about an hour after, he expired. We buried him among our Native Christians, in our little burying ground. No eye, I believe, shed a tear, unless for joy; for we were all convinced that he was gone to a better world.

# THE ORIENTAL BAPTIST.

APRIL, 1851.

## THE EASTERN ARCHIPELAGO.

HAVING been lately favored with a passage by an esteemed commander as far as Singapore, I am induced to furnish some particulars respecting that interesting portion of the globe, generally denominated the *Indian Archipelago*. Much may be written respecting the geology, especially the volcanic band that runs through the whole Archipelago, also the valuable mineral and vegetable productions by which commerce is enriched, and which are household words in all civilized countries, which would be hardly suitable to the pages of the *Oriental Baptist*. My object in seeking publicity to this brief article, is to draw the attention of Missionary Societies to the most beautiful and magnificent islands in the world. In every other part of the world, the standard of the Cross has been unfurled, and why is the Eastern Archipelago abandoned to the ravages and the desolation of sin?

Let the reader open the map of Asia and draw a line from the Andamans in the Bay of Bengal, over the Tenasserim provinces, the adjacent islands, the Malayan peninsula, and the island of Singapore; then let the line cut the Straits of Malacca, and extend it over Sumatra, Java, Borneo, and the surrounding and intermediate islands.

We shall begin our description with the Andamans. These islands are within a few days' sail from the Sand-heads, in the track of the Cyclones: thither ships are often driven through stress of weather, and they are received by a shower of arrows, which the savage islanders can use with great dexterity. Last year a ship was wrecked on one of these islands. All but the mate abandoned the vessel, and succeeded in getting to Maulmain. Assistance was sent to the mate, but they found him on the deck with his throat cut. The Andamans, on account of their proximity to

Calcutta and their elevation above the sea, would be eligible as a sanatorium; but before this can be accomplished, the Government and the Missionary must clear the land, and civilize the inhabitants.

We come next to the Tenasserim coast. There are here some scores of beautiful islands, some of which are 20 miles in length; this group extends to a distance of 100 miles from the mainland. While sailing near one of these islands, on account of a calm we were obliged to anchor, and the commander kindly proposed a visit of exploration. As we approached the shore, we observed the bottom of the sea covered with the beautiful coral formation. Having landed on a block of granite, we soon found ourselves in a romantic bay. Its beautiful white sand, the gentle rill that meandered through the rocks, the dead silence broken only by the cooing of the doves, the rich and variegated foliage, trees of gigantic growth, and the agreeable aroma with which the atmosphere was impregnated, produced in our minds rich and varied emotions. Its elevated hills and gentle undulations presented a most lovely appearance. The words of the poet expressed my feelings at the moment:—

“ I recollect my happy home,  
My pleasures as a child,  
The forest where I used to roam,  
The rock so bleak and wild.”

The only inhabitants discoverable by us, were birds and monkeys. Nutmegs and coffee could be grown here, and we saw plenty of palm trees. These islands are occasionally visited by the Malay and Chinese fishermen, on account of the “*Biche de mer*,” a glutinous fish in great demand by Chinese *gourmands*.

Let us now extend the line over the Malayan peninsula. The Malays, who inhabit the coast, are an indolent, hearty, careless race; manly and affectionate

in their demeanour, and exceedingly uncomfortable in their minds, until they have retaliated an injury. In this respect they do not differ, but in degree, from the rest of their species. They are clever at boat-building, pirating and trading.—Musalmāns in name and whatever they like in practice, pork-eating excepted; totally disregarding the prohibition of their prophet, respecting Alcohol. The interior of the peninsula is inhabited by an aboriginal race, called Benwas, who cultivate the soil, and whom the Malays rob, cheat, and abuse at their pleasure. The Benwas are represented to be exceedingly mild and docile, and doubtless they would receive with joy any Missionary that would defend them from their conquerors and oppressors. The only real opponents of a Missionary would be the Musalmān Mullās. The Malay language is exceedingly simple, euphous, and easy of acquisition; but, alas! there is not in the whole of that peninsula a single Missionary. The elevated conical hills which line the coast seem designed by Providence to guide the mariner; and the lofty range of mountains which run through the whole peninsula, covered from their base to the summit with perpetual verdure, truly constitute the sublime and the beautiful.

In the straits of Malacca, there are two very important islands, Penang and Singapore. The former was ceded by the Rājā of Queda to Capt. Harris, who transferred it to the Honorable East India Company. I found here a mercantile community consisting of Chinese, Armenians, Malays and English. The religious establishments of the island, are a church, a chaplain, and an institution for the education of all classes. The premises which belong to the London Missionary Society are now occupied by a German Missionary, who is unconnected with any Missionary Society, and who has a school for boys and girls. There are excellent roads to the summit of the hills; and of late years nutmeg plantations have increased considerably.

Singapore town is situated in Lat. 1° 17' 22" N. Long. 103° 51' E. This is a place of great importance, on account of its being a central depot for trade, a naval station for the protection of commerce, and the high-way to China, California, and New South Wales. It has a population of English, Chinese, and Malays: the town has three divi-

sions inhabited by the three nations. The native town, especially the Chinese portion, is well built, the houses looking exceedingly comfortable, internally and externally. Every house has its front parlour neatly furnished with chairs and tables. The English merchants reside in villas surrounded by beautiful gardens, which have much of the appearance of home about them, verandas excepted. There is here an Episcopal church, built by Presbyterian money:—such liberality demanded some gratitude, the Bishop therefore named it St. Andrew's, and attached to it a chaplain after his own heart. In former years the London Missionary Society had a station in the town, and a commodious chapel: at present the premises belonging to that Society are used by a gentleman formerly in its employ, who still preaches in the Malay language, has a boarding school of thirty Malay boys, and carries through the press a Malay version of the Scriptures, in the Roman and Arabic characters. It was pleasing to see some of the lads diligently employed at lithographic printing, and above all to see their orderly conduct in the house of God, and to hear them singing some of our old English tunes with great sweetness and melody,—the very opposite of our Bengālī boys. The estimable man who has charge of these establishments, is dependant upon local contributions, and precarious subscriptions from America and Germany. The Ladies' Education Society have here a valuable agent, who during a period of eight years, has struggled with every kind and degree of difficulty. She has at present a boarding school of Chinese girls, three of whom have been converted, and have married Christian men of their own nation. Both the Chinese and the Malays give up their children to their benefactors for a period varying from three to fifteen years, being permitted to see them once a month.

Singapore presents a wide field of operation to any laborious missionary among the English and the heathen population, and the seamen in the harbour. There is neither a Bible or Tract Society, nor a Depository, and the seamen are seen wandering about the streets exhibiting their common and worst characteristics. Though there is not at Singapore a Tract, Bible, or Seamen's Friend Society, yet there are plenty of taverns and crimps. How is it that the devil is always ahead of

Christians? If Jack wants a Bible or a good book he cannot get one at Singapore. May I hope that the estimable Secretaries of the Calcutta Bible and Tract Societies, will think of this spiritual destitution at Singapore? I know that there are commanders of ships between here and Singapore who would deem it an honor to lend a hand to the good work.

The Dutch possessions are Sumatra, Java, part of Borneo, Billiton, Bintang, Linga, Timor, &c. From these islands the Dutch Government derives a revenue of £4,750,000 which leaves a surplus of £2,084,000. The policy of the Dutch Government is, to leave the natives as much as possible in their original position, and to swell the revenue by every means in their power. If the question be asked, What have the Dutch done to ameliorate the temporal and the spiritual condition of the people? the answer is, Nothing whatever. On the contrary, no foreigner is permitted to travel or to settle in the interior, and no one is allowed to print, or to distribute books of any description to the natives. These beautiful and magnificent islands are in the posses-

sion of Christian men, who through mistaken policy and love of money, prohibit their own religion, by which these islands might become as lovely in the beauty of holiness as they are in the luxuriance of nature. The aborigines of the Dutch possessions, before their conversion by Musalmāns, were Hindus. There are now remaining temples of Hindu origin, and thither the simple peasants repair to do homage to the gods of their ancestors; and tradition tells of happier days, before the Musalmān and Christian invaders enslaved the inhabitants. A few years ago a party of Her Majesty's Naval officers succeeded in obtaining special permission from the Supreme Government to visit the interior; there they saw many temples, which they supposed were Hindu, and several women were burned with the dead bodies of their husbands; which fact proves the existence of the Hindu religion and rites up to the present time. There is a liberal party in Holland which is gradually gaining an influence, that will upset the old Dutch policy, and the co-operation of the British public, would hasten this desirable consummation.

T. M.

## Theology.

### THE FAMINE OF SOULS.

Luke xvi. 22—24. "The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

In our article of last month we stated, that, in this parable, the phrase, "Abraham's bosom," meant a feast, a feast of souls, an intellectual feast. If, therefore, *that* to which Lazarus was introduced was a mental feast, then *that* to which the rich man was consigned must have been something of an opposite kind,—even a mental famine, or, in other words, a state of mental misery. Hence, his sufferings, though described as bodily only, must all be referred to his mind,—his body having been consigned to the dust, whilst his soul alone had passed into the eternal world. In accordance, therefore, with this, we observe in the

1st place, That a great portion of the sufferings of the lost, in the place of punishment, consists in the absence of all mental enjoyment. There is every reason for believing, that there will be

nothing whatever in the world of woe that will be calculated to afford pleasure to the mind in the smallest degree. The place itself is described as "outer darkness,"—as "the bottomless pit,"—as Gehenna or Tophet, the place of the burning of the dead,—and as "the lake which burneth with fire and brimstone,"—characteristics which tend to shew, that accustomed as is the mind in this world to draw a great portion of its pleasures from place or scenery, nothing of this kind is to be looked for in the world beneath. And as is the place, so is its society; for, omitting what is elsewhere said of the residence of Satan and his angels being in this place, thus it is written of others: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whatsoever loveth and maketh a lie." And whilst some of these are represented as



gnawing their tongues for pain and blaspheming the God of heaven, the whole generally are spoken of as weeping, and wailing and gnashing their teeth. It frequently occurs in this world, that whilst the place where we may happen to be, is in itself disagreeable in the extreme, the society which is found there is just the reverse: and so the one acting as a sort of counterpoise to the other, life is not only bearable, but is, on the whole, pleasant. But there is no such alleviation as this in the world of which we are now speaking. Both person and place are equally distressing. And should it even be so, that the finer sensibilities of our nature are there continued to us, yet each will be so afflicted in himself that he will be incapable of sympathizing with another.

2. In addition to this, there will, in the inhabitants of that miserable world, be the pain arising from the sight of seeing others happy,—partaking of a high mental feast,—and of a feast, too, of which they themselves might, had it not been for their own folly, have been also the partakers. The rich man saw Abraham afar off and Lazarus in his bosom. He saw them at their feast. That the rich man, from his abode below, actually *saw* Abraham and Lazarus afar off in heaven, might be too much to affirm,—although there is no saying with what powers the soul may be possessed in the world of spirits. It may, for aught that we can tell, be indeed the case, that, according to the parable, the saved and the lost may there both be able to see and to converse with each other. At present we dislike such an idea. We feel as if the sight of others suffering would mar the happiness of the blessed. But it may not be really so. It is possible, that there may be such an overwhelming conviction, in the minds of the saved, of the perfect righteousness of God in the punishing of the lost, that no pain whatever may be experienced in the witnessing of the infliction upon them of his judgments. But if the lost do not actually see the saved enjoying themselves at the feast in heaven, they cannot fail to have a perfect knowledge of the thing; for nothing less than this is involved in the words: “And he lifted up his eyes, and saw Abraham afar off, and Lazarus in his bosom.” And this perfect knowledge of the feast will make the deprivation of it to be felt most

exquisitely. The sick man who has hitherto enjoyed nothing but the most robust health, feels sickness more keenly than does the man who has never been anything else than feeble; and the prisoner who has formerly revelled in the sweets of liberty is more miserable in bonds than is the man who has never known what freedom is. In like manner, the knowledge of the lost, that there are pleasures without alloy, possessed by others, and pleasures, too, which might, had it not been for their own perversity, have been enjoyed by themselves, will no doubt greatly increase the intensity of their sufferings.

3. But that which will render their state exceedingly distressing, will be the knowledge that their present condition is unalterable. “Between us and you,” said Abraham to the rich man, “there is a great gulph fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence.” This language is amazingly strong. It assures us, that there is not only a *gulph* between the righteous and the wicked in eternity, but that there is a *great* gulph between them; and not only is there a great gulph between them, but there is a great gulph *fixed* between them,—a gulph that is never to be filled up,—and a gulph which is to remain for ever unpassable. And this is it which will, more than anything else, render the miseries of the lost most painful. Had they the hope of deliverance even at the close of a million years, they would not be tormented with absolute despair. They would still have a point in the remote distance at which they could look. But as it is, they have not even this small comfort. Their woe has begun never to end; and their anguish has commenced to continue without a single break.

4. But in what we have hitherto said, we have not as yet uttered a single word respecting the punishment which is actually inflicted on the dwellers in the world of woe. We have spoken of those sufferings only which arise from their knowing somewhat of the greatness of the pleasures which they have, through their own folly lost, and lost for ever. But in addition to the anguish which springs from this cause, there are, as is evident from our text, sufferings which come under the head of actual inflictions. It is said of the rich man, that he lifted up his eyes being in tor-

ments, even in the torments of a flame,—of a flame external to himself, and of a flame not kindled by himself but by another. Whether there be anything like material fire in hell or not, we cannot with certainty say; but we may rest assured, that should there be nothing of this kind, there will yet be a something corresponding with it,—a something that will cause as much suffering there as fire does in this world when applied to the body. The pleasures of heaven are spoken of as a feast, as a habitation in a paradise, and as a dwelling in a city whose streets are paved with gold, and whose gates are formed of precious stones. Not that there will be really such things in heaven, but as such things are esteemed very precious upon earth, they are consequently chosen to represent to us the preciousness of the enjoyments of the better state. In like manner, the world of woe is exhibited to us as a prison, as a bottomless pit, and as utter darkness,—it being thereby intimated to us, that the misery endured by the condemned will have a correspondence with the intense misery which arises from these. But it is fire which is most frequently employed to shadow forth to us the sufferings of the lost. And this element is no doubt chosen to do this, just because it is of all the things that exist, that which, when applied to the human body, causes the most acute suffering. And then this fire is not spoken of as a small quantity,—the mere flame of a candle applied to the finger,—but as a lake into which the whole person is cast. Nor is it spoken of as a fire that is to burn for a certain period only, but as that which is never to go out, even as an unquenchable fire. Those who are cast into it, are to remain and to suffer in it for ever. It is described also as a “prepared” fire,—“everlasting fire prepared for the devil and his angels,”—fire prepared by God himself in his indignation against sin. This idea seems to be conveyed in a very singular and impressive manner by Christ himself, who, when speaking of hell, calls it the place “where their worm dieth not, and the fire is not quenched,” words which seem to have an allusion in them to the two methods usually employed in disposing of the dead,—that of burying and that of burning. In the former, it is the worm that puts an end to the body; and in the latter, it is the flame. But as the worm arises from the body itself, it is

hence called “*their* worm,”—the worm of the dead. The fire, however, being applied, as in the case of a funeral pile, by an external hand, is differently spoken of. It is simply called “the fire that is not quenched,”—not *their* fire. And hence it is, too, that in this expression of Christ we have a double idea, namely, *that* of misery to the lost arising from themselves, and *that* of misery caused to them by another. There will be the gnawing worm of conscience within them,—*that* is their own; and there will be the application of fire upon them,—*that* is from God, even an infliction which will resemble the application of “prepared” fire to the whole body.

5. No wonder, then, that the rich man should exclaim that he was tormented in the flame: “And in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.” We greatly suspect that the principal idea intended to be conveyed by these words is, that the sufferings of the rich man were occasioned chiefly by his conduct to Lazarus. His conscience troubled him respecting the beggar. Lazarus was ever before him. He had been unkind to him. It is true, that he had allowed him to receive the crumbs that fell from his table: but this was all. Whilst he himself was dwelling in the stately mansion, and was easily able to provide a hut somewhere or another for the poor and diseased man, yet he left him to lie at his gate, exposed to all the inclemencies of the weather. And while he himself was clothed in purple and fine linen, so destitute of raiment does Lazarus appear to have been, that he had not covering enough to protect his sores from the tongues of the dogs. Recollecting, therefore, his great unkindness to one whom, there is every reason for believing, he knew to be a man who really loved and feared God, his conscience accused him; and he felt that the infliction upon him was a due reward of his not mitigating the sufferings of another when he had it in his power to do so. And it would appear, from his wishing to have Lazarus sent to him, that he thought, that if it were possible for him to get once more within his reach, he might possibly be able to do something in the way of an atonement for

the past : he might, for instance, beg and receive Lazarus' pardon : and could this be done, it would indeed be as a drop of water,—a word of comfort to his agonized soul. But this, as we know, was denied to him. There may, as eternity rolls on, be an increase in the miseries of the lost, but there certainly will never be any decrease in them. The wounded conscience will remain a wounded conscience for ever,—there being no hand powerful enough to extract the arrow which hath been shot into it from the bow of the Almighty.

6. It has often been remarked, that the rich man of the passage before us, was intended to afford a most solemn lesson, particularly to the young, regarding the sin and danger of leading a life of sensual pleasure. That a young man is intended by the rich man is evident from what he himself says : "Then he said, I pray thee, therefore, Father Abraham, that thou wouldest send Lazarus to my father's house ; for I have five brethren : that he testify unto them, lest they also come into this place of torment." From this it appears, that his father was then alive ; and as he says nothing about himself having had a wife and children, the probability is, that he was in point of age as yet but a young man,—a young man of fortune,—and a young man who lived for no other purpose than to gratify his animal propensities. Nothing of an immoral kind is laid to his charge : but from his neglect of Lazarus, together with its being said of him that he was clothed in purple and fine linen, and fared sumptuously every day, it is evident, that his life was devoted solely to pleasure, to the utter neglect of God and of eterna

things. Had there been any thing like the fear and love of God in him, he never would have allowed one of God's own chosen people, to lie at his gate full of sores. In fact, it is not unlikely, that with his love of earthly gratifications he was accustomed to manifest dislike both to religion and to religious people. But be this as it may, it is clear, that dress and the pleasures of the palate were the things of his supreme delight. Now, while there is no sin in being rich, and no sin in living in every respect genteelly, yet there is heinous sin in giving up one's self to earthly delights, to the exclusion of God from the mind, and to the neglect of his suffering people. And Oh how many young men are there who are the very counterparts of this rich young man as it regards worldly pleasures. They seem to live for no other purpose than to gratify themselves. They may not be guilty, any more than this rich young man was, of what is usually called immorality : but they do not love God and his people : they do not serve God : they do not worship him : and pleasure in the present life is all that they seek after. But this, as we see from the parable before us, is most hateful to God, and will, unless repented of and abandoned, lead to the awful torments of hell-fire. Oh, then, let us remind all, and particularly the young, of the solemn words of God in the book of Ecclesiastes : "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes ; but know thou, that for all these things God will bring thee into judgment." A. L.

### THE IMPORTANCE OF EARNEST BELIEVING PRAYER FOR THE REVIVAL OF GOD'S WORK IN THE EARTH.

By THE REV. M. BRONSON.

"O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."—Hab. ii. 2.

SUCH was the prayer of one of God's ancient prophets, amidst the backsliding and idolatries of the Jewish nation. As a spiritual watchman faithfully observant of the growth of iniquity around him he complains to God of the same ; and taking his place upon his watch-tower he waits to hear what God the Lord would speak to him in reply.

Soon he hears Jehovah's announcement that consequent wrath was about to be poured out upon his sin-laden people. The Chaldean armies would soon destroy that

noble city, with its magnificent Temple, where God had recorded his name ; and the people were to go into years of Babylonian exile. The prophet heard the announcement, and "was afraid." Horror seized him, as his prophetic eye glanced over the impending doom of that once God-honored nation. He feared lest the faith of the believing few should utterly fail them during these long years of captivity ; and God's glory be trampled beneath the feet of the heathen. One resort remained to the

prophet "the mercy seat," thither he went, and, like wrestling Jacob, began his intercession, "O Lord, I have heard thy speech, and was afraid. O Lord, revive thy work (thy people) in the midst of these long years of exile. Though in the hands of heathen oppressors, abandon us not. In the wrath that we *must* feel, make known to Israel thy mercy."

In God's dealings with these his ancient people, we have mirrored before us, the fearful consequences of declension in religion; and in the conduct of the prophet, is intimated the great duty of the church, to pray for the revival of God's work in the earth. For the great principles of God's moral administration, in every age of the world, are one and the same. Look where we will, among individual Christians, or churches, prosperity will be a sure consequent of faithfulness in duty, while ruin, utter ruin, will be the certain result of the lukewarm spirit, that accompanies declension in religion. Oh, then, while this very spirit of lukewarmness, seems to be fastening itself upon almost every portion of Christendom, how vigilant should the church of God be at the post of duty. Weeping between the porch and the altar, how should she pray with the prophet, "O Lord, revive thy work, in the midst of the years, in the midst of the years make known; in wrath remember mercy!"

Our First consideration is drawn from the present low standard of piety, in the church of God.

We would speak cautiously on this subject, avoiding the spirit of uncharitableness, and of mere denunciation. But as there has ever existed a disposition in man, to set up *human* standards, instead of the one God has given, it becomes us to examine the subject in the light of Revealed Truth. *There*, complete likeness to God himself is the mark toward which we are taught to press. Thus wrote the apostle Peter to the churches:—"As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." (1 Pet. i. 15.)

These primitive churches understood such language as this and took Christ for their model. In *his* person, they saw immaculate purity, exalted excellence, boundless compassion, and infinite love: and they sought to be baptized into His Spirit. Standing within sight of the crucifixion, and within hearing of the Saviour's expiring groans, the primitive Christians well understood that the very spirit of Christianity was one of sacrifice and self-denial. The Captain of their salvation had been made perfect through suffering, and he had plainly told them that it was "enough for the servant to be as his master." With undivided affection they enlisted in His service

for life, for the whole of life. Had they wealth, or talents, or influence? *all* was made subservient to the promotion of Christ's cause. Heaven had paid down a costly ransom for *them*, and their grateful hearts labored to show forth some fitting return. With aims so exalted, their achievements for the cause of truth were amazing; their plans of benevolence vast, encircling the world. They saw that the gospel was the only remedy adapted to meet men's urgent necessities as sinners, and when the commission to go and proclaim it to the ends of the earth, was put into their hands, signed and sealed by that same Divine Personage that had graciously appended the promise "Lo I am with you," Oh! how did they speed themselves to the remotest and darkest corners of the earth. As they looked upon the sacrifices, sufferings and cruel death to which they were exposed, they said, "None of these things move us, neither count we our lives dear unto ourselves that we may finish our course with joy."

Nor was their religion of that stamp, that expends itself in a great show of zeal for others, while *personal* godliness was neglected by themselves;—that looks well in the distance, but will not bear a close inspection. They were giants in Christian attainments. And in reference to their intercourse with the world, their uniformly holy and consistent lives enabled them to say to the churches, "So walk as ye have us for an ensample."

The primitive Christians were eminently *heavenly minded*. They had "risen with Christ" and sought those things that were above. Their conversation was *there*. Dwelling on the borders of eternity, they saw by faith the golden streets, the pearly gates, and glorified society of the New Jerusalem, soon to be their own. In reaching those blest seats, nothing could hinder their treading the iron path of duty; the thorny way trodden by their Saviour.

Thus we have sketched a few of the leading features of the piety of the primitive Christians: and though they were men of like passions and depraved hearts with ourselves, though they had to meet fiercer persecutions, and mightier obstacles than does the church of God at present, how do their lofty attainments in piety rebuke us, and make us feel the necessity of offering with fervency the prayer of the text, "O Lord, revive thy work!" In the light of their illustrious example, and in view of what they deemed essential to Christian character, how fearful the prospects of many at the present day who would fain be considered Christians. One class never raise their standard of piety higher than *the generally received opinions and maxims of society*. During their whole lives they

never felt one bitter pang for sin, or one moment of holy delight in the character of God. And what shall we think of another and we fear quite a numerous class, found in almost every Christian community; who would not dare to neglect the *outward* ceremonies of religion though they never *felt* the spirit and power of godliness in the soul: and are as ignorant of the nature and necessity of regeneration, as was Nicodemus when marvelling he exclaimed, "How can these things be?" Surely both these classes need to be reminded, that their religion is rotten at the core. It has no essential element of Christianity in it. Hopes of salvation indulged upon *such* grounds, will as certainly result in the ruin of the soul, as will infidelity or idolatry.

And when will the church of God awake from her long slumber and show to the world the distinctive marks of pure Christianity? When will she imitate primitive Christians in their deadness to the world, in their activity for God, in their love for souls, in their steadfastness of purpose, and purity of life? When will her religion be the spontaneous bursting forth of hearts imbued with the love of God, shining forth with steady lustre like the sun? Oh! when shall we be rid of that fitful, impulsive religion that ebbs and flows like the tide; that blazes with unwonted brightness under excitement, and *dies out* like the flickering lamp under discouragement? Never, *never*, will this be the case until the church of God revives, and under a deeper sense of obligation to Christ—and with brighter realizations of heavenly glory, elevates her standard of piety.

We remark, Secondly; that God's honor is concerned in the revival of His work;—and this should be a strong inducement to all Christians to offer the prayer of the text.

When is God so dishonored, as when his people fall into a state of religious declension? Like the Laodicean church, content with a *name* to live while they are dead; prosperous and beautiful without, but within like the Jewish sepulchres, full of dead men's bones, and all uncleanness. *Ichabod* is written upon them, for their glory is departed. Profession alone, and not a holy life, is their only separation from the world. Forsaking Christ, they join the eager chase after riches, and worldly honor. Losing their delight in the word of God, in prayer, and in the sanctuary, they attend upon the means of grace in a mere formal manner. Special mercies and solemn vows are forgotten. Sinners around them grow emboldened, because from the lips of these professing Christians they hear no warning voice, and in their lives no "living epistle" rebukes their sin. The veriest worldling, looks on and exclaims, "What do ye more than others?"

But when God revives His work, all this dishonor is wiped off. In the history of the many glorious revivals that have of late years blessed our churches, facts abundantly show that first of all, God arouses his slumbering people. Follow them to their retirement. What mean those agonizing supplications, those flowing tears, those wrestlings with God, that prevail? Ah! the Spirit of God has been operating upon those cold hearts, showing them their backslidings, humbling their pride, quickening their dying graces, and leading them to elevate their standard of piety, to come out from the world and all its ungodly maxims, and seek to live as those who have risen with Christ, and have their affections in heaven.

Now that religion is revived in their hearts, they exert a mighty moral power for good. Sinners stand abashed before them and taking knowledge that they have been with Jesus, are won over to the Saviour.

Thus God is honored by the revival of his work; and as every sincere Christian desires most of all that Christ may be honored and His will be done on earth even as it is done in heaven, how earnestly should the church as a body pray, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy!"

Thirdly, we remark that the duty of prayer is vastly enhanced, by considering the worth of the souls of our fellow-men, and the efficacy of prayer in their salvation.

And how shall we compute the value of the soul? By what arithmetic, or by what comparison can we grasp it? When God would give Abraham some conception of his numerous posterity in after years, he brought him forth at night, and bade him gaze upon the broad expanse of heaven, and count, if he could, those twinkling stars; then he turned to the sea shore, and bade him count their sands one by one, and tell their number. Vain was the patriarch's attempt! In like manner, were we to multiply star by star, and sand by sand, and exhaust the imagination to swell the mighty sum, we should fail to reach the value of a single soul. For as time is but the dim miniature of eternity, so all that we see or know of man here is but the embryo of his future existence.

The soul of man, endless in duration, possessed of vast powers and capabilities for suffering the unutterable torments of the lost, or of enjoying the inconceivable bliss of heaven, that soul we *cannot* over-value. In representing the endless cycles of its existence, a distinguished writer has by way of illustration, commissioned a bird to visit our earth every millionth year, for the purpose of carrying away to some distant planet, one single

grain of sand, and to repeat its visits until every sand of all the sea shore, and every particle of matter that forms a component part of this great world on which we live, is removed. Such a supposition will give an imperfect idea of the duration of the soul of man.

And what its value in view of *its illimitable powers*? In the present life, what progress do we behold as man passes on from childhood to manhood! In tender childhood our greatest philosophers are unable to comprehend the simplest phenomena of nature: but in mature age, they have laid the most abstruse sciences at their feet. They have unfolded the hidden laws of nature, walked among the heavenly bodies, measured their distances, marked out their circuits, and disclosed many of "the deep things of God." And if on account of the mighty developments of mind, Newton the child and Newton the philosopher are almost beyond comparison, what, in the light of analogy, may *not* the human mind attain to, under the natural law of progress, during the illimitable ages of eternity?

But far above all considerations of this kind, on the page of Inspiration stands God's estimate of the value of the soul. We learn it from that solemn inquiry Christ himself has addressed to us: "What shall it profit a man, if he gain the whole world, and lose his own soul?" Oh! let the bloody sweat, and the thrice repeated prayer of agony in Gethsemane, show what Heaven thought of the soul's value! Let the flowing blood from the sacred temples and wounds of Calvary's innocent victim, proclaim the price necessary for its ransom!

Such then is the value of the souls of the perishing multitudes around us—and as an incentive to prayer, we have said that it is efficacious in their salvation. Not that we would take away any of God's glory in the salvation of sinners, by attaching to prayer, what belongs alone to the sovereign grace of God—but as in the kingdom of nature the "whole creation is but a reservoir of means, formed for His use, and ready at His will;" so in the kingdom of grace, He employs *means* to accomplish his gracious designs—and requires of his disciples the most diligent *use* of those means for the spread of his kingdom. And in regard to prayer as a divinely appointed medium of blessing, though infidels deride, and unbelief suggest that it is useless, still the true Christian feels assured that in prayer he has power to prevail with God: he has gone boldly to the mercy seat—and pleading for the conversion of others has prevailed. He also hears the heavenly voice, saying—"I will be inquired of by the house of Israel to do these things for them." "Ask and ye shall receive"—"Ye that make mention of the Lord, keep not silence and give Him no rest, till He establish,

and till he make Jerusalem a praise in the earth." In view then of the worth of souls, and the experienced and promised efficacy of prayer, how impellent the motive placed before the church to prostrate herself before the throne of grace, in earnest believing prayer for the revival of God's work in the earth.

In conclusion, let us as professing Christians, give to this subject a *personal* application.

As Missionaries, as private Christians, among the few who stand as Christ's representatives in this vast heathen country—we must feel the appropriateness of the prayer of the text to ourselves. As debtors to the heathen, we have endeavored faithfully to deliver to them our message, we have besought them by every motive to cast away their idols and bow to Jesus—and yet *the masses sleep on*. Many of them know enough of the plan of salvation to be converted and saved; but, alas! like gospel-hardened sinners in Christian lands, they never will arouse from the sleep of sin, to spiritual life, until the wind of the Spirit blows upon them. What need we now so much as fervent believing prayer, for God to come down and revive his work, and speak himself effectually to these slumbering millions?

Perhaps some of us have toiled amid many discouragements, to plant the standard of the cross on some strong hold of heathendom; and under the delay of the promised blessing upon those labors, have begun to faint—and to cry, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Then how evidently do we need a *revival* of our faith and love,—a renewal of our zeal and perseverance in duty, to ensure ultimate success. But when we offer the prayer of the text, we must not let our great adversary alter its language, so that it may read, Oh! Lord revive *my* work. It is our duty and privilege in all our approaches to the mercy seat, to lay hold of the great fact, that the work is *God's*; and *because* it is His, it will certainly go forward.

Again, let us be faithful to ourselves, and inquire whether the state of religion in our own hearts is such that God *can* consistently bless our labors. Does the voice of conscience admonish us of coldness, and backsliding of heart from God? then without a revival of His work in our hearts He will not bless us. If *our own* hearts are destitute of feeling, shall the hearts of *others* be made to feel by us? Oh! how powerful the influence of the public ministrations and private intercourse of the man who walks with God; who comes to the people of his charge direct from the presence chamber of the King Eternal, his face radiant with the celestial glory he has been contemplating: whose vivid realizations of

eternity, and of the value of deathless souls, lead him to yearn over them; and who like *Him* who wept over sin-laden Jerusalem, pours out upon the perishing his tears and entreaties. The most solemn and momentous truths of Christianity may be delivered, and that too with all the eloquence of a Cicero, or of a Demosthenes, and yet if there is wanting a heart of gushing solicitude for Immanuel's glory, and for the salvation of others, the effort to win men to God will prove a signal failure. The apostle Paul stands forth before us as a model Christian. In him, see the true spirit. He was earnest, for the love of Christ constrained him. From the time that he was smitten down to the ground by the dazzling light of heaven, to the day of his death, his whole conduct showed that he *believed* those fearful realities that he proclaimed. Neither Felix in his state, nor the learned philosophers of Athens, nor the adorners of false gods addressed by him on Mar's hill, could stand before the mighty appeals he uttered. And no marvel. He walked in close communion with God, and God spoke through him. So has it been in later days, when listening crowds hung on the lips of a Whitfield, and the stern hearts of the tawny aborigines of America melted before a Brainerd's simple tale of the scenes of the crucifixion.

And such will be *our* success when the standard of our piety becomes elevated as theirs, when like them we walk with God, and thereby place ourselves in the position necessary to make it consistent with God's plan of operation to speak through us, and to make us a blessing. How urgent these considerations to give the prayer of the text a personal application.

Finally, allow me to ask, whether in reference to the slow progress of Christianity in these heathen lands, we ourselves are not verily in fault?

Instead of looking directly to *God* to revive His work, have not private Christians laid their own duties, and placed their hopes of success upon the Ministers and Missionaries of the cross? Are not all of us leaning too much upon the public organizations of the churches at home, and imputing our want of success to *their* lack of zeal and benevolence; whereas in the eye of Omniscience, *our own lamentable want of the spirit of primitive Christianity* is the fatal hindrance. During my recent visit to America, I have travelled into some of the newly settled portions of the Western States, where amid the giant forests, only a few years since, stood the wigwam of the savage, or the rude hut of the adventurous hunter; where the murderous tomahawk and scalping knife, and shrill war-whoop of the Indian, told of deadliest battle. On those very spots, villages and cities had risen. The wild domain of the hunter was

covered over with an emigrant population of varied language and ancestry, but destitute of the means of grace, and living almost as wretched and degraded lives as the millions of heathendom. The churches I found there, had sprung up under very discouraging and peculiarly interesting circumstances. Their early history pointed to some warm-hearted practical Christian, who heard of these heathen in a Christian land; and, his own heart beating in unison with the great heart of the Saviour, he bids adieu to a happy New England home, to the society of refined and enlightened friends, to a profitable and thriving business, and plunges into the depths of the forest, to share in common the hardships of new settlements. And for what? Solely to do good! The western wilds needed him more than the established New England church. If he was not called to preach the gospel, he could turn colporteur, he could scatter the Bible and useful books in every log hut, he could exhort from house to house, he could gather the children and youth in Sabbath schools, he could check growing error, and thus prepare the way for erecting the standard of the cross. God was with him. Souls were converted. A minister of the gospel was secured. A house for the worship of God was erected. The whole community were brought under a Christian influence, and now they were ready to hear of the wants of INDIA, and send her help too. All this work has been accomplished within a very few years, not by ministers of the Gospel, but by devoted humble LAY MEMBERS in the church of God. Ah! as I have taken such by the hand, and listened to their grateful acknowledgments of God's faithfulness toward them, my thoughts often wandered away to distant India, and I have said to myself, Would to God that every lay member of the churches there, possessed the spirit and imitated the example of these humble pioneers of the West. Few in number, though the community of India be, compared with the heathen population, they would soon see those long venerated Shasters, and that ancestral religion displaced by the gospel.

It is exceedingly painful to find so few of the lay members of the churches of Christ, engaging in any *personal direct effort* for the conversion of the heathen. This seems to be laid upon the ministers of the gospel alone. But before the kingdom of Christ is very generally extended, will it not be necessary that the individual members of all our churches elevate the standard of piety, and take higher views of personal duty? Must we not learn to expect less from man, from churches, or from the best missionary organizations of Christendom—and come to feel that help must come from God? Are not our own native churches to supply the preachers we

need? And under the blessing of Heaven are not our own native converts to be the honored instruments of the conversion of their benighted countrymen. Such is the deep conviction that has forced itself upon my own mind, and if this view is correct, let us cease from burdening others with the duties imposed upon ourselves by every principle of Christianity. Let us depend less upon man, and more on God. As

an essential prerequisite to the revival of God's work in the earth, let us see to it that *our own* hearts are first revived, and that we are Christians in *practice* as well as profession. Then will God walk with us, and make us a blessing, and through us as his unworthy servants, and honored instruments, shall the kingdom, and the greatness of the kingdom, be speedily given unto his Son.

## Original Poetry.

### THE VISIT OF THE ANGEL OF DEATH.

THE Angel of Death had come,  
His wings were dark to behold;  
But when seen in Eternity's brightening light,  
They seemed sprinkled with living gold.

He passed with a noiseless step,  
And a sweet yet solemn mien,  
Till he came where a babe in its mother's arms,  
With a troubled look was seen.

Then he gazed with a mournful eye,  
At its strange deep loveliness;  
For it seemed as an angel who to earth had strayed,  
And lain down in weariness.

There lay in its meek blue eye,  
A thought of the angels' home;  
And a restless yearning for that brighter land,  
Where no sorrow or anguish come.

Then the angel stood silently by,  
He knew not how he should lay  
His icy cold hand on that radiant brow,  
And take so much beauty away.

And he knew not how he should tear  
The babe from its mother's breast;  
And leave nought in its stead save the anguish of woe,  
And a spirit with sorrow oppressed.

But a voice came soft and low,  
It told him to lay his hand,  
And visions of bliss on the mother's soul,  
Would fall from the better land.

Then he took the beautiful babe,  
And bore it to heaven away;  
And the angels wreathed its fair brow with bright buds,  
Which never would fade or decay.

And the mother wept her child,  
With heart-rending agony;  
For she missed her darling's bright gladdening smile,  
And its joyous laughing glee.



But a voice came thrilling down,  
 It spoke of a strange bright flower,  
 That had oped with splendor in the garden of heaven.  
 —'Twas *her* bud in that glorious bower.

And it told of a "birdling" fair,  
 That was gifted with angel's wings ;  
 That its "plumage" was glittering with heaven's own hues,  
 —'Twas *her* bird that in paradise sings.

And it showed that a brilliant star,  
 Had appeared in the gem-sprinkled sky ;  
 That its rays with surpassing glory streamed,  
 —'Twas *her* star in the world on high.

And the mother smiled through her tears,  
 As she thought of that land of love ;  
 And she almost bless'd the dark Angel of Death,  
 Who had taken her infant above.

M. E. L.

## Narratives and Anecdotes.

### THE PRAYING SOLDIERS.

BY A MINISTER OF THE GOSPEL.

THE winter of 1825 was fast approaching, when meeting a pious soldier of the 3rd regiment of Foot Guards in London, he enquired if I should like to attend a Soldiers' Prayer Meeting ; and having answered in the affirmative, I was led to a large upper room, where I found about thirty soldiers, and some of their wives, with one or two pious sailors, assembled. I was most kindly received into this company of good soldiers of Jesus Christ, and, being instantly recognised by many, I was asked to conduct the meeting ; but, anxious as I was to observe what method a body of pious soldiers brought together had been led to adopt, I declined doing so ; and three of the soldiers in turn gave out a hymn, and after each had done this, all fell upon their knees, while he who had announced his hymn, proceeded most solemnly and appropriately to implore the Divine blessing.

I rejoiced that I was in a corner where I could secretly enjoy my own feelings, and silently pour out my soul to God. Never was I more devoutly affected. The scene, the singing, the persons, the locality, and the indistinctly-smothered sighs of so many broken hearts, was really altogether overwhelming. At the conclusion of the last soldier's prayer, a humble soldier gave out another hymn. He then said,—“ Comrades, please to sit down, and I will furnish you with some particulars that may be profitable to us all, respecting the two last lines we have just been singing. Some of

you have heard me say, that during the last war I belonged to a foot regiment, in which there were a few Christian soldiers. William, my beloved friend, was one of that number. We met as regularly as we could, for prayer and praise ; and as William generally conducted the meetings, he would often close the services with holy joy and rapture, singing,—

‘ Then we'll march up the heavenly street,  
 And ground our arms at Jesus' feet.’

“ When Lord Wellington took the command of the British army in the Peninsula, our regiment was ordered to embark for Lisbon. We had many blessed meetings on board, notwithstanding all the scoffs and sneers of the sailors ; but after a few storms in running over the Atlantic, we disembarked, and were ordered to Belem Tower. Other regiments arrived also, and as we had a prospect of marching up-the-country, if we could force the enemy out of Portugal, we were the more earnest in our prayers that God would have mercy upon all the officers and soldiers in the British army, and graciously prepare every man for the events of his providence, through which we might be called to pass. We have often stolen away to a retired spot, near Belem Tower, and William would cheer us all up by saying, ‘ Fear not, comrades ; whether we live or die, in camps or hospitals, or on the field of blood itself, we'll sing with joy,’ —and here he repeated his favourite lines.

“ But not to detain you too long, I should say that we marched through Portugal and Spain, over the very bodies of our comrades, driving the enemy before us ;

and, notwithstanding all the drunkenness, blasphemy, and licentiousness, so common in the army, we were successful in almost every battle. Many a day, after a long march, when we halted in the evenings, fainting with hunger, have we hastily prepared for refreshment with the camp kettle, and then withdrawn to the banks of some river, and by the light of the moon, held our prayer-meetings. William would often address us at the close of the meeting, saying, 'Ah! comrades, we shall soon have done with marching and counter-marching, with fatigue parties and trenches, with fields and camps, and blood and slaughter, and then, oh, then, to depart and be with Christ! Oh, what glory,—washed in his precious blood,—justified by his glorious righteousness,—and accepted in the beloved! Oh, comrades, look up, for your redemption draweth nigh!'

"At length we were hurried pell mell into the battle of Barossa. It was a day of blood, indeed, that will long be remembered by every survivor. At the close of the sanguinary conflict, our company had advanced at some short distance from the field of battle, and when the word was given to halt, a soldier ran up to inform me my comrade William was dying. I instantly hastened thither, and found him lying on his back, with his right hand upon his left breast, and the paleness of death spread over all his features.

"I eagerly grasped his left hand, and called out, 'William, William.' He opened his dying eyes, and exclaimed, 'Ah, comrade, is that you? How could you have found me out in this slaughter-house of groans and blood? you have only just come in time.' I grasped his hand with affection, as a pious friend and brother in the Lord, and as the tears rolled copiously down my cheeks, I said, 'Where are you wounded, William?' He rolled his eyes in anguish, and replied, 'Oh, I've a musket ball through my left breast, and I feel it will not be long before my soul will leave this agonized frame; life is ebbing fast, and stingless death, through Christ my Lord, is coming upon me.' 'Are you in much pain, William?' He pressed his hand to his breast, and cried out with bitter anguish, 'Oh, comrade, the pains of my body are greater than I can possibly express.' I paused and wept over him, and, waiting a moment until he could recover, as his breath became shorter, while the blood was oozing out of his wound, I said, 'William, how is it with your soul? Are you happy in the Lord? Is Christ now precious to you? We have fought in many battles,—we have marched over many a waste howling wilderness,—we have encountered many enemies,—we have held many blessed meetings in Spain,—you have often told us the Lord was with you, in camps, in trenches,

on guard, or on the march. Is Christ with you now, William? Is your soul comfortable in the enjoyment of his love, and the foretaste of heaven?' To my great surprise, he made a mighty effort, and sprang up, so as to occupy a sitting posture, while he lifted up his hand to heaven, and cried out, 'Ah, comrade, the joys of my soul are greater than all the pains of my body; yes, indeed, he is precious, and I now prove, that having loved his own, he loveth them to the end. Adieu, comrade, I am now indeed going to be with Jesus;' and then waving his hand, and gazing around him, he cried out with a peculiar tone of voice that I shall never forget, while I held my hand to his wound, 'Farewell marches and trenches. Farewell fatigue-parties, and midnight revellings of drunken comrades. Farewell fields of battle, and blood, and slaughter, and farewell sun, and moon, and stars, and'—he paused, almost exhausted with his feelings; but turning to me, he cried, 'Yes, farewell, beloved comrade in Christ Jesus; meet me in glory, for oh, in a few minutes more, my soul must depart, and then, yes,

'Then I'll march up the heavenly street,  
And ground my arms at Jesus' feet.'

His head sank upon my shoulder; and suddenly the bugles sounded to call in stragglers from the field on some special duty. I was compelled hastily to run to our company, and fall in for duty; but in a little while, a soldier from the field came up to me, saying, 'Briery, I dug a small pit, and have just put your comrade William into it. He was a good fellow; I could not bear to see him lying without a grave.' Ah, comrades, I was immediately like David when he lost his friend and brother in the war, and I cried out in his mournful language of deep sorrow, 'How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places,—I am distressed for thee, my brother Jonathan,—very pleasant hast thou been unto me,—thy love to me was wonderful, passing the love of women.'"

The soldier finished his simple and heart-affecting tale, and we all kneeled down, while he poured out his soul before God for the Army and the Navy in particular, that sailors and soldiers might choose William's God, and enjoy William's triumphs, as they were infinitely greater on the field of death, than those the Duke of Wellington enjoyed, in quitting that field for all the glory that could be conferred on him by his country.

I never remember any thing told with more simplicity, ease, and pathos in my life, and I solemnly declare it left such an impression upon my soul, that at that moment, and indeed for many weeks afterwards, I occasionally felt a sort of ardent

momentary desire to die like William, taking leave of all sublunary objects, and proclaiming the language of triumph to friends and foes, to family and kindred, in the prospect of full redemption by the blood of the Lamb.

Reader, this narrative exhibits in a striking view, the horrors and miseries of war. Oh, how painful is it to contemplate man, originally made in the image of his beneficent Creator, thus transformed into the murderer, the butcher of his race! As if the ravages of natural death were too limited and slow, war, with its attendant evils, has in all ages extensively prevailed, numbering its victims by thousands and millions. Still, war, with all its dreadful horrors, is only the direful effect of that more direful cause, which dwells deep in the desperately wicked heart of every unrenewed man. "The carnal mind is enmity against God," its desire is to hurl Jehovah from his throne, and to set up the idol of self in His place; and thus maintaining a warfare with God, and living in a state of continued rebellion against Him, need we wonder that the envy and malice which cannot successfully oppose our Almighty Creator, should seek its gratification in the misery and death of those who are His rational and intelligent offspring?

But this narrative shews, above all, the unspeakable value of the gospel. Possessions and honours may sustain and gratify us in the day of health and prosperity, but what do they avail in the day when God taketh away the soul? We have reason to fear, that on the fatal field of Barossa, many a soldier yielded up his spirit amidst the most embittered reflections as to the past, and the most hopeless anticipations as to the future; having lived without the faith of the gospel, they died without its hope. But how different was it with William; he, in believing penitence, had been brought to the feet of Jesus; in the hour of his extremity, he enjoyed the tokens of His everlasting love; and, leaning on His arm, he triumphantly entered through the gate of death, into the heavenly city. Be entreated, therefore, oh, reader, to enlist under the Captain of salvation, and following Him, to endure "hardness as a good soldier of Jesus Christ." He is the resurrection and the life. He leads all His followers to victory and triumph; and if you depend on His atonement, intercession, and promised Spirit, He will carry you safe through the Jordan of death, and present you faultless before the throne of his glory with exceeding joy.—*The church in the Navy & Army.*

### SPARE IT THIS YEAR.

A LOVELY girl, of seventeen years, lay sick and apparently sinking into the grave,

on the last day of 1824. The skill of physicians had been baffled; the tenderest maternal nursing was fruitless; the care and anxiety of a fond father of no avail. Her mother had hoped against hope, till despair of her child's recovery had settled on her heart. She tried to exercise entire submission to God's righteous will, but the fact that her daughter was not a Christian, and was dying without hope, was agony to her maternal heart. She had spent this last day of the year in supplication and strong cries to God, for his merciful interposition in her daughter's case. Her confidence in the rectitude of God's government was unshaken; it was an anchor to her soul, and enabled her with apparent composure to perform all the duties required of her in those painful hours. But we must not attempt to reveal the feelings which were so carefully concealed in the silent sanctuary of a mother's bosom. They are too sacred for our intrusion and will only be known, with their results, when the secrets of all hearts shall be revealed by Him "who understandeth the thoughts afar off."

The day passed away, the sun set in clouds, and a cold, stormy night succeeded. The family retired, and the mother, after making her sick child as comfortable as she could, sat down, a lone watcher at her bedside. The fire sent up its fitful light upon the intelligent features of the daughter whose face was nearly as white as the pillow on which it rested. The storm moaned fearfully without, as if in sympathy with passing scenes within. The mother, suppressing her own emotions, was trying to decipher those of her daughter by the variations in her agitated countenance, when she broke the silence by saying, "Dear mother, how can I die in my present unrenewed state? Oh, pray for me, dearest mother, that I may live to give you comforting evidence of having been born again, and adopted into the family of Christ. God grant me this and I ask no more below." The mother responded to the prayer and knelt by her bedside, to give utterance to the desire of her full heart.

After prayer, the daughter sank into that heavy, painful sleep, so often attendant on debility and exhaustion, and her mother took up the Bible, as the great source of light and consolation, as well as the medium of communication between God and his people. The first words that met her eye were "Cut it down, why cumbereth it the ground?" She paused to think and weep. "My child," she thought, "has lived seventeen years, and received much religious instruction, her mind is well stored with religious truth; few youth have committed such large portions of Scripture to memory; well may the Lord demand fruit from such a tree! It is his due. He has come again

and again by his Spirit, by sickness, by faithful admonition, seeking fruit and finding none; justice cries, 'Cut it down.' What, can a mother object to the execution of this justice?" "Spare it this year," said the parable; "Oh, spare it this year," cried the yearnings of maternal love; "Spare it this year; I will try to cultivate it better. No," she replied to herself, "I can do nothing; Christ must be the great Intercessor; for him the Father heareth. If he intercede 'Spare it this year,' the work will be done."

Thus passed that long December night. The dawn of 1825 found the mother still pleading with her Saviour and her God. After breakfast her pastor called. As he met the mother, he said, "How is poor J—this morning?" From the overflowings of her full heart the mother exclaimed, "Spare it this year!" Her pastor understood and appreciated her emotions; and on his bended knees before God, in the sick room, went over the truths of the parable; acknowledged the justice of God's claims; his right to cut down the tree, but pleaded the language of the parable, "Spare it this year." The plea was heard; during that very day the dangerous symptoms abated. The sick daughter gradually recovered. As the spring opened, she regained strength and elasticity.

In the month of May, a revival of religion commenced among the people of the place; a great number of all ages became hopeful subjects of grace, among whom was this spared daughter, led to Christ by that very pastor. In October of that year, she, with many others, took upon herself the vows of the Lord by a public profession of religion. This young lady was spared till 1836, when she peacefully and joyfully entered "the rest that remaineth for the people of God," having given the best evidence, by a holy, useful life, of having been adopted into the family of Christ.—*Mother's Journal*.

## THE HAND OF THE AVENGER STAYED.

THE following incident is taken from the diary of Hans Egede Saabye, a grandson of the celebrated Hans Egede, first missionary to Greenland.

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged. About twenty years before the arrival of Saabye, a father had been murdered in the presence of his son, a lad of thirteen, in a most atrocious manner. The boy was not able then to avenge the crime, but the murderer was not forgotten. He left that part of the country, and kept the flame burning in his bosom, no suitable opportunity offering

itself for revenge, as the man was high in influence, and many near to defend him. At length his plan was laid, and, with some of his relations to assist him, he returned to the province of the murderer, who lived near the house of Saabye; there being no house unoccupied where they might remain, but one owned by Saabye, they requested it, and it was granted, without any remark, although he knew the object of their coming.

The son soon became interested in the kind missionary, and often visited his cabin, giving as his reason, "You are so amiable I cannot keep away from you." Two or three weeks after, he requested to know more of 'the great Lord of heaven,' of whom Saabye had spoken. His request was cheerfully granted. Soon it appeared that himself and all his relatives were desirous of instruction and ere long the son requested baptism. To this request the missionary answered: "Kunnuk"—for that was his name—"you know God: and you know that he is good, that he loves you, and desires to make you happy; but he desires also that you should obey him."

Kunnuk answered: "I love him, I will obey him."

"His command is, 'Thou shalt not murder.'" The poor Greenlanders was much affected, and silent. "I know," said the missionary, "why you have come here with your relations; but this you must not do, if you wish to become a believer."

Agitated, he answered, "But he murdered my father!"

For a long time the missionary pressed this point, the poor awakened heathen promising to 'kill *only* one.' But this was not enough. "Thou shalt do no murder," Saabye insisted, was the command of the great Lord of heaven. He exhorted him to leave the murderer in the hand of God, to be punished in another world: but this was waiting too long for revenge. The missionary refused him baptism, without obedience to the command. He retired to consult his friends. They urged him to revenge.

Saabye visited him, and, without referring to the subject, read those portions of Scripture and hymns teaching a quiet and forgiving temper. Some days after, Kunnuk came again to the cabin of Saabye. "I will," said he, "and I will not; I hear, and I do not hear. I never felt so before; I will forgive him, and I will not forgive him." The missionary told him, when he *would* forgive, then his better spirit spoke; when he *would* not forgive, then his unconverted heart spoke. He then repeated to him the latter part of the life of Jesus, and his prayer for his murderers. A tear stood in his eye. "But he was better than I," said Kunnuk. "But God will give us

strength," Saabye answered. He then read the martyrdom of Stephen, and his dying prayer for his enemies. Kunnuk dried his eyes and said, "The wicked men! He is happy; he is certainly with God in heaven. my heart is so moved; but give me a little time; when I have brought the other heart to silence, I will come again." He soon returned with a smiling countenance, saying, "Now I am happy; I hate no more; I have forgiven; my wicked heart shall be silent." He and his wife, having made a clear profession of faith in Christ, were baptized and received into the church. Soon after, he sent the following note to the murderer of his father: "I am now a believer, and you have nothing to fear;" and invited him to his house. The man came, and invited Kunnuk in his turn to visit him. Contrary to the advice of friends, Kunnuk went, and, as he was returning home, he found a hole had been cut in his kajaak (or boat) in order that he might be drowned. Kunnuk stepped out of the water, saying, "He is still afraid, though I will not harm him!"

What a noble example of self conquest! What an illustrious exhibition of the power of the gospel!—*Hog's Instructor*.

### TRANSFORMING GRACE.

It was a beautiful commentary which a poor African woman, newly awakened to seek after the Saviour, gave upon the words of the prophet Isaiah, in the eleventh chapter, from the 6th to the 9th verse. She belonged to a tribe of the Bechuanas, and was one of the first thirty disciples of our blessed Lord in that once dark and barren wilderness.

She came to the missionary on the morning after one of the missionary prayer-meetings, and said, "I have somewhat to say." Her teacher encouraged her to do so. She hesitated—her modest diffidence needed more encouragement, and she received it. She said, "I was going to talk to you about the Word of God—I could not understand you last night. I never heard the Word of God as I did last night." "I asked," said the missionary, "what struck her particularly." "Oh," she replied, "I could not understand it; it was not what I had heard before." The eleventh chapter of Isaiah was altogether new to her. She said, "I have been thinking about it all night. I could not sleep." "I asked," he continues, "whether it was that portion which I had expounded, or that I had only read?" She replied, "What you unfolded, I understood; I could not go wrong, because you put words into my ears. It was that which you did

not expound." He had only expounded the first five verses of the chapter. He asked: "What was it?" A good memory enabled her to repeat nearly the very words she had heard. "'The wolf shall lie down with the lamb.' I do not know," she said, "what kind of wolves they are in your country, but I know our wolves will not lie down with the lambs till they have devoured them all. 'The leopard shall lie down with the kid.' I do not know what leopards they are in your country, but ours will not lie down with the kids, till they have eaten them up. Again—'The calf and the young lion and the fatling together, and a little child shall lead them.' Now that is like bearing the point of one needle on another—it cannot stand there; this is puzzling a person, and I know God does not intend to puzzle us. It makes things altogether in confusion; it makes darkness; I cannot understand it. 'And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox.' This is surprising! I do not know what kind of lions you have, but I know that our lions will not eat straw till they have first eaten the ox. But what makes me wonder most," she continued, "is this, 'The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.'" The missionary had translated the cockatrice by the word *shueshuane*, a little deadly-biting serpent. "The idea," she said, "of a man, or a woman, or a child, putting their hand into the hole of the *shueshuane*, and living! How can these things be? This is puzzling; I cannot understand it!" He begged her to tell him what she had been thinking about, for he saw she had been thinking. He wished her to state the exercises of her mind, and the conclusions to which she had come. "You will only smile at me," she replied. He said, "I will not smile." "How can you ask me?" she added. "The light shines upon you from this side, and that side, and behind and before—you are surrounded with light; but as for me, it is only the rays of the sun just rising which light on me. Ah! you would only smile at my simplicity!" "No, I will not smile. Tell me what were your thoughts." After some hesitation, she said: "Do the leopard, and the lion, and the *shueshuane*, mean men and women of such and such a character; men like lions, who have been changed into the nature of lambs, and put into the church of Christ?" Pressing her hand to her bosom, the tears trickling over her cheeks, she said, "Was not I like a wolf; did not I possess the very nature of the lion, and the poison of the *shueshuane*, until the gospel changed this heart of mine?"—*Juvenile Missionary Herald*.

## Christian Missions.

### AGRA BAPTIST MISSIONARY SOCIETY.

A VERY brief abstract of the Sixth Annual Report of the Agra Baptist Missionary Society has already been given in our notice of the Public Meeting at which it was presented on the 17th of December last; a few additional particulars from the statement furnished by Mr. Smith may be of interest to our readers. They relate to the work at Chitaura, and will, we hope, awaken sympathy and prayer on behalf of those who labour there in the gospel of Christ. Our brethren have, in the past year, passed through much anxiety and trial, in all of which they gratefully acknowledge that the Lord was their refuge and deliverer. To him they give thanks that their enemies were not permitted to triumph over them; and to him let us all present our supplications for his future presence and aid. The work which is being carried on at Chitaurá is acknowledged by all who have inspected it to be of very great importance, and we trust it will continue to be well sustained and largely blessed.

The past year has been in many respects an extraordinary one—extraordinary for its trials, persecutions, opposition, and also we hope for progress in the right way. The enemy has been active; his plans have been various and well-designed; and, had they succeeded, our Mission here would have been amongst the things that were, but are not! he has more than once rushed amongst us like a flood, spreading dismay around, but the never-failing standard of the Spirit has been as often successfully raised against him. When we look back on the battle field—when we remember the dangers escaped, difficulties overcome, and ground gained, we are constrained to say, "He hath done all things well."

At the commencement of the year our brother Walayat Ally was arrested by two peons whilst preaching in the Shamshabad market. The circumstances were these:—the day after his baptism his only brother, who is still a Muhammadan, brought an action against him for a large sum of money and other property, said to have been left by his father, whose face he had never seen, he having been dead 23 years. As might be expected, with a Muhammadan judge and Muhammadan witnesses, the case was given against him; and had it not been for the truly Christian kindness and liberality of two Presbyterian brethren in Agra; he would probably have occupied a felon's

cell. The Lord, however, thwarted the counsel of his enemies; the case was appealed from the bigoted Sudder Ameen to the Sessions Judge, and our brother was thus protected from the machinations of the enemies of the truth. But another and still greater trial awaited us, by which the very foundations of our mission were made apparently to shake. Our aged brother, Thakur Das's wife who had long been a thorn in his side, determined to leave the Christian village and reside at Kehra, about three miles distant; this untoward event produced bitter fruits to herself and the mission; it led in time to his following her, with the hope of bringing her back, and saving his son from heathen associations. He had, however, now stepped outside the garden hedge, a fact which his enemies saw more clearly than himself, nor were they long in taking advantage of his unprotected position! His son who had already been the cause of much trouble and anxiety, left him one Saturday, for the purpose of visiting Chitaura and our Christian village, and on his return after dark was most inhumanly murdered near the village of Hinneer, two miles distant from us, and one from his own home. His having visited our village left room for fastening suspicion on our brethren, nor were the native officials backward in taking advantage of the circumstance, seven of our people were at once seized, five of whom, after examination were released, and two detained, against whom they appeared determined to prove the murder. This was indeed a time of rejoicing to the enemies of the truth; who united together with a zeal worthy of a better cause in their efforts to obtain a conviction,—witnesses were suborned, money and grain distributed, and promises lavishly made of ample reward, should their labor be crowned with success; they even boasted that they would dig us out root and branch. We, however, possessed a power of which they were ignorant—our brethren were instant in prayer for deliverance, and trusting our case in His hands who judgeth righteously, we waited patiently the issue. Our brethren suffered severely for a season—handcuffed, their feet fast in the stocks (though untried and uncondemned), they lay a whole night unable to change their position or rest their weary limbs; their wives and children in the meantime suffering the most intense anxiety and distress, not knowing what would become of them. Our faith was tried—we were made to feel our entire dependence on an Omnipotent arm—and then He stepped in

with a quick deliverance. So contradictory was the evidence brought forward, that after a most patient and thorough investigation, the Magistrate acquitted our brethren and ordered their immediate release. Nothing certain has yet been heard of the murderer, although suspicions are whispered about : and without an interposition of Providence he will probably escape detection.

Murders have been frequent since my residence in the district. I have had to leave my bed in the middle of the night to give medical aid to those wounded in domestic broils—I have seen the strong and healthy stretched stiff on the cold ground by the sword or lathi of their nearest neighbours.—(Oh how true it is that "the dark places of the earth are full of the habitations of cruelty.") From what has already been said, it will be seen that the enemy has been most active in his opposition to the gospel.—Opposition, however, is not the Missionary's only nor his greatest trial. The weakness of our native brethren—their many infirmities—their irritability of temper and want of self-control when once roused—cause infinitely more pain of mind and are worse to bear than per-ecution in its most aggravated form. The former we expect, whilst with the latter we are dismayed, cast down, and ready to say, "We have labored in vain." The conduct of our brethren has, however, with one or two exceptions, not been discouraging ; nor have they exhibited a rebellious or wandering spirit, when placed under discipline by the church ; hence they have generally not remained stubborn in their errors, but have been speedily restored to their privileges and position in the church. These are light shades in the picture which it is well for encouragement to remember.

**THE CHURCH.**—During the year 8 have put on Christ by baptism, and one, after about three years' wandering, has been restored ; whilst we have to mourn over one excluded ; making an increase of natives of 8, and a total of 31 (exclusive of the mission family and two European brethren who were members of the church of the late Mr. Thompson of Delhi, but have been removed to our neighbourhood). We thus number altogether 35. Many of our brethren have, we trust, advanced in the divine life ; their conduct has exhibited general improvement and the standard of piety has been raised amongst us. We have a number of inquirers, some of whom are anxiously seeking for baptism, and we hope ere long to be able conscientiously to comply with their request. There is one encouraging fact which we must mention as being we trust indicative of our Master's favor to our Mission. Four young men are studying the Word of God, Church History, &c. in order to prepare themselves

for usefulness in the Lord's vineyard ; they appear to be possessed of genuine piety, and we hope they are destined to assist materially in advancing the cause of Christ in our neighborhood.

**THE SCHOOLS** have, during the past year, considerably decreased. The heathen took the alarm at the spread of the Gospel, and withdrew all their children, nor is the panic yet past ; many reports are in circulation as to the intentions of Government ; only yesterday we were asked in the market why all the children were being seized and taken to the bungalow. There appears to be some indefinite impression on the native mind that their rulers are about to take some extraordinary measures for the spread of Christianity, and their suspicions being thus excited they think every new move is intended to prepare the way for ulterior proceedings. Our Christian children have attended regularly and made considerable progress. The daily attendance of boys has been 19, and girls 10. The Sabbath School has sometimes exceeded 40, including adults. One orphan girl has died and two have been married, leaving of the original number only 8, with 2 boys, nor is there much prospect of additions, as the orphans in the district are usually sent to Secundra.

**THE CHRISTIAN VILLAGE** has improved considerably though the increase in its population has been small. We have now 26 families containing 101 souls ; being 10 more in number than last year. We expect several families to join us as soon as the fourth row of houses, which is in course of erection, is completed. The inhabitants have generally improved in circumstances, their attendance on public worship has been regular, and on the whole they appear contentedly settled and happy. Experience proves beyond doubt that the plan of establishing Christian villages is admirably adapted for the development of Christian principles amongst the heathen and the advancement of the cause in general. They present a refuge of easy access to any who may be anxious to embrace Christianity, but dread the loss of caste and scorn of friends ; they are also with good management and a little medical practice calculated to win the confidence of the native population and obliterate the numerous false reports so industriously circulated for the purpose of deterring the people from embracing Christianity.

**PREACHING TO THE HEATHEN** has been continued as usual and with various success ; some have listened with attention, whilst others have turned away with apparent disgust ; still the seed has been sown in hope, and there are not a few in the surrounding villages who appear to be near to the kingdom of God. All the melās in the neighborhood have been visited and the large one at Bhuteshwar has especially

afforded ground for encouragement ; for four days we were almost incessantly engaged in preaching to multitudes and conversing with inquirers—and such attention did our message receive as I have seldom witnessed ; the same individuals came day after day and not only heard the word of God publicly, but sought for a more complete knowledge of its truths by private conversation—numbers acknowledged themselves convinced of the truth of Christianity and not a few promised to join us at Chitaurá.

One man, a bairági, accompanied us home ; the second day after our arrival I observed him listening with attention almost at the outskirts of the audience, as he became interested in the subject of discourse he drew nearer and nearer until at last he got close to the preacher, and in this position he heard nearly the whole of us speak. He was bedaubed with mud, and decorated with brass chains and other idolatrous ornaments ;

his eyes were most piercing, as he looked through the mud and filth by which he was covered, and his appearance was altogether extraordinary. The grace of God can however subdue the most stubborn and proud, as we trust was the case with this visitor of a hundred shrines. He washed himself, gave up his ornaments to me and declared his determination to follow Christ. He is still with us, progressing in knowledge and anxious to tell his countrymen of the Saviour he has found. A proof that the wilderness does even now blossom as the rose, and an earnest of a larger blessing.

In conclusion the writer desires to thank the friends who have so kindly assisted him in providing buildings, and supporting the Schools. The promises of the Lord have been sure,—he has through human instrumentality continued to supply us with all necessary funds, and we look with confidence for a continuance—nor shall we look in vain.

## Essays and Extracts.

### PATRICK, THE EVANGELIST OF IRELAND.

THE original name of Patrick was Succoth. He was born about the year 387, at Boulogne, in Picardy. His father was a deacon in the church there. When the youth was about sixteen years of age, he was carried away captive by Irish pirates, and brought from Gaul to Ireland. On his arrival he was sold as a slave to Milcho, who inhabited the north-east part of the island, and was employed by him as a swine-herd. "Up to this time," he says in his Confession, "I knew not God, and was brought as a captive to Ireland with so many thousands of persons, according to our deserts. For we had departed from God, and had not observed his precepts ; and we were not obedient to our priests, who made known to us salvation : and God brought upon us his fierce wrath, and dispersed us amongst many tribes, even to the meanest of the land, where my littleness was seen amongst aliens. And there God made me feel my unbelief, so that, though late, I might remember my faults, and turn with my whole heart to the Lord my God ; who regarded my low estate, and pitied my youth and ignorance, and preserved me even before I knew him, and before I was wise to discern between good and evil, and strengthened me and comforted me as a father his son." His servitude continued for six years, at the expiration of which time he contrived to escape from Milcho ; and having made his way to the south-western coast of Ireland, he obtained, with difficulty, a passage in a merchant

vessel, which in three days landed him in Gaul. He was taken captive a second time, and carried again to Ireland, but he returned to Gaul in about sixty days.

His parents were yet living, and in their society he found, for a short time, considerable pleasure. But the consciousness of his deficiencies in education, owing to his captivity, made him desirous of acquiring the best instruction within his reach ; and for this purpose he visited Martin, who dwelt near Tours, with whom he resided for about four years. Afterwards he resided with Germanus at Auxerre, under whose direction he continued his studies for several months ; and at length he dwelt for some time in a collegiate institution at Lerins, in the Tuscan Sea, where his fitness for future labor was continually increased.

From his Confession we learn that his purpose to labor in Ireland was strengthened by his having seen, "in a vision of the night, a man coming from Ireland, of the name of Victoricius, with numberless letters ; and" he says, "he gave to me one of them, and I read the beginning of the letter as follows :—'The voice of the Irish.' And whilst I read the beginning of the letter, I thought that, at the same moment, I heard the voice of those dwelling near the wood of Focluth, which is near the Western Sea ; and they, as with one voice, cried out to me, 'We beseech thee, holy youth, to come and walk still among us.' And I was very much pricked in heart, and could not read more ; and so I awoke." His purpose was very earnestly resisted by his parents, who were unwilling that he should again be separated from them ; whilst his friends



regarded it at first with surprise, which gradually settled down into contempt. But, "by the grace of God which prevailed in him," to use his own expression, he was enabled to resist alike entreaties and reproaches, so that he might in Ireland preach the gospel of Christ.

It is generally agreed that Patrick landed in Ireland in the year 432. He landed upon the coast of Leinster, but being resisted there by those who had formerly withstood Palladius, he soon removed: not, however, until he had "baptized Sinell, the son of Finchad, who believed on Almighty God through his preaching." He next landed on the coast of Ulster, where his labors were rewarded by the conversion and baptism of Dichen, and all his house." Dichen placed at his disposal ground on which to build a house for God, which Patrick at once accepted. He thence sought out his old master, Milcho; but Milcho's pride would not allow him to hearken to the glad tidings, and Patrick had not the happiness of seeing him turn to the Lord. His preaching, however, was of avail to the conversion of Milcho's daughters, who were baptized.

In the next year, he resolved to avail himself of the favorable opportunity, which the assembling of the council of the nation at Temora (or, as it is now called, Tara), in Meath, would give him, to make known the gospel to Leogaire and his principal subjects. Accordingly he proceeded to the plain of Berg, where with his companions he pitched his tent for the night. Having kindled a fire, the attention of Leogaire, and his council was directed towards the strangers; for they were celebrating the pagan festival of La Beal-tinne, and it was a law that no fire should be lighted on that night, "till the great pile in the palace of Tara was kindled."

They were summoned before the assembled princes, but instead of being punished for their violation of the law, they were allowed to depart in peace; and on the following day were permitted to maintain a discussion as to the merits of Christianity and Druidism with the most learned of the Druids, in the presence of the king and the states-general, and to preach the gospel to them. The result of this enterprize was, that Patrick obtained permission to preach throughout the neighboring country, and thus many were converted to the Lord.

But, to enumerate the various journeys which this eminent missionary undertook, to specify the instances of success which attended his zealous labors, to exhibit the wisdom and the prudence which ever guided his movements, would occupy far greater space than we can command. Suffice it, therefore, to say, that, after laboring for some time in Meath, he went into Connaught, where he was signally successful:

thence he returned through Ulster: after that he visited Leinster: last of all he went into Munster. He appears not to have labored in vain in any place, for God gave testimony to his word. It has been asserted that Leogaire became a convert to Christianity, but there is no evidence to prove such a statement. On the contrary, the silence of the Confession, as to his conversion, is equivalent to a positive statement that he did not believe the word preached to him; since Patrick enumerates the persons of rank who had embraced the truth, as proofs of the remarkable success with which God favored him.

As to his religious opinions we may content ourselves here with saying, that there are no proofs of his entertaining any reverence for tradition, of his praying for the dead, of his worshipping images or saints, of his acknowledging the supremacy of the Romish Bishop, or of his belief in purgatory; whilst, on the other hand, both his Confession and his letter to Coroticus, (the only two works which are deemed by the learned to be authentic,) exhibit the profoundest reverence for the Scriptures, and most enlarged acquaintance with their contents, a recognition of the need of sanctification on earth, that at death we might at once enter into paradise, and the necessary connexion which exists between faith in Christ and holiness of life. He baptized those who believed the word which he preached, and there is no evidence, we believe, that he baptized any others. His labors and his life terminated A. D. 465.—*History of the Baptist Irish Society.*

## TRANSUBSTANTIATION.

SINCE God stretched the heavens over the earth, there has not been broached in human language, an absurdity so monstrous as that of Transubstantiation. That a bit of bread is converted into a full-grown human body, while to all the senses it remains unchanged; and that this is the real body of Jesus, that was born of the virgin, crucified in Jerusalem, and is now in heaven, is an assertion so shocking to common sense, that without the clearest evidence, it could not be credited that ever it was believed by any rational being. To many, indeed, it will appear utterly useless to reason with persons who profess so senseless a dogma. Why do you hope to cure madness by argument? Why reason with those who renounce all the principles on which evidence is founded? Were the subject of debate a matter of philosophical speculation—did it concern the interests of this world only, we might, without arrogance, turn away from our opponents with a disdainful brow. Absurdity, without question, deserves no attention; but as the

eternal interests of millions of our brethren are concerned in the issue, we are bound to use every effort to awaken in them the dormant principles of common sense, and rouse them to attend to the voice of reason and of God. Were they a distinct race of men, with minds so constituted as to be unaffected by truths that to human kind are first principles, we might indeed despair of doing them service. But as their insanity is only a voluntary surrender of their rational nature to a system introduced by the grand Deceiver of mankind, there is still hope of reaching their understanding, and of recalling them to subjection to the empire of reason and Scripture.

In all reasoning there are certain first principles which it is necessary to take for granted, and without an entire agreement in which, on both sides, it is impossible to come to a conclusion. Without common principles in some grand points, it is impossible even to argue, for argument must have an acknowledged foundation. Among the various sects of Protestants, the Bible is such a common foundation, whose authority in religious controversies is paramount and ultimate. But in reasoning with Roman Catholics, Protestants have not this advantage. The Scriptures, though in some sense acknowledged, are not, with them, the only, nor the ultimate standard. Tradition has the better half of the empire of Revelation, and a Lord Paramount is acknowledged in the authority of the Church. As long as this principle is held, it is easy to see that no satisfactory results need be expected from reasoning with them on the meaning of Scripture. The Bible is not to Roman Catholics the ultimate appeal; and their only first principle, the authority of the Church, we utterly disown. Since, therefore, we have no common ground of argument in the Divine Word, I shall advance higher, and appeal to principles, the denial of which is a renunciation of rational nature. I shall not take for granted even the truth of the Scriptures, in refuting this doctrine. All that I ask my opponents to take for granted, is, that God Almighty made them, and gave them the faculties which they possess. This they are not likely to dispute. I undertake to show—not by forced or refined interpretations of Scripture—not even by remote deductions of reason; but by self-evident truths, that Transubstantiation is subversive of the foundations of human belief; therefore incapable of being proved by any evidence, or of being believed by men under the influence of common sense.

One of the first principles of contingent truth is, *that the things which we distinctly perceive by the senses, do really exist, and are what we perceive them to be.* This is a maxim that was not made to serve a religious theory, and depends not on

reasoning, but is the immediate dictate of the human constitution. As soon as the terms are understood, it will find acceptance with all unprejudiced men, whether savage or civilized, whether learned or illiterate. Even by those who in a particular instance refuse to admit its application, it is acted upon in all other things with the most implicit confidence. In the accepted instance itself, the devotee does violence to his own nature.

When we examine the grounds of our belief in the testimony of our senses, we find no other reason for our faith, but that it is the law of our constitution. To seek further evidence, or attempt to support this testimony by argument, is equally vain and absurd. Really to doubt it, is to be mad. If, then, God be the Author of human nature, those convictions that are the immediate dictates of our constitution are the Oracles of Heaven. By our senses we have, in a way utterly unknown to us, the conception of external objects, and the immediate belief of their existence: the testimony of our senses, then, must be the testimony of the God of nature. If we are deceived, our Maker is the deceiver; for he has not only commissioned the messenger, but has impelled us, by our constitution, to give him implicit credence.

Now the doctrine of Transubstantiation overturns the evidence of the senses, violates the human constitution, and gives the lie to the Maker of man. In the mass, we are told, there is a conversion of the bread and wine into the body and blood of Christ; and after consecration there remains neither bread nor wine. Four of our senses solemnly declare that this is false. The eye looks at the wafer and says, "It is not flesh;" at the cup, and declares, "It is still wine." We apply the organ of smell, and the nose unites its testimony with that of the eye. We taste them, and the mouth cries, "There is neither flesh nor blood here." We next appeal to the sense of touch, and the hand unites its testimony with that of its sisters. If we have not sufficient evidence that Transubstantiation is false, the Apostles had no evidence of the resurrection of Jesus; and we have no evidence of the existence of the objects around us.

It is said that we ought to believe the sense of hearing, under the authority of the Church, in opposition to the testimony of the other senses. But there is no discrepancy in the testimony of the witnesses on this point. The ear does not give its verdict in favor of Transubstantiation, more than the eye. The only way in which the ear can be supposed in any measure a witness in this matter, is by the sound of the elements when struck against another body. If any man's ear is so good as to testify any thing in such an experiment,

the result will coincide with that of the other senses. When the Priest pronounces the words of consecration, there is not the testimony of the sense of hearing, that the alleged Transubstantiation takes place. The ear testifies merely that such words were uttered; but as to the fact it cannot judge. When the Apostles heard Jesus Christ himself pronouncing the words, "This is my body," they had not the testimony of the sense of hearing as to his meaning: their ears testified merely that he uttered such words. Nay, if the elements themselves would speak, it would not afford the evidence of the sense of hearing. In that case the ear would testify that such a voice was heard, and as far as it could judge, proceeded from the elements in the Eucharist; but of the truth of the assertion the ear would not pretend to judge. Such a voice might be from an infernal spirit; and even were it from God, it would not be the sense of hearing, testifying to the Transubstantiation. The ear can give its testimony as to the nature of any substance, only by the sound of the substance.

In judging of the testimony of the senses, it ought always to be considered in what way each of them can witness, and how far the testimony of each can legitimately extend. In some cases one of the senses can witness, and others are from their nature entirely excluded. In judging of colour, the ear does not pretend to offer an opinion, and cannot be said to agree with the eye, or to differ from it. But there are cases in which several of the senses can judge in the same matter, though not all with equal certainty.

But what is wanting in the testimony of the ear, may be supplied, it seems, by the authority of the Church. The voice of the Church must be heard in opposition to four of the senses! Since your creation, O heavens and earth! have you ever witnessed such extravagance of arrogance in impious mortals? Shall the work of the Almighty be slighted? Shall it be believed that religious phrenzy would influence any body of men to pretend a power of setting aside the testimony of God in the constitution of man? Can any other proof be wanting, that this body under its head, is the Man of Sin, pointed out by the Apostle Paul? This is not only to usurp the throne of God, but is an exaltation above all that is called God, or that is worshipped; for God, the Author of the testimony of sense, is made a liar. On what evidence does this authority of the Church rest, that it claims so high a station? A full examination of this question would be a most important work; but as in this essay I choose to confine myself to one point, I will notice it only so far as to show that it can have no solid foundation. We are told that it is founded on

the Scriptures and tradition. What evidence can we have of the truth of either the Scriptures or tradition, without implicit credence in the testimony of the senses? Are the senses to be proved liars by two witnesses, the proof of whose veracity depends on the testimony of these very senses? Stupid nonsense!

But it is said we ought to believe what God tells us, however incredible it may appear. Jesus says, "This is my body," and we must believe the Scriptures in opposition to our senses. In this place, as I am reasoning independently of the Scriptures, I shall merely reply, that if the Scriptures were really in opposition to the testimony of the senses, they could not be the Word of God. The actual proof of such a contradiction would not affect the authority of the testimony of the senses, but would entirely subvert the authority of the Bible. If the Scriptures be from God, they cannot contradict the testimony of a witness incontestably commissioned by God. Two witnesses inspired to testify to man what his Maker designs to communicate, must be in perfect accordance. The one may be instructed to go much farther than the other—nay, to make discoveries which the other cannot fathom; but as far as their testimony touches on the same points, they must agree. If God make different revelations of his will to the same people, every subsequent revelation must be subjected to the preceding. The latter cannot be understood in any sense contradictory to the former. We see from fact that this was actually the case. Jesus himself submits his pretensions to the judgment of the Law and the Prophets, and often appeals to the natural light of human understanding. The Scriptures are a revelation from God; so are the truths collected from the testimony of the senses. The latter is the prior revelation, and, if there be an appearance of contradiction between them, must be allowed to interpret. I appeal to the common sense of all mankind for the propriety of these observations. I ask common sense how is it possible that the Scriptures could overturn the testimony of the senses, when they are themselves founded on the testimony of the same witnesses?

Were it at all necessary, it might be shown at great length, that the Scriptures recognize the authority of the testimony of the senses. The Saviour constantly appeals to this testimony in favor of his claims. But to add the support even of Scripture to the authority of truths communicated by the senses, is itself an absurdity.

Of what advantage, then, to Transubstantiation would be the concession of this opposition between the senses and the Scriptures? It would destroy both Bible and Transubstantiation. The authority of the

senses cannot submit even to a trial by any subsequent revelation; but all subsequent revelations must submit to be tried at the tribunal of the senses, as far as their authority extends.

It is argued, that the senses, since the fall, are *corrupted*, and therefore are not worthy of implicit confidence. Well, if the senses be corrupted in such a sense, as to justify us in withholding our implicit confidence, they are equally liable to suspicion in every thing. All the consequences noticed above must be admitted. But the charge of the corruption of the senses, as respects their testimony, is founded in ignorance of sound Philosophy, as well as of sound Theology. In every operation of sense, there are two distinct but conjoined acts of the mind—perception and sensation. By the former we have the conception of external objects, and an immediate and irresistible conviction of their existence; by the latter we have certain feelings corresponding to the nature of the object of sense. Now it is sensation only that ministers to the corruption of the mind; perception merely testifies, and cannot be morally affected by the depravity of human nature, in whatever extent that may be supposed to exist. In sensation, the mind and body may mutually minister to each other's corruption; but as in perception there is nothing but the mere conception of external objects, accompanied with a belief of their existence, there cannot be moral depravity. It is God's testimony, as pure and unsullied as the light of heaven. The human mind has no power in modifying any of its dictates. Now in this matter we have nothing to do with the senses, in any point of view in which they are tainted with moral corruption. We have to attend only to the meaning of our own perceptions; and that they are perfectly impartial is proved by this, that the testimony of the senses of our opponents entirely coincides with that of our own, notwithstanding their minds are so deeply interested on the other side. No stronger evidence can be required that the perceptions of sense are unbiassed, than that since the introduction of this absurdity, no sober friend of Transubstantiation has ever ventured to allege, that his senses testify in favor of his beloved doctrine. If ever the perceptions of sense yielded to the inclinations of the mind, this would be the instance. The whole world have been for many ages doatingly attached to this opinion; yet with all the raptures of a crazy lover, they have never been able even to fancy that they perceive the object of their idolatry.

The abettors of this doctrine, in advertising to the testimony of sense, affect to speak of the senses as limited, with a view to discredit their authority. But the limitation of our senses is no proof of their

corruption either moral or natural. The senses were limited even in Adam, when he came from the hand of his Creator. Limitation is implied in the very nature of perception by sense. The senses were given, not to enable us to perceive every thing that is perceived by beings of a higher order, or yet may be perceived by ourselves without senses, but to make us acquainted with the nature of God's works, as far as he has commissioned them to reveal his will. The limitation of the senses does not imply that we are not fully to rely on what the senses actually testify. I look at the moon; am I to doubt the existence of what I see, because I cannot discover at such a distance, how the inhabitants are employed? It is possible that the fall of man may have increased the limitation of the senses without at all affecting their authority in what they testify. Yet that there has been any such additional limitation is not in evidence, so far as I have been able to discover, either from the light of nature or revelation. I am inclined to think that some of Adam's degenerate sons are as nice judges of the distinguishing qualities of wine, as their great progenitor, even in the innocence of Eden. But let the limitation of sense be what it may, it cannot affect the evidence of the decided dictates of perception. Many may be unable to distinguish one kind of wine from another, or good wine from that of an inferior quality, but there is no man who has the sense of taste, that will not distinguish between wine and blood.

There is a sense in which I will admit the corruption of the senses, even as it affects their testimony. This, I think, is the result of the fall of man. They are now liable to disorders, as well as all the other human faculties, which incapacitate them for discharging the office assigned them by the all-wise Creator. A man in jaundice perceives white objects as yellow. This, and all similar facts, are philosophically accounted for by those acquainted with the physical constitution of man. Instead of invalidating the testimony of sense, such instances, viewed in connection with their cause, only serve to establish more firmly the truth of things testified by sense. They show that the testimony of sense is regulated by fixed laws, over which the mind has no control. Instead of urging us to general incredulity, they merely admonish us, that in weighing the testimony of sense, we must be careful to have the senses in a sound and natural state. If all mankind, except a few jaundiced enthusiasts, perceived the body of Jesus in the Eucharist, the exception would have no force. But all mankind, without the exception of one sane individual, see nothing in the Eucharist but bread and wine.—CARSON.

## THE ADVANTAGE OF WEEK-DAY RELIGIOUS SERVICES.

THE late eminent philanthropist and wealthy banker, Joseph John Gurney, says, "I have reason to be thankful that I was trained, *from very early years*, in the habit of uniting with my friends in public worship in the middle part of the week, as

well as on the Sabbath-day. Thus to break away from the cares and pursuits of business, at a time when the world around us is full of them, I have found to be peculiarly salutary; and can now acknowledge with truth, that the many hours so spent have formed one of the happiest, as well as the most edifying portions of my life."—*Christian Witness*.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

THE Rev. Mr. Danforth writes that he recently had the pleasure of adding one member to the church at Gowahatty by baptism.

*Dacca*.—On Sabbath day, Feb. 23rd, the Rev. W. Robinson had the pleasure to baptize *four* native disciples from Dayápur, after a sermon in Bengálí by the Rev. J. Leechman.

*Pipli*.—The Rev. W. Miller writes that *two* young Hindu disciples of Christ were added to the church there by baptism, in December.

In a letter from the Rev. N. Bowden, of Narsápur in Rajahmandry, the following interesting information is supplied. "Our work here is very encouraging, and there are many in the adjacent villages whose minds are evidently occupied with the merits of Christianity as compared with Vedántism. In the mean time some of the lower classes are coming forward. There are ten individuals here desiring baptism, and *two* were baptized at Narsápur on the 25th of December. I had the pleasure to baptize *three*, two sisters and a brother in Christ, at Masulipatam, from the European community, in November last, and hope to baptize others there soon. There is considerable opposition there and an attempt to hinder us was made, by preventing us from baptizing in a tank which had been, we thought, secured for the occasion. Our opponents succeeded in this: the note forbidding us the use of the tank arrived after we were all assembled. However another was offered us the next morning and the baptism took place on the evening after the day first appointed, and nearly all the Europeans assembled on the first evening re-assembled on the next."

*Calcutta*.—On the 3rd of February the Rev. J. Wenger, baptized and admit-

ted to the church in Colingah, *one* native sister who had been for several months a candidate for the ordinance.

*Jessore*.—On Sabbath day the 10th of February, *five* young Hindu females connected with the Girls' school at this station, were baptized on a profession of faith in the Lord Jesus Christ.

ARRIVAL OF MISSIONARIES.—The Rev. M. and Mrs. Bronson of Nowgong, Asám, and Mrs. Cutter of Sibsagor arrived in Calcutta, February 22d, on their return from America after two years' absence for the restoration of health. They were accompanied by the following missionaries, who have now for the first time come to India: the Rev. W. and Mrs. Ward for Gowahatty; the Rev. S. M. and Mrs. Whiting for Sibsagor, and Miss S. M. Shaw for Nowgong. On the 12th of March, Dr. and Mrs. Sutton of Cuttack, reached Calcutta on their return from England viâ America. Dr. and Mrs. Poor of the Mission of the American Board at Jaffna, were their fellow voyagers. On the 14th the Rev. B. C. and Mrs. Thomas arrived as a re-inforcement to the American Mission at Tavoy: they were accompanied by Miss Crawford, who will join the Mission at Jellalore. May the blessing of Christ be largely enjoyed by all these brethren and sisters in their future labors.

### Foreign Record.

LOSS OF THE "CITY OF LONDON."—There is now scarcely a doubt that this ship, in which the Rev. C. C. Dawson of Ceylon and his family sailed for England on the 11th of February, 1850, has been lost. No tidings of it had reached England at the departure of the last mail. The owners of the vessel have abandoned all idea of its safety, and the underwriters have paid the insurances. No hope remains that any of the ship's company or passengers survive, and the Committee of the Baptist Missionary Society have recorded a Resolution expressive of "their high sense of the Christian character, conscientiousness, fidelity, and zeal" of Mr. Dawson and of their pungent sorrow for his loss.

THE  
CALCUTTA MISSIONARY HERALD.

ACCOUNT OF A VISIT TO THE GOND COUNTRY, &c.

BY THE REV. T. PHILLIPS.

*Feb. 12, 1851.*—Having returned from my long tour in the Gond country, I propose to give an abstract and extracts of my journal.

I had long resolved, during this cold season to visit the melá at Brahmánd Ghát, on the Nerbudda, and then to explore a portion of the Gond country. For this purpose we prepared to leave home on the 1st of Nov. but heavy rain detained us till the 9th, when we sent forward the carts and two native preachers.

*November 11th.* Having been commended to God, we left home for our tent, which we reached by sun-set. Every thing seemed as comfortable as possible. I had determined to take with us every reasonable comfort for our long journey, and thus to avoid the unwise policy of our German brethren at Karanjia. It was certain we should have many unavoidable annoyances, without meeting them half way.

*12th.* Rose at  $\frac{1}{2}$  to 5 : reached Surkhí, eight miles, in four hours. Pitched in a beautiful grove. The people in the village listened to two addresses in the morning and four in the evening. They heard rather from politeness than from any love for the truth. Some weavers and a few shop-keepers however heard with great pleasure. Nine books were distributed.

*13th.* On the road S. J. preached to some people going to the melá on the road ; and again in the village near which we were encamped. In the evening we all went into the village (Gurjama), and preached near a tát (sack cloth) manufactory, and were listened to with deep interest. This is a large village with an old fort thoroughly riddled in the wars between the Gonds and Mahráttas, the former of whom were the original owners, and the latter the victors.

*14th.* Came to Deori. This is a large rambling place, half village, half town. Here we found many Tázias being prepared. We preached opposite a sweetmeat shop to a very large, attentive, and deeply interested audience. Whilst we were preaching, the Naib Tahsildár came to see what was going on, but hearing a few words about the Lord Jesus Christ, he sneered and haughtily retired. We then went into the Company's encamping ground, where there is a grove of fine mango trees. Here we were obliged to wait till 3 o'clock. The heat was very trying to me. The carts progressed at an average of a mile an hour, owing to the badness of the road. We endeavored to wile away the time by reading, and studying the natural history of the garden. The haughty Tahsildár came in the evening, and because he could not obtain a large book would receive none. Two Kayasth youths received books.

*15th.* Came to Maharajpur. The native brethren went to the village and preached. The people after hearing well received twenty books. In another village, my companion and I went and preached with great acceptance to some Chamárs. About noon, S. J. went to the same village and preached to twelve people.

In the evening we determined to push on, so as to reduce the length of the morrow's journey. We arrived at dusk at a cháuki, at the foot of the hills, and the cart came three hours after. Here we slept till morning, and before day-light started with a lantern, and a loaded gun to keep off tigers. By dawn we reached Jharna Gháti, or spring hill, so called, because abounding in springs. This is a very bad descent for carts, and it taxed our united skill and strength to the utmost to convey ours down in safe-

ty. The rain had not only cut out deep gutters, but washed the soil from the solid rock of trap, which projected like large steps in the road. We attached a long rope, to the end of which a bough was tied, to the carts. On this bough some men sat, to form a drag which by its position materially retarded the downward rush of the heavy carts. Others would occasionally jump on the panjam, or board outside the wheel, to keep the cart from tilting over on the opposite side. Some Brinjáris kindly assisted one of our carts down the last part of the hill. In this pass a battle was fought not long ago between some insurgents and British troops. The enemy hid themselves for many days beforehand in the dense jungle, abounding in springs, on each side of the road, and then poured in their destructive fire on our men, who were thus exposed as fair marks to unseen destroyers. By the evening we arrived at Brahmánd Ghát on the Nerbudda. The river is an interesting part of the scenery here. The banks are very lofty, more so I think than those of any part of the Ganges or Jumna. One almost recoils from looking down the dizzy steep of the gháts at a first sight. The river is here divided by a large hill island into two streams. At the upper end of the island the river runs over a slope roughened by blocks of stone, thus forming a noisy beautiful rapid, the music of which we heard all night long at our distant tent.

Many years ago there was a dispute between the Rájá of Nágpore, and an adjoining chief as to whom the island belonged. They allowed Nerbudda Mái to settle it herself, by first invoking her aid with worship, and then throwing a cocoa-nut into the river some distance above the division by the island. This floating on the north side of the island settled the point in favour of the Nágpore Rájá, who resides to the south. On this he built a temple which is still unfinished on account of his death. The Nerbudda is rendered quite unnavigable for the greater part of its course by the numerous rocky obstructions which occur in its bed. It abounds with fine fish and is a very clear stream.

A large sand bank in the river's bed is the chief scene of the Melá. The booths are made of branches of trees and covered with cloths. They are arranged in streets, each devoted to a separate trade. On another sand bank all the bairágis and gosaines are assem-

bled. The pilgrims line both banks of the river, and cover the páka gháts. On elevated places the sepoy's from Narsingpur and the police take up their stations to keep the peace. The tents of civil and military officers with those of Rájás, Máhants, Sepoys and the Missionaries diversify the scene. Our preaching tent was pitched near the water's edge. The country, as in the neighbourhood of all Indian rivers with high banks, is cut up by ravines full of bushes.

It is evident that there is not space for a large Melá, and every arrangement is on a scale of meanness that strongly contrasts with the grand fairs of the North West, especially those on the banks of the Ganges.

17th Nov. *Sabbath*. After breakfast had service with our people and native Christians. During this some gaped, some dozed, and some listened attentively, especially one of the poor cartmen. He sat with his eyes fixed on me and seemed lost to every thing, as though in a new world. Even after all was over and the others had retired, he kept gazing on—as though wondering what would come next. Spent a quiet very pleasant afternoon in reading and devotion. At four we left for the scene of action. On this side the river we had a discussion, first with an old Bairági, and then with a proud Bráhmán who had laughed at the former for assenting to what we had said. S. J. first took him in hand, and then I discussed the inspiration of his Shástras and showed the wickedness and deceit of the Bráhmans. This completely silenced him and we parted. We then crossed the river and preached to some very attentive shopkeepers. After this we climbed the heights to address some Gosáins. We saw also some old temples, the images of which were of primitive greenstone beautifully polished. On our return we had another very large, attentive and deeply interested audience in which an old man was determined to have the important question clearly answered: How can a sinner be saved? This we fully explained. In the crowd were several Madras sepoy's. We then returned home to supper. After this we had English family prayer during which we sung, "O'er the gloomy hills of darkness," &c.

I greatly rejoiced to think that God has thus enabled us for the first time to sound the gospel trumpet at this melá.

Some years ago, Mr. Driberg preached at this place, but at another time of the year. Hundreds however to-day heard the glad tidings for the first time. When shall the jubilee trumpet be heard throughout the whole 700 miles of the course of the Nerbudda? We shall now trace this river to its source, telling of the river of the water of life to those perishing on its banks.

*18th, Monday.* This morning we went down early to the river side and first talked with a Jemádár of the police. He and his people received some books. We then addressed a large attentive audience on the ghát. During the day we pitched our small tent by the river's side for the convenience of distributing Scriptures. We were thus seen by all the people of the melá from every point, and yet were out of the dense throng. During the day several Madras sepoys came for books, most of whom could read tolerably, and several of whom had received tracts from some one before, in camp. In the afternoon we had a long discussion with a respectable man about the claims of our respective Shástras. A deeply interested crowd listened. He stated his arguments as clearly and logically as any European could have done, and most patiently listened to all I said in reply. The upshot was that he assented to the proofs of the inspiration of our Scriptures, and the reverse of his own. A few steps farther, we had an audience of quite a different character—of simple villagers who heard with pleasure. I felt exceeding liberty and delight in addressing them, after a tract on the nature of sin had been read to them. The fact was much dwelt on, that a religion, like a tree, might be known by its fruits. A very full detail was then given of both systems, in which facts and anecdotes were much mingled respecting English hospitals, Alms-houses, truth telling, and the reverse of these in India. Several books were distributed to-day.

*19th and 20th.* Days of hard work for all of us. From breakfast time till evening our little tent was crowded. When we thought that an audience had sat long enough and had been well supplied with books, we dismissed them to allow another to assemble. At intervals one of us would take a few books and going to a short distance, distribute them. While proving with great boldness that none of the Hindu scriptures were divinely inspired, a man asked me whe-

ther their astronomical Shástras were false also. I showed him that the Sidhánt came very near to the truth, and for proof, I referred him to Mr. Wilkinson's famous little work. This they were desirous to purchase, and I could have sold 50 copies, I suppose, in a few days there. After this a Gond Rájá's brother, superbly dressed, came to see me. They had seen Mr. Driberg. This rough specimen of a prince enquired the name and purport of the books we were distributing. I promised to send him a bound Testament, and if possible, to visit his brother's territories. To-day we exhausted our supply of Madras Scriptures. After this we determined to suspend the distribution of Scriptures as we found our stock rapidly diminishing, and we had a long journey before us. The remainder of our stay in the melá we gave to preaching. On the 22nd we visited the slate rocks which form the rapids, and in the evening crossed the river to preach. 23rd made a few purchases and preached to a large crowd on the melá side of the river on the steps of a temple till the heat compelled us to retire. A note from Saugor respecting the Deputation made us pack up, strike the tent and cross the river with the hope of meeting them at Jubblepore. With great difficulty, danger, and inconvenience we crossed the river in the afternoon and evening. Altogether it took us several hours before and after dark to reach the high bank on the other side, which was at last effected about 10 o'clock at night.

*24th, Sabbath.* We spent the day in a temple overlooking the melá. We talked and preached during the day as we had opportunity. This was our last day at the melá. We distributed during our stay 152 Hindi, 157 Sanscrit, and several Urdu, Tamil and Telugu Scriptures, besides many tracts and books. A few in Mahrátta, were also given. A few remarks on the melá may be here allowed.

*1st.*—It is by general consent much smaller than usual, because the sowing season is so unusually late, on account of the rains. In these parts the farmers have to wait a long while before the soft black mud is solid enough to bear the plough and bullocks.

*2nd.*—The gospel never having been preached at this melá, we met with no opposition, but were heard with the greatest respect and attention. Many seemed convinced that what we said was



true. One was quite silenced in his attempt to prove the truth of the Purāns. Another clearly perceived that the Lord Jesus Christ, being born by the immediate power of God, must be a holy being.

3rd.—The people generally are simple-hearted, partially civilized, and less learned than their brethren of the Agra district.

4th.—Those who attend this *mela* chiefly come from within one hundred miles of this place, excepting the merchants, many of whom are from Benares and other distant cities.

5th.—The brāhmans and purohits are remarkably quiet and civil, and thus present a great contrast to the fat saucy priests of the North-West.

6th.—The police arrangements are very good.

7th.—The most important articles of sale appear to be brass vessels of every kind, iron unwrought, iron vessels, and drapery. It would have delighted some of our Liverpool and Manchester merchants to have seen the extensive display of their wares, from the cheapest prints to the costliest velvets. No cattle are sold here. Of course, sweetmeats, grain, &c. in abundance.

8th.—I saw nothing licentious in the fair, which shows its advantage in morality over the Agra fairs.

9th.—On the whole it was a quiet, orderly, well-managed congregation of several thousand people.

The slate rocks are worth visiting. See a description of them by Dr. Spilsbury in the *Journal of the Asiatic Society*, 1834, p. 394. The doctor does not mention the different inclination of the strata, some from the East and the majority from the West. Between these is evidently the place where the earthquake force which lifted these rocks, burst up and tore the strata all to pieces. By standing on a kind of pulpit in the centre of the platform he mentions, this is distinctly seen. The masses of shattered rock are mostly cubes lying in the utmost confusion. Along the sides of this chasm the rocks have all a reddish tinge, as from the action of fire. The rocks lying in the channel of the river are so soft, that the river during the rains scoops them into hollows of every size. Some appear like those made by boys playing at marbles, and others of the size of a small well. This soft slate is worked into lamps by the stone masons of the neighborhood.

The veins of white quartz which intersect these rocks have often a black shining metallic coating.

Another curiosity is worthy of passing notice. In one of the temple courtyards on the southern bank, is a large stone figure of the hog incarnation, cut out of the greenstone of the neighborhood. The Hindus are accustomed to attempt to squeeze themselves under the belly of this figure and drag themselves through to the other side. The accomplishment of this feat instead of simply proving the degree of a man's corpulency, proves, in their esteem, a man holy and certain of going to heaven. The stoutest man by his merit may pass under, but the thinnest sinner will be crushed by the stone god forcing down his belly on him. Alas for human nature capable of receiving such things!

25th, Monday.—We left by moonlight, at half-past 2 o'clock and arrived, after a journey at walking pace, about half-past eight at Narsinghpur. This place derives its name from a large temple of Narsingh (man-lion) incarnation. There appeared at first no place in which we could rest till the carts came, but the cloisters in the temple compound. The Rājā's brother, however, at last invited us to his house and treated us very kindly for the day. In the evening I fell in with an excellent Christian officer, a Commissioner of the 3rd class, who took us to his house, which we made our home during our stay. We had many applications for books whilst here, from the townspeople.

27th.—We left for Singhpur, intending to spend a week in the Gond mountains behind Narsinghpur, till an answer from the Deputation arrived. Encamped in a garden, where we had a long conversation with a talented Brahmachāri, and others who had met us at the fair. Some books were distributed. The Brahmachāri was one of the most fluent men I ever met with among Hindus. He could talk with propriety on any topic familiar to Hindus, and illustrate an attempt to prove his assertions, by apt quotations from his Sanscrit śāstras or Hindi books. He was, however, very versatile and readily fell in with the opinions or prejudices of his hearers for the time.

28th, *Bachdī*.—The whole cultivation of the valley of the Nerbudda across the breadth of which we have just ridden is very good. Every product of central India may be and is raised here, except

opium. It appears to be as fertile as any land in the world, and I learnt from the Commissioner that all the farmers are in most prosperous circumstances. This is at the foot of the Gond hills. We lodged in the Tahsildár's cacheri. The people of the market were preached to,

and books distributed. At sun-set took a walk to the top of the hill where we looked down on a ravine inhabited by tigers. These had yesterday killed two cows and to-day tore another.

(To be continued)

## MONGHYR.

FROM THE REV. J. PARSONS.

*Feb. 12th, 1851.*—I am happy to say two dear bands of labourers have set out hence in two directions to spread the gospel message. Dear brother Lawrence, with Bandhu and Santaklu, native Christians, are gone by boat to the Pirpanti melá; and Nayánsukh and Sudin by land, to the Baijnáth melá. I am rejoiced to say that dear brother Lawrence's health was somewhat improved before he went, and I sincerely hope, if it be our Heavenly Father's will, that the change of air and scene may further benefit it.

In the latter part of last month, brother Sudin and myself went on a tour to Shaikpurá, a large native town, between this and Gayá. It has a bazar about a mile and a half in length, running along the base of some bare rocky hills. The population comprises a great many Muhammadans. We were absent altogether twelve days, nearly three of which were spent in Shaikpurá. In every part of its long bazar we gathered crowds of attentive hearers, whose interest rarely flagged while we were speaking, but who put us to some inconvenience, as soon as we had concluded, by the eager rush they made to obtain books. We did not find many persons forward to controvert or oppose what we said. A Kubirpanthí on

one occasion, and a Muhammadan on another, stood up to defend their peculiar sentiments, but they had no new arguments to adduce. In going and returning, we spoke in many villages, in the majority of which the people paid us great attention. Our distributions amounted to 105 Scriptures and 80 Tracts. From the observations we made of the country on either side of the road, we indulge the hope that the numerous villages with which it is interspersed may be visited in the rains by boat, over the surrounding lands, which are deeply inundated at the time that the river rises to its greatest height.

We sincerely trust the Lord may be pleased to bless our poor unworthy endeavors to spread his dear Son's name and authority. We rejoice in all that the Lord has done for us,—in a little garden here, "enclosed by grace, out of the world's wide wilderness,"—and in the results, still imperfect however, of his grace in the hearts of his people; but our joy is largely mingled with grief at witnessing the hardened state of the heathen all around us, and, I regret to say, especially in our immediate neighborhood. Oh may the circumstance duly arouse us to fervent, persevering prayer, and redoubled efforts!

## DINAGEPORE.

FROM THE REV. H. SMYLLIE.

*Feb. 3rd, 1851.*—Having been out in the mufassal, my letter must consist of a few extracts from my journal.

*Ráni-ganj and its neighborhood.*

*Jan. 28th.*—The first stage I had a horse, the next six miles was travelled on foot. I was very unwell, and the journey was performed with much fatigue

and pain. My tent being pitched I rested a little, after which I went, in company with Paul Ratan the native preacher, to the bazar. We were invited to take a seat in the veranda of a shop. For the time and place, our audience was large, in all about twenty attentive hearers. Some appeared impressed, and signified it by the motion of the head,

now and again saying, "True, true; that is true indeed." Oh, how fearfully dark and ignorant! When asked, what a condemned man would give in exchange for the redemption or deliverance of his soul, they all at once said redemption to such was impossible, yet they thought that a man might deliver himself here on earth, by pilgrimages and the like, and those in hell might be helped by offerings made by their relatives here. I showed them that man had no goodness. That he is altogether one mass of sin, hence he had nothing to offer. I proved from the works of nature God's goodness to them and all mankind; with this they appeared much impressed. I then showed them that such unmerited goodness should lead them to be sorry for sin, to forsake it and to love God; allowing there was no revelation, they were perfectly without excuse. I proved it was more the want of the will than the want of power which caused them not to seek and serve God, and spoke of the great folly of serving things called gods which never taught them one good word, thought, or deed; but lead them astray. I afterwards spoke to some poor men before a little hovel called a temple. They appeared much taken with what they heard, and followed us for more instruction. Paul also addressed them more than once. The night was now dark, and I returned to my tent.

29th.—We went out about 9 A. M. before the dew and fog had gone up. For our day's work we took the villages to the W. N. W. visited Bala Rám and Kala Rám. Last year Bala Rám appeared to feel some interest in the way of salvation; this year both he and his brother were cold and careless though I did all I could to arouse them. In reasoning with them their eye appeared perfectly vacant, no feeling could be discerned. At the weavers' village, very near, they appeared to be desirous for instruction. A youth who had a gospel from me last year, asked what Matthew meant by saying men were like salt; and complained that though they read they could not understand. They were again reminded that they had neglected prayer and they had not, as directed, asked for a new heart and God's Holy Spirit, without which all their reading was vain. The idea was for the first time caught, as if they had never heard it before, and they said, "A new heart! A new heart! What is that? What is a new heart?

How can it be?" Two of them caught what was said about the new heart and immediately began to break up the subject and explain it to the younger ones. How clearly it appears that unless God Almighty draw the heart to Christ, no man will ever believe to salvation.

Kala Rám's was the next house of consequence, though many villages lie between the weavers' village and this. We conversed with the brother we found at home; both he and his absent brother appear to feel an interest in the way of salvation. After some kind conversation, he promised to come over to my tent in the evening, and bring with him his brother's son, who, he said, had read the gospel though he was only a little boy.

30th.—This morning we were again out by 9 A. M. and but for the heavy dew we should have gone earlier to work; our wanderings to-day were nearly direct north from Ráni-ganj and lay along the road which leads to Bussi Bandar. On our way out we took the villages which lay to the west of the road, and on our return those to the east of it. In the first villages we entered, the men were serious and attentive.

The next villagers saw us coming away and called us to come and tell them what we had to say. Here our audience was larger than in the last. They were also much interested and appeared to feel their darkness, they wondered at the subject of the new heart, and allowed that all needed to be renewed. They were carefully warned not to make the fearful mistake so many had made, and were making:—instead of seeking a new heart, they were becoming new Musalmáns and new Hindús. A new heart, and not a new name or a new form, is what is wanted. They replied, "Ah, it is the heart which must be new." I could not help remarking to-day how they laid hold of the idea of a new heart. If I mistake not, there is a kindlier feeling among the people than I ever observed before. Formerly in many instances on approaching a village all appeared to have deserted it, now we had an audience in every one we entered. They did not appear to feel hurt when requested to remember how Moslemism was first established:—that there was no choice:—men must either take the Qurán or death, they were not allowed to question or to ask whence it came and who gave it.

This afternoon we went to the hát. Being market day, we had many hearers; but the noise in the bazar was so great that very little could be done. Paul read, and we both tried to be heard in speaking.

31st.—Called on the mandal of Mahárájpur. Here I met with a man whom I took to be a person belonging to the Thána. On enquiry I was told he was a faqir. I asked him of what caste he was. "Oh," he replied, "all Musalmáns are of God's caste, what else? I am a Musalmán." "I don't mean by caste your religion, but your real caste; your nature, what is that?" "Oh," he replied, "all the world knows the Qurán to be the word of God." "You cannot prove that; nor can you prove that all the world believes the Qurán. However, that is not what I asked; hold to the question, and don't run off to a thousand different things which have no connexion

with it—what are you by nature? This is a question of the greatest importance, though one you never think of." He now rose from the mat on which he sat, and left the place. This was the only way he could answer, and one common to Musalmáns high and low. Addressing the rest, I said "That the heart of man is full of wickedness, all may see, if they will only watch their own, or look at the words and actions of others. Your true caste is the nature of your hearts. Your Qurán far from teaching you this truth, so necessary to be known by all, has led you away from it. You cannot deny that you have in the thoughts of your hearts, committed many wicked acts. What answer will you give to God for such acts? He counts the thoughts of your hearts as your actions, what will you say to him?" They all at once said, "That is true, how can we be saved?"

## CALCUTTA.

### BENGAL NATIVE BAPTIST MISSIONARY SOCIETY.

THE first Annual Meeting of this Society was held at the Baptist Chapel, Itally, on the evening of Thursday the 20th of March. A considerable number of native brethren and a few members of the English churches were present. The proceedings were conducted principally in the Bengali language.

The Meeting was commenced by singing a hymn, after which Mr. Aratoon engaged in prayer. Mr. Wenger was then called to the chair. He made a few introductory remarks in English and Bengali, after which the Secretary, Rám Krishna Kabiráj, was requested to read the Report.

This document stated the reasons which had led to the formation of the Society in January, 1850. From the apprehension that the funds obtainable would be very small, it was resolved to wait four years (by which time the Committee hoped a considerable sum would be at their disposal,) before commencing operations; but it was agreed to begin earlier if possible. A very pleasing degree of liberality had been displayed: the poor had given out of their poverty, some of the women had earned money for the Society by the manufacture of bobbins, the sale of eggs, &c., a few brethren had given important donations, and Christians of other denominations

had not withholden their assistance. Thus during the year 1850 a little more than Co.'s Rs. 150 had been collected. Encouraged by this success, the Committee had resolved on a commencement, and had prepared a house for preaching, at Boitak Khána at an expense of about Co.'s Rs. 25. The Report concluded with an appeal to the brethren present to aid in the good work.

The first Resolution, "That the Report now read be adopted, printed, &c." was moved by Mr. Russell, who having expressed the joy he felt at meeting with the native brethren on such an occasion, gave them many important counsels. He reminded them that the gospel they had received was committed to them in trust for others also. He rejoiced that they were making efforts to disseminate it, and his desire was that their efforts might not be marred by pride and unbelief, but might all be made in accordance with God's will and in dependence upon his grace. He was glad they had resolved to do something *at once*; and advised them to seek the advice and co-operation of their pastors, the Missionaries, in what they did. God had called the members of the Society to a mighty work and to noble privileges—to the enjoyment of fellowship with

himself and his church. Let them, then, be holy and prayerful. Inconsistency had done much harm to the cause of the gospel in India: let them be careful to act in all respects as becomes the servants and followers of Christ.

The Resolution was seconded by Shem Chandra Náth. He remarked that the Report was a good one. The object for which the Society had been established was good: it was designed to promote the preaching of the gospel. They had themselves been enlightened by these means, let them be earnest in extending them to others. The work should be commenced at once. He was glad that they had employed a portion of the funds to erect a bungalow for preaching purposes: such a shelter from the heat was of great importance to street preachers and enabled them greatly to prolong their labors. The Society had been established solely by natives: let them be *steadfast* and avoid that inconstancy and instability which was their national disgrace. Let them be *united* or they could accomplish nothing; and let them be careful that their members and officers were faithful God-fearing men.

The second Resolution was expressive of gratitude to God for enabling the Society to commence its operations so much sooner than had been expected. It was moved by Mr. Mundy of the London Missionary Society. He had never before, he said, attended a Meeting of a Missionary Society exclusively *native*, and he blessed God for what he was permitted to see. He trusted that all present were sincere believers, and that all would feel it to be their incumbent duty to set the gospel before their heathen countrymen. He would have them imitate the Christian zeal and liberality of the converts in the islands of the South Seas. Let them look upon the millions of heathens and Musalmáns in the villages and towns around them, and consider their miserable state. How are all these to be made acquainted with the gospel of salvation? It cannot be that the thousands of evangelists necessary for the great work can be sent out from the churches of Britain. The churches in India must supply the requisite laborers. Native Christians called themselves the servants of Christ—and his servants they were—he had bought them with his blood. Let them then give themselves to the work of extending his gospel. He rejoiced to bear testimony to the fact that the

native brethren of the Baptist denomination were active in preaching to their countrymen. Let them labor on, in faith that their efforts would be successful. His earnest prayer was that an abundant blessing might rest upon them.

This Resolution was seconded by Shujáat Ali, who called upon all his hearers to unite in praise to God for the great salvation he had wrought for his people. When Herod sought to kill the child Jesus, God preserved the infant Saviour from all the rage and power of the tyrant by the instrumentality of Joseph, a poor and obscure man. The supporters of this Society might derive encouragement from this. The Society was designed to promote the salvation of the world, and in Satan it had a powerful enemy, who would seek to destroy it. Like Joseph they were poor and powerless; but as the Lord, whose is the silver and the gold, provided Joseph with all that he needed for the support of the babe by the presents of the wise men of the east, so could he furnish them with all needful funds for carrying out their great design. As he protected Joseph, so would he deliver them from all difficulties and dangers. Let them only be ready to do all that they were called to do, and God would bless them and make them a great blessing to the world.

Having first spoken in Bengali, Shujáat Ali addressed his hearers to the same effect in Hindustáni.

The third Resolution, appointing the officers and Committee of the Society for the ensuing year, was moved by Mr. Pearce, who, on account of the lateness of the hour, said but a few words.

He was followed by Biprá Churn Chakrabatty of the Church of Scotland Missionary Society, who, in seconding the Resolution, made an urgent appeal to his native brethren to be liberal in supporting the Society. He reminded them of the sums which the poor heathens voluntarily expended on their *pujás*, &c. and maintained that Christians, having been set free from such expenses, could all give something for the gospel, if they would. He exhorted them to abandon the spirit of dependence upon foreign support, and to act, as far as possible, for themselves—not as children but as men.

After a few remarks from the Chairman, the benediction was pronounced and the Meeting was dissolved.

# THE ORIENTAL BAPTIST.

MAY, 1851.

## Theology.

### THOUGHTS ON CHRIST'S EXAMPLE AND INSTRUCTIONS AS TO PRAYER.

BY THE REV. JOSHUA RUSSELL.

OUR blessed Lord who gave Himself for our sins, the one all-sufficient sacrifice, also set us an example that we should walk in his steps; and often were his steps directed to the mountain top or other place of retirement, where he could pour forth his feelings in prayer. Prayer is the cry of the poor to the rich, of the weak to the strong, of the guilty to the offended; and it may, too, form part of the communion of kindred minds on their plans and purposes, or any object of common interest. Prayer by us as sinful creatures to our great and holy Creator is a most solemn transaction. It includes retrospection and anticipation: past sins fill the heart with grief, the coming Judgment and the long, long futurity oppress us with awe. Thousands and tens of thousands have thus with tears and confession, and strong cries and supplication, and panting after God, drawn near to Him in prayer, and sought and found mercy through Christ Jesus. But why should our great Leader himself pray? What evil had he done? What addition could be made to His unblemished purity or to His perfect peace? He prayed because he loved his people and identified Himself with them. He was the Head and Representative of his Church, and as such He not only obeyed and suffered, but prayed and gave thanks.

Several of the Psalms are proved by the New Testament to be prayers of the Messiah, prophetically given. His confidence in God and certainty of the resurrection are expressed in the 16th Psalm. Every member of His mystical body may cherish the same trust, and rejoice in a hope nearly similar. In the

22nd He makes a sad reference to his severe and bitter sufferings, yet amidst all, trusts in God and anticipates the recompense of the reward. And his people are not to shrink from toil and suffering, knowing that they too shall reap if they faint not. In the 40th we hear him say, "Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O my God: yea, thy law is within my heart." Here the nature of the new covenant and the character of the new creation are unfolded. No will but God's, no law but His, and His law the exponent of His will. The life and power and beauty of the Church are found in obedience to God, which includes repentance and faith in Christ. In the 69th we have more of plaintive mourning and sorrow, with the same sublime and unwavering determination to identify Himself with God, to separate himself from the wicked, and to bless the humble and them that seek God. "The zeal of thine house hath eaten me up." "As for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation." If we desire to be heard, should we not sympathize with our blessed Lord in his sorrows, his zeal, and the intensity of his supplications?

The instances of prayer recorded in his life are not many, but sufficient to show the habit. In Luke vi. 12.: "It came to pass," we are told, "in those days, that he went out into a mountain to pray, and continued all night in prayer to God." He left the busy haunts of men as the still evening came on, and traversed the fields and woods, and at-

tained a mountain summit. The mighty works of God were around and above Him, but it was not that wide spreading prospect which occupied his thoughts, nor was it the luminaries of heaven that with living lustre began to glow in its profound depths, nor did he wait to hear angelic songs interrupt the silence and the solitude—he thought of his people and of the means by which they should be gathered round His cross, the fellow-sufferers in his woe, and round His throne, the companions of his glory;—of the Apostles he was about to appoint, the work they would have to do and the qualifications and help which they would need; and with respect to all these he spent that whole night in prayer for the guidance and blessing of His heavenly Father. If Jesus thus prayed on the appointment of Apostles, how much more ought we on the sending forth of Missionaries! With what continuance and repetition, with what humility and brokenness of heart, with what gratitude and affectionate longing should we plead with God on behalf of all dear brethren engaged in a work of such high and lasting importance!

Another prayer of our Lord and Master is given in Matthew xi. 25. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Some may say it is not prayer but praise. Be it so. It is perfect acquiescence in His Father's will, the simple and sublime assurance that whatever He did was wisest, holiest, best. The same spirit appears in the short prayer which He uttered when he was told of the Greeks who had applied to Philip to see him: "Now is my soul troubled; and what shall I say? Shall I say, Father, save me from this hour? No, because for this cause came I unto this hour." This then is what I will say, "Father, glorify thy name." And of corresponding import is the commencement of the prayer recorded in John xvii. "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee." We thus have the object which occupied his mind, his heart, and his hands, presented in a very affecting point of view, in the prayers of Him, in whose lips was no guile, in His high and holy communings with the Father; and that object was the glory of the everlasting God manifested

in the redemption of the Church through Christ Jesus.

All the instructions given by our blessed Lord as to the objects which his disciples are especially to pray for, make those objects harmonize fully with his own. "When ye pray, say, Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven." Let these be your real and your first desires, and all others be kept in subordination. For these let your souls pant, for these count no suffering a hardship, no loss a sacrifice. And do his will and seek his kingdom, all for the glory of His great name. As conducive to this object, our Lord gives special encouragement to his servants to pray for and expect the Holy Ghost. Luke xi. 13. John xv. 26. Our familiarity with the passages in which this is done leads us sometimes to forget their importance. Do we need the Holy Ghost less than the Apostles did? But have we ever prayed for it as they did? How many of us have continued with one accord in prayer and supplication? Many no doubt pray much, and humbly and earnestly too, but some of us fear that we do not pray as we ought; for the windows of heaven are scarcely opened, and few are the showers of blessing poured out upon us. It is said that there is an exercise of divine sovereignty in the withholding of the blessing. No doubt there is; but of course that cannot excuse or palliate any neglect of duty by us. Was not Jesus delivered to death by the determinate counsel and foreknowledge of God, but did that make the murder less criminal? There may not be any neglect of duty in others, we know not, we judge not. Let each man prove and try himself. We are aware too that there is an exercise of divine sovereignty which leaves the fidelity of the preacher approved, and withholds the blessing from hearers self-righteous, blasphemous against the Holy Ghost, and wilfully opposed to Jesus. Against such, Christ's servants are to bear faithful testimony, and it will be a sweet savour of Christ unto God. When Jews acted thus, the Apostles turned to Gentiles. If men do not understand the gospel, let us be patient and wait long, and still instruct and still pray. But if clearly understanding its claims, they despise and reject them, ought we not then to go and preach to others? And if they halt and hesitate

an unreasonable length of time, ought they to prevent the offer of mercy from being made to others in like manner ready to perish? "Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath." Matthew xiii. 12. Let there be earnest and continual prayer for the Holy Ghost, that the sinner may be convinced by Him of sin, and that the inquirer may be guided by Him into all truth.

Our Lord also instructs us to "pray the Lord of the harvest to send forth laborers into his harvest," Matt. ix. 38. He both prayed and acted in this matter: he chose Apostles, instructed them, commissioned them, and gave to them the Holy Spirit. He also sent out the seventy. And he taught his disciples that they were to be the salt of the earth, the lights of the world. Let us also, in dependence on His grace, both pray and act,—pray fervently, act laboriously. He went about preaching and teaching himself, the Lord of all—he did it earnestly—it was His meat and drink.—"I delight to do thy will, O my God." "I seek not to do my own will but the will of Him that sent me." Let us dread having any will but God's, or seeking any glory but His. Let us pray that we ourselves may be laborers, not drones, for we have a great work to do, and that no worldly motive may induce us to leave it. Let us pray that others also may be sent forth to labor, men full of faith and of the Holy Ghost, who can say with the Apostle, Woe to us if we preach not the gospel.

Oh, that God for Christ's sake may pardon past short-comings and give to us child-like simplicity and godly sincerity. May we feel it our mercy to spend and be spent in His service, who gave His life to save us from sin and wrath; and in the deep consciousness that all our prayers and efforts are in themselves utterly worthless, may we be encouraged by the remembrance that our Lord, who has taught us to pray, ever liveth to make intercession for us.

### RUTH'S CHOICE, AN EXAMPLE.

BIBLE sketches of character are at times as beautiful as they are truthful. Some are models for our imitation, others are examples of the evil consequences of sinning against God. Even the cha-

acters we are bidden to shun are surprising sketches, and we might adduce instances in proof of this, did our time and plan allow of it. The name which stands at the head of this paper is a surpassingly beautiful one. We propose it to the consideration of our younger readers especially, as an example of pure, affectionate and abiding trust, religious decision and fearlessness: and to shew how much safer it is to put trust in God, than to repose confidence even in princes. Ruth in the Old Testament, and Mary, the sister of Lazarus, in the New, are characters well worth the attention of youthful Christians. Mercy, too, in that wonderful book, the Pilgrim's Progress, seems like a reproduction of them. Mercy, and Mary, and Ruth, have many points in common with each other. We have often thought that Bunyan must have had an eye to them when he designed Christiana's faithful friend and fellow-traveller. Be that as it may, these are not fictitious characters, the original of each lived and struggled upon earth—they are too life-like for any other conclusion.

Ruth is said by some to have descended from the royal race of Moab, but this would be an equivocal honour had she no other claim on our attention. The kings from whom she is said to have descended were earthly, and their traditional origin a very base one. She however, became the parent of kings, such as David and Hezekiah, and rulers, it may be, such as Daniel and Nehemiah, and of one greater than the greatest of these, Jesus Christ himself, our blessed King and Saviour.

The little book which bears the name and contains the history of Ruth, in the arrangement of our Bible, follows the Book of Judges and may be regarded as an appendix to it. It also serves to introduce the history of Hannah and Samuel, Jesse and David. The canonical authority of the book of Ruth has never been questioned: it may be accounted for by the fact of her near relationship to David; and among Christian writers she has ever been revered as one of the gentile mothers of our Lord, "a first fruits" from among the heathen of the spiritual Church of Jesus Christ. The contents of the book must be familiar to all our readers: that Ruth the Moabitess sought the kingdom of God in the first place, relinquished home, and country, and kindred for God and Naomi's sake, that God is not unmind-



ful of his promise toward those who honour him and commit their way to him and his holy guidance. Ruth's history is a perpetual and everlasting memorial of this. Let us consider it, together with some of the steps which led this lovely and interesting disciple to Israel's God and into communion with God's covenant people.

1. Ruth's choice was not a precipitate, but a deliberate one: it was *magnanimous* and disinterested in the highest degree. She had considered Naomi well, and resolved to accompany her in her pilgrimage. Indeed, she had reason to prize Naomi, for she had been more than a parent to her. Past education had little to do with the alliance she had formed with Elimelech and his family, for she was "a stranger," an outcast and heathen stranger, but "God's ways are not as our ways nor his thoughts as our thoughts." Affliction and want of bread compelled the family to leave their home and to seek for rest and food among strangers. Whether there was distrust of God's good hand and holy promise, it is not for us to say. Whom the Lord loveth he chasteneth; and sore afflictions came on this household. Still, how precious are the words, "All things work together for good to them who love God and are the called according to his purpose." God's dealings with them were no less marvellous than was the guidance of the Moabitess to Elimelech's home and eventually to Elimelech's God. How good was it for her to have been afflicted, for afterwards she learned and loved his word. It was under God's disciplinary hand that Naomi and Ruth learned these precious and salutary lessons. The happy and early days of the Moabitish bride flew swiftly, and many great and sore trials of widowhood followed. Elimelech, her father-in-law, then her brother and her husband, the pride and joy as well as the guide of her inexperience and youth, followed each other successively to the grave; leaving the fatherless and widow with God, (Jer. xlix. 11,) and well did he redeem his pledge. Without doubt good Naomi and Elimelech, in their protracted affliction, gave many and unmistakable evidences of pure and undefiled religion, and of a hope that shed light upon the grave: and that Ruth witnessed it and felt that their sorrows were not, like the sorrows of her people, "working death." The death scene of the Israelite and the Moabite, and

the hope of the one and the fears or stolid indifference of the other were to be contrasted and the enemies of Israel were again to give forth judgment—"their Rock is not as our rock;" dying lips were to utter, and living and thrilling hearts acknowledge, that it is God who giveth and God who taketh away, and to bow with submission to bereavements, blessing the name of the Lord. Naomi and Ruth were, to all outward appearances, desolate as well as afflicted, yet Ruth's sorrows did not lead her to judge harshly of the divine dispensation; of the truth of this, her decision is the fullest and most indisputable testimony. Nay, her character may be said to unfold itself from this moment; her spontaneous and generous decision to accompany the poor Naomi, "not knowing whither she went," displays a magnanimity as rare as it was disinterested, the fruit of grace strong and abiding, of a holy trust in God meek and unshrinking, the strength of which no anticipated danger could lessen nor trial nor difficulty abash or overcome.

2. There is another element in Ruth's character which claims our notice: her choice is as conspicuous for *gratitude* as for magnanimity. In the humble home of the Israelite, where Ruth had been privileged to dwell as a child and inmate, she had tasted the kindness while she observed the piety of its members. Naomi was now in bitterness and sorrow, and Ruth felt it to be her duty to sympathize and impart alleviation, so far as her own widowed state would allow. Naomi in faltering accents apprized her daughters of their speedy separation: worldly-minded Orpah kissed her friend and left her; not so the grateful Ruth. Mark her fixed determination and reply. "Nay, Naomi, this may not, this cannot be. Entreat me not to leave you. Ruth may be a stranger to your country and to your people, but is she a stranger to you? The way may be long and tedious, perhaps dangerous: sad scenes may still abide us in the house of our pilgrimage; but surely none can be sadder than those we have witnessed, and in which we have shared. We have together already drank of the bitter cup of which you told me in my trouble all must taste; and shall I leave you now, widowed and alone? nay, Naomi, it would break my heart to leave you now. Do not tell me of poverty, nor

of distress, nor trials; I have considered these well; nor of father, mother, country, friends: what are all these to me without God, and without thee, Naomi? I cannot, will not, dare not leave thee. Will that God of whom you were accustomed to tell me; the God who brought your fathers out of Egypt, led them safely through the waste howling wilderness, rained bread from heaven, quenched their thirst at living springs—will He leave thee or me, Naomi? *'He will not leave nor forsake thee.'* "

And, He whose eye is ever on his people, looked from the height of his sanctuary approvingly, and said:—"Wherever my name is known throughout the earth, this friendship shall be told of Ruth and Naomi for a memorial."

"When Naomi saw that Ruth was stedfastly minded to go with her, she left off speaking to her. And they left the land of Moab and went until they came to Bethlehem."

Is some dear and thoughtful youth now employed in reading Ruth's simple story, whose heart has blessed her prompt and grateful decision? For such these lines were penned; may the grateful piety of the Moabitess be emulated; may that Friend who has an undoubted right and claim to the approving heart henceforth dwell in and share its best affections! Will you not from this time call him Father, Guide and Friend; and resign, unreservedly resign, your heart to Him? You owe Him much; and will you not strive to love Him as the Moabitess did? The world and your own heart may have as many pleas to urge on you, as in the imagination of poor Orpah they appeared to have for her. The world's votaries will approve of and applaud delay, and may be even now pleading with you, "With us is peace and pleasure." Heed them not dear youth:—

"You know the state of those  
Who still continue there,  
Fly, fly that you may shun the woes,  
'That else your portion were."

Say, as in the sight of heaven, as Ruth did, as many lovely youths since her time have said, "His people shall be my people, and their God my God: where they die, will I die, and there will I be buried: the Lord do so to me and more also, if aught but death separate them and me!" "He hath delivered my soul from death, mine eyes from tears, and promised to keep my

feet from falling: I will walk before him in the land of the living.' Be it so, let Him be your God, your Rock and your portion *for ever!*

3. Ruth's choice was *final*. She never reversed it. It never came into her mind. She was too high-souled for this; she knew in whom she had believed, and whose service she had embraced, and that the end was life eternal. Ruth, therefore, unfalteringly, frankly, *finally* bade farewell to home, country, friends, yea, all things for Naomi and for Jehovah's sake. And has the Moabitess' choice since incurred censure or blame? or was the good part ever taken from her? Never: the path of the just is as the shining light, which shineth more and more unto the perfect day. The Lord hath recompensed her with a full reward. The Lord did for her more than she asked, nay, more than she could have thought!

May we again, dear reader, turn to you, and urge you to make her your example? His grace is sufficient for you. The resources you possess in him, if you have fled to him for refuge, are rich and inexhaustible. The Bible is full of great and precious assurances of his unalterable friendship and care; let your choice and consecration be frank and affectionate as hers was, and all things whatever you need, for this world or for that which is to follow, shall be added to you. And neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate you from him who is your Choice and Guide and Friend. Though death part you for a *season* from those you love on earth, it will be the means of re-uniting you to them, with the spirits of the just made perfect, and that in Jesus' presence *for ever!* Let then your consecration to him and to his people be irrevocable and his love and guidance and friendship towards you shall know no cessation nor change.

But a word in parting to all our readers. We ask every one whose eye may light on this paper, which character and path do you admire and approve: that of Orpah or of Ruth? Their choice, their separation, and their end, was *final*. The wages of sin is death, but the reward and abode of the righteous is **LIFE ETERNAL.**

W. H. D.

## Original Poetry.

## REGRET FOR PAST JOYS UNAVAILING.

I'LL think no more of pleasures past,  
 When skies were bright and fair,  
 When not a pang my bosom reft,  
 My light heart knew no care ;  
 For, ah, the joys of time and sense,  
 They steal our hearts away,  
 And teach us to forget to soar  
 For purer ones than they.

I'll grieve no more that youth's sweet hours  
 Have made so short a stay,  
 And that the flowers I gather'd then  
 Have faded quite away ;  
 For, oh, 't is vain to think that aught  
 Could check Life's rapid stream,  
 Or wish the wreath *then* gaily twined  
 As fresh and fair would seem.

I'll weep no more that those I loved  
 So soon from Earth have fled,  
 And that the good and beautiful  
 Have in the dust been laid ;  
 For they are blest, supremely blest,  
 Where sorrow is not known,  
 And with the spirits of the just  
 They live before the throne.

Let not the Christian sigh to think  
 That Life will soon be o'er,  
 That, even now, with certain step  
 He hastens to that shore  
 Where pains and griefs, long suffered here,  
 Shall all be left behind,  
 And where the weary wandering one  
 Eternal rest shall find.

S G. G.

## Narratives and Anecdotes.

## HISTORY OF A NEW TESTAMENT.

IN one of the most fearfully critical moments of the late political convulsions, two detachments of soldiers were seen preparing to storm a strong barricade, erected in one of the most populous districts of Paris. The one division belonged to the national, the other to the so-called mobile guard. This last corps was composed of very juvenile soldiers, so that it was common to see, in its ranks, boys of fourteen and fifteen, who, nevertheless, were often the most daringly courageous of the band. On this occasion the barricade was hotly contested, and deeds of desperate prowess were mutually performed by opponents,

who, alas ! ought to have regarded each other as members of one family ! Repeatedly had the barricade been fiercely assailed, and as often successfully defended, when, at the moment of hottest conflict, two individuals rushed out from the ranks of their comrades, and, heedless of the shower of balls with which they were greeted, succeeded in reaching the summit of the barricade ; their companions hurried to their support, and the object of contest was taken. But the last shot fired by the retreating enemy was commissioned to enter the breast of one of the bold leaders, who fell, mortally wounded, into the arms of his brother assailant (one of the garde mobile), whose boyish frame could scarcely sustain the

weight of the more robust but not more valiant national guardsman, with whom he had fought, side by side, in emulative contest.

"I am dying," gasped the garde national, "I am dying; but—open my knapsack—you will find there a little book—it is a Testament—take and read it, and pray God that you may do so with His blessing."

The wounded soldier expired, and the youthful survivor took possession of his legacy!

About a year subsequent to this event, a pious man, travelling on business, entered an inn at a considerable distance from Paris. To his no small surprise he observed in the chamber inhabited by the landlord a New Testament, which bore evident marks of being diligently perused.

"What! you read the Bible!" exclaimed he to the host, in a tone of mingled pleasure and astonishment.

"Yes, Sir, and with great benefit," was the latter's reply.

"God be praised!" rejoined the traveller; "it was not so in former days."

"Yes, God be praised," re-echoed the host, "for to Him, in very truth, the praise belongs, as you will yourself acknowledge when I tell you how all this has been brought about;" and he forthwith related as follows:—

"One of my nephews, whom I had taken into my family after the death of his parents, early displayed such a vicious disposition that I felt compelled, for my own peace of mind, to bind him, when thirteen years old to a tradesman in Paris, whom I knew to be not only a conscientious, but strictly observant master, and on whose watchfulness and unrelaxing discipline, I rested my last hope for the rescue of my unhappy nephew from utter destruction. But I soon learned that Paul had contrived to outwit even him, and had made his escape from his house with such consummate address, that not the smallest trace of him could be discovered. This intelligence naturally grieved me much, and I remained long in daily dread of learning his whereabouts through the police, for I had little doubt of his soon committing some act which would bring him into the hands of justice.

"It is now about six months that one day the Paris diligence stopped at my door, and to my no small amazement I saw my truant nephew step out of it. I could not help shuddering on recognising him, and hastily exclaimed, 'What is the meaning of this bold intrusion? After the manner you have behaved, how dare you come hither to bring disgrace on your family?'

"Paul looked up in my face with a calm though melancholy smile, and pointing to the uniform of the garde mobile, which he still wore, said modestly, 'Believe me, un-

cle, I have not disgraced the division of the army in which I have served, and can produce satisfactory testimonials to that effect. I am now on leave, solely on account of bad health, and can assure you my character as a soldier is not a bad one! As to my former conduct, no one can reflect upon it with greater detestation than I myself do!'

"'All very fine talking,' interrupted I, with incredulous impatience; 'your illness is, doubtless, the result of intemperance; your pockets are empty, and so you find it mighty convenient to palm yourself on me, until you can retrieve health and purse, when you will, doubtless, recommence a new score of misdeeds.'

"Paul hung down his head as I thus spoke, and then replied, in a low voice, that he had indeed feared I would be harder to convince than others had been, 'and yet, uncle,' he continued, 'I am indeed changed. This is neither the time nor the place to enter into details; but though it is true I now come to you seeking refuge and help, I well know it would be labour lost to try to purchase your benefits by hypocritical professions. All I now ask of you is to believe I am no longer the daring offender you once knew, and let time tell the rest.' 'So be it,' retorted I, not in the most friendly tone, and taking the poor boy by the arm, I led him into my house.

"From the very first hour I could not conceal from myself that Paul was incontestably changed, and that essentially to his advantage. So far from rodomontading over his exploits, it was not without difficulty that I could draw from him any particulars of his military career, and yet my questions elicited many a trait of daring courage, while all was told with modest reserve, and an evident desire to extol his comrades above himself.

"But the evening was destined to surprise me most of all. I had put up a bed for him in my own room, and before lying down he asked my permission to say his evening prayers.

"'Your evening prayer,' echoed I, with a loud laugh, (for I was then a scorner of all religion, a regular heathen!) 'the prayer of a garde mobile, or rather of a Parisian street jackanapes, commonly called *un enfant de Paris*, must be something worth hearing, and so, prithee, boy, make haste, and give us thy prayer to the best advantage!' I spoke bitterly, for I felt indignant at the part I supposed him to be acting; but Paul looked at me more in sorrow than in anger, as he replied, with deep earnestness, 'Do not, I entreat you, dear uncle, make a jest of this matter! There is no need for me to speak aloud when I pour out my heart before God; and soon, I trust, you will judge differently, not only of me, but of prayer, and learn by your own experience that it is no mere matter of form.'

"From this time forth I watched my nephew most narrowly, and that with much still remaining suspicion, for I could not banish from my mind the idea, that some sly design or unworthy motive lay at the root of his religious profession. Ere long, however, I was compelled to acknowledge the injustice of this judgment.

"Paul's state of health grew daily worse, and the pulmonary affection, which had been the cause of his leaving the army, made such rapid progress as to excite the most serious apprehensions of even a speedy termination of his life. In moments of intense suffering, which were, indeed, of but too frequent occurrence, he would clasp his hands, and with an upward look of filial submission, murmur out, 'Have pity, oh! my Father, and help me! yet not my will but thine be done!' or, 'Precious Saviour! I know and am sure that all things must work together for good to them who love thee!'

"But what most of all affected me was his unchanging meekness and contentment. He was satisfied with every arrangement, and grateful for the most trifling attention to his comfort, so that we were all struck with it; and I one day observed to my wife, that Paul's change of character was the most extraordinary thing I had ever met with—more especially the manner in which he spoke of God's goodness towards him, at the very time he was enduring such agony of body, and anticipating death, filled me, I said, with astonishment.

"'True,' replied my wife, 'but I'll tell you a secret which accounts for it—Paul is a Christian, a true Christian!'

"'What do you mean by that?' retorted I; 'neither you nor I are heathens, I hope.'

"'Ah! my dear husband,' replied she, 'not quite heathens, perhaps; and yet, not real Christians! For, I put it to yourself, has God been hitherto the chief subject of *our* thoughts; or His law the rule of *our* actions? We scarcely knew the name of Jesus formerly; or, at all events, when we did pronounce it, no sense of benefit derived from Him, or dependence on Him for salvation, accompanied the word! But in my intercourse with Paul I have learned things which constitute my deepest joy!'

"'In your intercourse with Paul you have learned new things! and, pray, what are they?' asked I.

"'Listen,' said she. 'Some little time ago, as I was one day trying to prop up the poor boy, in one of his sad fits of suffocation, a little book fell out from beneath his pillow; I afterwards picked it up from the floor, and saw it was a New Testament, of which I had indeed heard, but never before seen one. The following day I mentioned my discovery to Paul. He then related to me that a soldier, who had been mortally wounded close beside him, had given him this book, and expired immediately after-

wards. That the dying man had bade him read it, that he had done it, and that this legacy had proved to him the treasure of all treasures, the source of his change of character, his peace and his joy.

"'Every day since, when he and I have been alone, Paul has looked out passages of the Testament for me to read to him; and he has given me such plain and simple explanations of what I did not understand, that I soon began to believe and to love the great good news, that God sent his only Son into the world, that whosoever believeth in Him might not perish, but receive everlasting life. Paul is anxious to speak to you also of these things, but he is afraid; and, indeed, the poor boy blames himself much for this coward fear, which he calls treachery towards his Saviour, and is constantly praying that he may be strengthened to confess Him, not only before you, but before the whole world.'

"'This communication of my wife's,' said the landlord, with deep feeling, "made a great impression on me. I went oftener than before to my nephew's sick-bed, and, blessed be God, he soon began to tell me also of the gospel of Christ; and God, who is rich in mercy, bestowed His effectual blessing on Paul's instructions, so that not only my wife, my son and daughter, but my own hardened self, received the truth, and are able to testify, as the Samaritans did of old, 'Now we believe, not because of his saying, but we ourselves know that this is indeed Christ, the Saviour of the world.'

"'Paul is no longer among us,' continued the host, with a trembling voice; 'the Lord has called him home! But,' said he, as he laid his hand on the New Testament, which had first attracted the traveller's attention, "this is the dumb, and yet most eloquent witness of the immeasurable goodness of God, and the instrument of conveying that goodness to us! From this precious volume, read with attention and prayer, we have learned the testimony of God concerning His Son, and the written Word, being engraven in our hearts by the power of the Spirit, has become to us the source of unvacillating peace, and of a calm happiness, such as the world can neither give nor take away, and for which we have cause to bless God in both time and eternity.'—*Evangelical Christendom.*

## AN INSTRUCTIVE INCIDENT.

A JEWISH lady engaged a Gentile nurse-maid for her children. The young woman had been carefully brought up as a strict attendant at church, and was intelligent, mild, and obliging. Conscientiously moral in her conduct, and amiable in disposition, she soon endeared herself to the children; and gained the confidence and respect of her employers, as well as of her fellow-servants.

She had been educated at a village school, and greatly prized the New Testament which had been given to her there, as a testimony of approbation. When in service this book was her favorite study, though as yet she did not fully appreciate its spiritual value.

The Jewish lady, attentive to her own ritual, was mindful also of her servants' religious privileges; not only permitting their due attendance upon Christian worship, on the first day of the week, but carefully abstaining from the requirement of any service which could profane the Sabbath, or unfit them for its sacred engagements.

Indeed, as Ann's New Testament lay on the nursery table, Mrs. L. frequently took it up and perused it, till she became absorbed in its contents. Occasionally she remarked upon its holy doctrine; its pure morality; and when her servant appeared to infringe upon the precepts she observed written there, she has often reproved her by the touching appeal—"Your book does not teach you that!" or, "You must not attend to such a matter to-day: it is your Sabbath!"

Till old age Ann often recurred to her Jewish mistress's reproofs. Perhaps Christians are not aware how closely their conduct is watched by the children of Abraham, or they would be more solicitous, lest they should cast a stumbling block in the way of those who should be "heirs of the promise." It is a melancholy charge which has been too truly brought against us, that Christians are so inconsistent, it is difficult to imagine they believe the faith they profess.

"If," remarked an acknowledged sceptic, "I believed that Christ died for sinners, and that all who knew not this truth would be eternally lost, I would never rest till I had told every one I met of such precious news!" Do we not too often act as though we deemed the gospel but "idle tales?" Are we not criminal in neglecting the command—"Let him that heareth, say, Come?"—*Jewish Herald*.

### A BLIND CONVERT.

A LITTLE before Mr. Williams left the Navigators' to take native teachers, and locate them on the islands to the westward, a blind chief came into the house and said, "Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me, and not kill me; and whilst I can talk to them and tell them of Jesus, my boy (placing his hand on the head of his son, an interesting youth) can read and write, and so we can teach these things." It is scarcely possible to conceive any thing more affecting and truly interesting than to see this pious, intelligent, and venerable chieftain, moved by love to Christ

and compassion for souls, coming to the Missionary and expressing his "*great desire*" to leave his native country, and hazard his life among savages in "*the dark lands*," that he might tell them about Jesus Christ and the "*great salvation*."—*Missionary's Reward*.

### REMARKABLE CONVERSIONS IN BELGIUM.

A MAN was pointed out to me, whose conversion and that of his wife, since deceased, was remarkable, and exercised so marked an influence on the progress of the good cause in this commune, that I cannot forbear relating the incident. It occurred in the beginning of the present year. The woman for many years had held a reputation for peculiar sanctity in the Romish church, in consequence of her scrupulous observance of its rites and services. She was, in fact, one of the most superstitious persons in her neighbourhood, and at the same time one of the most violent and troublesome. It pleased God to visit this individual with a very painful and protracted illness, and it was after trying every variety of means, that, in December last, her husband came to M. Poincot, informing him of his wife's miserable condition, which, he said, they both attributed to sorcery, and the malignant influence of diabolic agency. "We have tried every thing," he added, "we have paid for masses—we have offered novenas to our Lady of Walcourt, to St. Giulia, and other saints. We have applied to men of skill in dealing with evil spirits, and yet my wife is none the better; and now, sir, after two years of prayers to the Virgin and all the saints, and of vain applications to sorcerers and exorcists, and having heard of you as a Protestant pastor, I have come in the hope that you will lend us your aid, and that your efforts may be more successful in relieving (*pour débarrasser*) my wife." On returning home from this visit the poor man followed faithfully the advice the good minister gave him to read the word of God. Every evening, after returning from his work, he read to his wife till midnight. And God blessed the means. "God only knows," said M. Poincot, "what mode He followed to reach that woman's heart. He alone knows what passed between himself and her. But, fifteen days after, her husband returned, his face radiant with joy, to beseech me, at her earnest request, to visit her. 'My wife,' he exclaimed, 'is entirely changed. She is no longer the same person. Till now, never was a husband harassed and annoyed as I have been by the perverse humour of his wife. Night and day, so long as I was within hearing, she has made me the object of her continual persecution.

Returning wearied from work, I have often been worn out for hours by her unreasonable fretting; and after I have lain down to snatch an hour's rest, she has waked me up, exclaiming, "Ah! you go to sleep while I am suffering, and cannot close an eye." Then she would strike the table at her bedside with fury, and scream out till I was compelled to rise and go to her. This arose from her perverse temper. But, since we have read the Word of God together, all is changed. Her disposition is now gentle and resigned—her evil passions have subsided—she no longer rails at me, but delights to converse of God and of his word, which she understands much better than I do. Pray, sir, come and see her." The pastor lost no time in obeying this summons. He found all true which her husband had told him. She was already

living a life of faith on the Saviour. "How happy a thought," said she, "did God suggest to us when we resolved to apply to you. Since infancy I have lived in superstition. During two years we have put our trust for a cure in the Virgin and saints, in exorcism and witchcraft. The gospel, thank God, has destroyed these delusions. I now know that I am a sinner, and that there is no reasonable hope in any creature. I pray God that from this time I may repose in Him that confidence which hitherto I have been madly placing in these foolish objects. I cast myself," she added, "on the faithfulness of God, and I bless and praise Him for having cast me on a bed of suffering, since my malady has been His gracious means of drawing me to the knowledge of Jesus, my Saviour."—*Evangelical Christendom.*

## Biblical.

### TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

#### NO. X.—ANTICHRIST.

THIS word occurs in the inspired writings only in the following instances:—

1 John ii. 18. As ye have heard that *antichrist* shall come, even now are there many *antichrists*.

22. He is *antichrist* that denieth the Father and the Son,

iv. 3. This is that [spirit] of *antichrist* whereof you have heard that it should come.

2 John iv. 7. Deceiver and an *Antichrist*.

In composition, the Greek preposition, ἀντι [ANTI] denotes opposition, contrariety, reciprocity, or substitution. The words anti-dote, anti-febrile, anti-pathy, antipodes, anti-type, anti-phlogistic, anti-nomian, and others in common use, may illustrate this. An opponent of Christ,

whether he be so openly or covertly, is an *antichrist*; his chief opponent is *the antichrist*.

Lücke, in treating of this word, says, "The signification and use of the Pauline δ ἀντικείμενος [HO ANTIKEIMENOS] 2 Thess. ii. 4, is similar. Both are collective notions; but as St. Paul speaks of many ἀντικείμενοι [ANTIKEIMENOI] so also St. John speaks of many ἀντιχριστοί [ANTICHRISTOI] meaning the individual manifestations of the anti-christian principle, δ ἀντιχριστός [HO ANTICHRISTOS]." Paul's term might with propriety be translated *the opponent*. Tyndale renders the clause: "the son of perdition which is an adversary, and is exalted above all that is called God, or that is worshipped."—*Bap. Mag.*

### JEWISH CEREMONIES OF PURIFICATION.

"AND when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables." Mark vii. 4.—In Beza's most ancient copy, and in one of Stephens's, it is read as we supply, *when they come*: wherefore this respects not things bought in the market, (a sense favoured by all the Oriental versions,) for many of them could not be washed; but the persons of the Scribes and Pharisees, who when they came from market, or from any court of judicature, immersed themselves all over in water, according to the true sense of the word βαπτίζω here used: for, [says Maimonides,]

"if the Pharisees touched but the garments of the common people, they were defiled, all one as if they had touched a profusious person, וצריך טבילה, and needed immersion;" and were obliged to it: hence when they walked the streets, they walked on the sides of the way, that they might not be defiled by touching the common people: *wherefore, except they wash, they eat not*, or immerse themselves in water, as well as used ידים טבילן *immersion of the hands*, or washing of the hands by immersion; and which, if only intended, is sufficient to support the primary sense of the word, *baptizo*. And many other things there be which they have received to hold; by tradition from their elders; as the washing of cups,

and pots, brazen vessels, and of tables : and here the word βαπτισμος, baptism, is rightly used in its proper and primary signification ; for all these things were, according to the traditions of the elders, washed by immersion : " in a laver," they say, " which holds forty seahs of water, which are not drawn, every defiled man dips himself, except a profluous man : and in it, *they dip all unclean vessels* : " as cups, pots, and brazen vessels ; very particularly brazen vessels are mentioned, because earthen ones that were unclean, were to be broken ; which were all washed before eaten in, even on a sabbath day, and that by dipping : " *dishes* in which they eat at evening, (i. e. of the sabbath,) they wash them, to eat in in the morning ; in the morning they wash them, to eat in at noon ; at noon they wash them, to eat in at the *minchah* : and from the *minchah*, and forward, they don't wash again : but cups and jugs, and pots they wash, and it goes through all the day : for there is no fixed time for drinking." All such vessels, whether had of a Gentile, or an Israelite, or even a wise man, were to be immersed before used. " He that buys a vessel for the use of a feast, of Gentiles, whether molten vessels or glass vessels—*מסבילן*, *they dip them*, in the waters of the laver ; and after that they may eat and drink in them : and such as they use for cold things, as cups, and pots, and jugs, they wash them, *מסבילן*, and dip them, and they are free for use : and such as they use for hot things, as cauldrons and kettles (brazen vessels), they heat them with hot water, and scour them, *מסבילן* and immerse them, and they are fit to be used : and things which they use at the fire as spits and gridirons, they heat them in the fire till the crust (the covering of rust or dirt), falls off, *מסבילן* and dip them, and they may be lawfully made use of. This is the immersion with which they immerse vessels for a feast, bought of Gentiles ; and after that they are free for eating and drinking ; for the business of uncleanness and purification is only from the words of the Scribes—and none are obliged to this immersion, but molten vessels for a feast bought of Gentiles ; but if he borrows of Gentiles, or a Gentile leaves in pawn molten vessels, (made of cast brass or iron,) he washes or boils or heats in the fire, but need not immerse them ; and so if he buys vessels of wood, or vessels of stone he washes or boils them but need not dip them ; and so earthen vessels need not be immersed ; but those that are covered with lead are as molten vessels, *וצריך טבילה* and need immersion." And not only such that were bought of Gentiles, but even that were made by Jews, and scholars too, were to be immersed in water. " Vessels," they say, " that are finished in purity, even though

a disciple of a wise man makes them, care is to be taken about them, lo ! these ought to be immersed : " and also tables, at which they eat ; and because their posture at them was lying, reclining, or leaning : hence the word *קליטון* is used for them here : these were capable of defilement in a ceremonial sense according to the traditions of the Jews : one of their rules is this : " Every vessel of wood, which is made for the use of vessels, and of men, as *דשולחן* a table, a bed, &c. receive defilement." And there were several sorts of tables, which by their laws were unclean or might be defiled by the touch of unclean persons, or things ; so they say, " a table, and side-board which are made less, or covered with marble, if there is a space left, in which cups may be set, they may be defiled. R. Judah says, if a space is left in which may be put pieces, i. e. of bread or flesh : a table of which the first of its feet is taken away is clean ; if the second is taken away it is clean ; if the third is taken away it may be defiled." Again every vessel of wood that is divided into two parts is clean excepting a double table, &c. i. e. a table which consisted of various parts and was folded together when it was removed : and these were washed by covering them in water ; and very nice they were in washing them that the water might reach every part, and that they might be covered all over ; that there might be nothing which might separate between them and the water and hinder its coming to them : as for instance pitch being upon a table, whether within or without, divided between that and the water ; and when this was the case it was not rightly washed : but to washing tables by immersion there is no objection ; wherefore to perplex this matter and give further trouble, it is insisted on, that the word should be rendered *beds* ; and it must be owned that it is so rendered in the Syriac, Persic, and Ethiopic versions, (in the Arabic version the clause is omitted,) and in many modern translations : and we are contented it should be so rendered. And these beds design either the couches they lay or leaned upon at meals ; or the beds they slept in at nights : these were capable of being polluted in a ceremonial sense ; for of such pollution and such washing are we to understand these traditions : for those things regard not the bare washing of them when naturally unclean, when they ought to be washed ; and it is the custom of all people to wash them when this is the case. A bed and bedstead are capable of such pollution as soon as they are shaved with a fish skin, or are completed without polishing ; that is as soon as they are finished, and there are several ways by which they are defiled. A bed is defiled *בשם אחד* by one that is defiled with the dead ; that is who has touched a



dead body, and he sits upon the bed, or touches it, he defiles it. Again a bed that is made to lie upon is defiled *בדורס*, *by treading*; that is, it is defiled if a man or a woman that has an unclean disease, or a woman in child-birth, or a leper should sit, stand, lie, hang or lean upon it; yea if any thing should touch it which has been touched by any of these. Also a bed which is not made for to lie upon, but to lay a dead body on, is defiled in the same way, and so are even the pillow and bolster. Now these were to be washed when they had received any defilement and that by immersion. Their canons run thus: "מטה, *a bed*, that is wholly defiled, *הושלך* *he dips* it, part by part, it is pure:" again "השני, *he dips the bed in it*, (the pool of water,) although its feet are plunged into the thick clay (at the bottom of the pool), it is clean." If it should be insisted upon that it ought to be shewn and proved that the very bolsters and pillows on which they lay and leaned, were washed in this way, we are able to do it: "דורס, *a pillow, or a bolster* of skin, when a man lifts up the ends or mouths of them out of the water, the water which is within them will be drawn; what shall he do? *משביל* *he must dip them, and lift them up by their fringes*." In short it is a rule with the Jews that "wheresoever in the law, washing of the flesh or of clothes is men-

tioned it means nothing else than the dipping of the whole body in water—for if any man wash himself all over, except the top of his little finger, he is still in his uncleanness." So that the evangelist uses the words *βαπτίζω* and *βαπτισμος* most properly without departing from their primary and literal sense; nor could he have used words more apposite and fit. Various rules concerning these things may be seen in the treatises *Celim* and *Mikvaot*. Hence it appears with what little show of reason, and to what a vain purpose this passage is so often appealed to, to lessen the sense of the word *βαπτίζω*, *baptizo*: as if it did not signify to dip, but a sort of washing short of dipping, though what that washing is, is not easy to say, since vessels and clothes are in common washed by putting them into water and covering them with it: this passage therefore is of no service to those who plead for sprinkling or pouring water in baptism in opposition to immersion; nor of any disservice but of real use to those who practise immersion and must confirm them in it. Nor need they have recourse to a various reading which one of the Manuscripts in the Bodleian Library furnishes with, which is, *unless they are sprinkled*; which reading must be wrong, not only because contrary to all other copies, but also to the usages of the Jews in the washing of themselves.—*Gill's Exposition*.

## Biography.

### MEMOIR OF THE LATE REV. WILLIAM NEWBEGIN,

MISSIONARY TO AFRICA.

BY THE REV. WILLIAM BROCK,

WILLIAM NEWBEGIN was born in Norwich on the 29th of October, 1818. As he grew in stature he developed great sweetness and cheerfulness of temper, and evinced the readiness which afterwards so greatly distinguished him, to oblige and to sympathize with others. Never has there been a son to whose early life his parents look back with richer satisfaction, or a brother whose companionship is remembered with more delight. As a boy he was remarkable for his combination of the tractable with the playful, and of the humorous with the sedate. When I first became acquainted with William Newbegin he was about fifteen years old. His parents were not only attendants on my ministry at St. Mary's but my much valued and beloved friends. I had, therefore, just that kind of intercourse with the family which enabled me to form a sound opinion of my young friend. As a school-boy he was greatly beloved, and both in classics and mathematics he made

attainments far beyond the majority of his comrades. At the age of sixteen he left school, and was articled to a medical man in his native city. Taking advantage of the rather meagre opportunities which were provided for him by this gentleman, he laid the foundation of a sound acquaintance with his profession, devoting the time which was not required for the business of the surgery to a course of suitable reading.

At the expiration of his articles he left Norwich for the metropolis that he might pursue the necessary course of study and practice in one of our London hospitals. Much to our comfort he at once connected himself with the congregation at Lion Street, Walworth, then under the care of the Rev. S. Green. He now became a Sunday school teacher, and to this day the labors of love, which he so intelligently and assiduously rendered there, are remembered with delight by the teachers and children of the Lion Street school. He

regarded it as a point of honour to do his best for the children whom he undertook to teach. At the same time he was most diligently prosecuting his professional studies, on the conclusion of which he received most honorable testimonials of his success. Thus has the result been communicated to me—"He passed his examinations at Apothecaries' Hall with great credit, and received his diploma as a surgeon with complimentary remarks for his diligence and attainments from his examiners." He then returned to Norwich, and becoming intimate with some eminent practitioners, justified in their esteem, the high opinion which his examiners had pronounced. There was no doubt that he was likely to rank among the best men of his profession.

The evidence of his conversion to God being most satisfactory he was encouraged to join himself to the disciples, and in September, 1840, he was baptized and added to the church.

The question now pressed, What should my friend do? What should be the sphere of his future life? Then came out the intimation that he had been meditating a missionary life; or at least that he was anxious to reside among the recently emancipated negroes, to follow his profession, and yet aid the efforts of the ministers of Christ. He believed that he could be a more useful man in Jamaica than in England, and that as a medical missionary he might render especial service to Christianity under the circumstances of the island at that time. He had indeed counted the cost with becoming care. Not a difficulty nor an objection seemed to have escaped his attention. Of the sacrifices involved in his project he was fully sensible. For the whole enterprise he was thoughtfully prepared.

On the serious consideration of the matter, his parents not only gave him their full consent, but with great generosity facilitated the accomplishment of his desire. They would gladly have retained him within their circle. They did all they thought consistent with propriety to retain him, until they discovered that he was called of God to depart, and then, with a simplicity which I never can forget, they tenderly bade him God-speed.

In 1841, he left us for Jamaica. He sustained no official relation to the mission at that time, but most valuable were the services which he soon rendered to the missionaries and the churches. He obtained a good practice and acquired an influence throughout his district which was always devoted to the promotion of liberty and truth.

Before he left England he had become attached to Miss Elizabeth Hutchinson, a young lady of Over in Cambridgeshire, who went out to Jamaica in 1843, where they were most auspiciously married. Mrs.

Newbegin approved herself at once to the novel circle in which she was called to move, as a helper in every good word and work.

The impression on the minds of his friends was that he was permanently located in Jamaica. Thus did he speak of his position there, "I am here in comparative comfort, having agreeable society and sharing in the respect of my neighbours." The probability was therefore great that he would remain where he was. But in November, 1843, he wrote to his father, "Well, I am going to surprise you. For a moment you will wonder what I can be thinking of. You remember my original object in coming here, viz., being a sort of lay missionary, and in some degree this has answered. I now feel it my duty, and prayerfully and sincerely too, to relinquish my profession here, and to become at once a missionary of the cross. I have long had this on my mind, and now it is my conviction that my duty is to follow Mr. Clarke to the shores of Africa. This is no sudden thing, I assure you. Do not think I have not counted the cost. I know you will feel disappointed that I should give over following my profession in which I have been succeeding so well. But conscience must be obeyed, and I feel it my fixed determination to go. My dear wife is quite as anxious about going as myself. Don't, my dear father, let your disappointment be great. Pray that I may be in the highest degree useful in my day and generation."

All this apprehension of his father's approval was premature. Nothing could have been more fully coincident with the noble devotion of the son, than was the generous sympathy of the father.

Mr. and Mrs. Newbegin arrived in England from Jamaica in June, 1844. During the few months that he remained at home he was actively engaged in visiting his friends, and in doing all within his power to excite their interest on behalf of Africa. Among the valued friendships which he then formed was one with the beloved junior treasurer of the society, S. M. Peto, Esq., M. P., to whom he was first introduced after a designation service, which was held at St. Mary's, Norwich, on August 21st. It was then expected that he would leave for Africa immediately, but various circumstances detained him till the beginning of the year 1845, when, after a second designation service which was held at Lion Street, Walworth, he sailed with his wife and child on the 7th of February in the Dove. After a most pleasant passage of forty-five days the whole party reached the island of Fernando Po on Saturday the 23rd of March. In his first letter he speaks of Clarke, Prince, Sturgeon, Merrick, Saker, and Fuller, congratulating himself and his

fellow-voyager, Mr. Thompson, on the opportunity afforded them of labouring in such a field with such men. Affecting indeed have been the inroads since made upon that band of honoured men. Not one of them is left in Africa but Mr. Saker. Sturgeon, and Merrick, and Thompson, and Fuller, yes, and Newbegin too, are in heaven. Clarke and Prince are detained, through providential dispensations, at home. Mr. Saker after a voyage to England for his health, has lately returned to Africa, and Mr. Wheeler, a most beloved and trustworthy servant of Christ, is just gone to be his companion in labour there.

Within six weeks of Mr. Newbegin's arrival "all the passengers of the Dove had suffered from fever." On his recovery he visited the continent, his intended field of future labour. During this absence one of his children was suddenly removed by death, and was buried the same day.

He now took up his residence at Bimbia, not far from the well-beloved Joseph Merrick. There he commenced in good earnest the labour to which he had devoted his life, assuring his friends at home that he "never felt to care half so little about this world, confident that He who had brought him to labour there would be faithful to him unto the end."

In February, 1846, he "sustained a fearful attack of fever," which was nearly fatal. Dr. Prince's attention to him was "beyond everything," and was graciously overruled for his recovery. His health being restored, "after this twentieth attack of fever," he set to work again, learning the languages of the natives, and preaching to such of them as were able to understand English. His professional skill was of great value as subsidiary to the great work of securing the attention of the natives to the glorious gospel of the blessed God. Such, however, was the inveterate attachment of the natives to their system of charms that he was frequently repelled by those whose diseases he could at least have relieved. On one occasion he amputated a limb of a negro and provided him with an artificial one instead. This was done so adroitly and effectively as to obtain for him something very much like renown.

About this time he was greatly affected by the death of Mr. Thompson. "Oh, what a shock it was! We had both been working together. He was in good health on the 5th. He was then seized just as I had been. And now he is gone! Well, his life was eminently devoted to God, and on his dying bed he bore good testimony to the truth of Christ." This "heavy stroke," this "chasm," as he describes the death of Mr. Thompson, again led him to renew his determination to spend and be spent for Africa.

In several letters written in the summer

of 1846 he communicates his intention of sending his surviving little boy to England, on account of the dangers of the African climate. The pain of separation to both the parents was intense. This beloved child reached England safely, and still survives to require the kindly practical regard of the friends of his sainted parents. Such infant orphans deserve more than they have sometimes received of the generous remembrance of the churches of Jesus Christ.

Though not as yet encouraged by evidences of success among the natives, our friend still toiled on, thus resolving, "While I have any strength left, or any power to labour, I will expend it all upon Africa, whose welfare I desire above all other places. Could I have the happiness of seeing one convert through my instrumentality I should be ready to adopt the language of Simeon, and depart in peace. I desire earnestly not to live in vain. I do breathe a holy religious atmosphere here which binds me most strongly to the place." Well was it for him that he waited so habitually and so hopelessly on God. A stroke was awaiting him which put all his confidence to the test. In December, 1846, Mrs. Newbegin was attacked so violently by fever that it was deemed necessary to send for Dr. Prince from Clarence. He reached the sufferer in two days, and, as usual, was unremitting in his attentions both as a Christian and a physician. She so far rallied as to be able to return with the doctor to his residence in Fernando Po. There everything was done for her that either friendship or professional skill could suggest, and for a time apparently with success. The time of her departure, however, was at hand. She had just heard of her child's arrival in England, when her strength rapidly failed, and on the 16th of January she died. In a letter of the 22nd her bereaved husband writes thus, "The desire of my eyes is taken from me. My faithful companion, whose greatest delight was to soothe and alleviate my anxieties by affection the most tender, is removed. . . . She spoke of the change that was awaiting her as delightful, and tried to cheer me. I asked her if her mind was peaceful. 'Perfectly,' she answered, 'not a trouble upon it.' I inquired her wish concerning my leaving Africa. Her reply was most emphatic, '*Don't leave Africa; don't go.*' She gradually sank until, the pulse ceasing to beat under my finger, all was over, and I was left desolate in this desolate land." Our friend was mercifully supported amidst his desolation, assuring his brethren that, "the supports of the gospel were great, and that in the midst of his bitter grief he was cheered by the sure and certain hope of eternal life." His labours at this time were more assiduous than ever. He was, amidst a good deal of discouragement,

a workman who had no occasion to be ashamed. Mr. Merrick was accustomed to speak of his co-operation as "invaluable," not only as a medical man but as a labourer in the work of the Lord.

His own health now thoroughly gave way, and it was deemed necessary that he should return to England "to rest," as he said, for future service. He arrived in November, 1847, bearing too clearly the marks of the sufferings he had undergone. The air of his native place, and the loving attentions of his grateful family, were blessed to his recovery, although months elapsed before he became quite free from periodical attacks of fever. Not unnaturally, some among his friends intimated their desire that he would not return to Africa. There was plausibility if not something more, in their representations that he had his full share of the trials and dangers of the missionary's life. He listened to them with respect, but the entreaty occurred to him with sacred power, "Don't leave Africa; Don't go." His determination was formed to go back, and the statement of it was enough. There was a calmness and a real greatness in his way of putting it which the devout mind could not resist. During the summer of 1848 he was able to visit several of the churches and to preach and speak on behalf of his beloved mission. Delightful are the recollections of those visits, especially in his native county. The simplicity of the man was remarkable. His knowledge about Africa, and his aptitude at communicating that information, were also remarkable. Not less so was his apostolic devotedness to the great work in which he was employed. Greatly was he admired and beloved.

In the prospect of leaving England he thought it right to contemplate a second marriage. Never were a good man's steps more graciously ordered by the Lord than were his in regard to that marriage. With a lady largely endowed with suitable qualifications he most providentially became acquainted, and in October, 1848, they were married.

On the 7th of December, Mr. and Mrs. Newbegin sailed for Africa in the *Dove*. Their voyage was a distressing and dangerous one. How they escaped was a wonder to all, especially to Captain Milbourne who had felt it right to apprise them that "all hope they should be saved" seemed taken away. But God was gracious to them, and they got to Madeira alive. Their voyage thence was a pleasant one, and they reached Clarence on the 18th of February, 1849. A fortnight afterwards they arrived at Bimbia, where a right grateful welcome awaited them from all. Mr. and Mrs. Merrick were much refreshed by their presence, and presently all were joyously at work for Africa. The congregations improved, the schools

increased, the printing presses were in full work, the preaching of the word was effectual, baptisms occasionally occurred, and the Lord's supper was administered every Lord's-day.

Discouragement, however, was near at hand again. Toward the end of the year Mr. Merrick's health failed through his assiduous and unrelenting toil. A voyage to England was deemed essential to his recovery, though, as he was leaving Africa, Mr. Newbegin wrote, "I have the most painful forebodings about the result." Captain Milbourne had left some time before. Not long afterwards Mr. Saker also was compelled to leave, so that our friend was the only European missionary there, having charge of the *Dove*, of the schools, and of all the stations. He preached now in Isubu freely and frequently. He writes, "I have just baptized two, and the good work is going on." The labour, however, was far too heavy for one man, as he soon found. Without the co-operation of his most excellent wife he would have been unequal to it from the first. As it was he could not hold on long. He became seriously indisposed. One attack succeeded to another, leaving him weaker every day. Still he did his best in preaching to the natives and conducting the general services of the mission. A cruise was generously offered him at this juncture by the captain of a French man-of-war; but he declined it on the ground that "his presence was needed just then on the continent." The news of Mr. Merrick's death arrived and greatly affected him. He became intensely anxious lest these successive bereavements should lead the society to abandon the mission in despair.

A short time only was to elapse ere "poor Africa" was to be bereaved again. On the first Monday in April, 1850, he conducted the prayer-meeting at Clarence, though much indisposed. No alarming symptoms appeared for some days, and he went on to work. On the 7th he administered the Lord's supper at Bimbia, and gave a short address in Isubu. The same day he was attacked by violent ague, which greatly reduced him, and he intimated his apprehensions of danger. Remedies of various kinds were resorted to, but without any permanent success. On the 17th of April he was alarmingly worse, and gave up hope of recovery unless he could get out to sea, and, touching at Clarence, obtain medical help. The effort was made, but it was of no ultimate avail. As there was no professional man at Clarence when they touched there, it was thought right to go on to the Old Calabar river, where they hoped to find one on board some English ship. The rest must be told by his mourning widow. "While heaving to before Clarence he said, 'It is useless to proceed;' but I thought he

might be exhausted simply, and not able to give a correct opinion, so I said, 'I do not wish to give up the last resource.' He replied, 'Quite right, proceed.' Towards evening his sufferings became intense. But his mind was calm and peaceful. All was peace. To our unspeakable comfort his mind never failed. When Mr. Wilson (a black man) had read and prayed, he took a farewell of all as far as his strength would permit, saying to Mr. Wilson, 'Tell the church at Clarence not to despair. God is not going to forsake his cause in Africa, although I am removed.' Shortly after he said, 'Oh, the agony!' 'Of body or of mind?' I asked. 'Oh, only in body,' he replied, 'my mind is calm and peaceful. Yes, I realize the presence of Jesus. An eternity of blessedness!' He lay composed for five minutes. It was the sleep of death.

"The kind friends who were with me, Mr. Horton Johnson and Mr. Williams

especially, tried to comfort me, but their own sorrow overcame them, and they wept and exclaimed, 'Truly, we are now as sheep without a shepherd;' and then in turn I had to become comforter, and remind them that the great Shepherd was with us still. They then performed the last kind offices to the departed, and as it was useless to proceed on our voyage we endeavoured to reach Bimbia or Clarence. The sea rose, and we were carried quite out of our course. Towards evening it fell a dead calm. The captain hoisted the flag, which was given us at Ramsgate, half-mast high, and the next morning we espied a steamer approaching us. It proved to be no other than the Phoenix, with the consul on board. At his solicitation the commander very kindly towed us into the harbour. His remains were interred by the side of Mr. Sturgeon with every mark of respect."—*Abridged from the Baptist Magazine.*

## Essays and Extracts.

### PERSUASIVES TO BAPTISM.

THERE are, it is supposed, a number of persons of hopeful piety, among the Baptists, who are not baptized. These persons are believers in the ordinance of baptism; and perhaps, intend or hope, some time, to be baptized; but they cannot think of attending to the ordinance at present. That they are culpable in neglecting the ordinance, must, we fear, be admitted; it may therefore, be proper to address a few words to them, to persuade them, if possible, no longer to neglect a known duty; but to obey and honour that blessed Saviour, on whom they depend for everlasting life.

I would therefore, my dear friends, in the beginning of this address to you, call your attention to this one fact: viz. That the ordinance of baptism is an *initiatory* ordinance, to be attended to at the commencement of our Christian course. That it was, in primitive times, administered to converts at the commencement of their Christian course, admits not of a doubt. Those, who were converted on the day of Pentecost, appear to have been baptized immediately; Acts ii. 41. So, Cornelius and his friends at Cesarea, Acts x. 47, 48; so, the Philippian jailor, Acts xvi. 33; so, the Samaritans, Acts viii. 12; so the Ethiopian nobleman, whose baptism

is recorded in the same chapter; so, the Corinthians, Acts xviii. 8; and so, we believe, were all the converts to Christianity in primitive times; all, as far as we can learn from Scripture, were baptized as soon as they believed. That this was the course pursued, there is no room to doubt; and why then should young converts, of the present day, be guilty of any deviation from that course? Our Lord had directed his disciples to baptize those, who believed; and they, it seems, understood him to mean; "Baptize them as soon as they believe." They evidently did not understand that men were first to wait for years, in order to prove, to themselves and others, the genuineness of their conversion. Even Saul of Tarsus, persecutor as he had been, was not allowed to delay. It had been but three days since he was journeying to Damascus, to imprison and destroy the disciples of Jesus, when Ananias, sent to him by the Lord, addressed him thus; "Why tarriest thou? Arise and be baptized?" Why then, beloved friends, should you tarry? If your trust is in the Saviour, arise and be baptized.

Baptism is a duty. It is to be viewed as a duty required of every believer. We cannot represent baptism as a saving ordinance; we cannot tell you, that it regenerates, because there is no such doctrine in Scripture, as baptismal re-

generation. The scripture doctrine is, that men should first believe, and then be baptized; but if a man is a believer, he is already a Christian, already a regenerate man; and if he is a Christian, or a regenerate man, before he is baptized, how can baptism regenerate him or make him a Christian? But some, in their zeal against baptism, have said, that there is no command to be baptized. To this statement we reply, that our Lord commanded his disciples to baptize, and a command to them to baptize believers, is equivalent to a command to believers to be baptized. Peter said to the converts, on the day of Pentecost: "Repent and be baptized every one of you." If Peter was an inspired apostle, then we must consider these words as the words of our Lord Jesus Christ. It follows, that there is a command to repent and be baptized. It is clear from scripture, that all believers are to be baptized; and it is equally clear, that the primitive Christians were baptized as soon as they believed. It follows, if you are believers, and are not baptized, that you are living in the open violation of a command of Jesus Christ, and that you are deviating from the path trodden by the primitive Christians. Is this right? Has not Jesus Christ said: "If ye love me, keep my commandments?" Do you not wish to please Jesus Christ? You will say: 'We do wish to please him?' Then why not do the things which he commands you to do? Does he not command you to pray, to study the scriptures, to hear the word, to love his people, to love him, to deny yourselves, and to take up your cross and follow him? And which of these commands are you at liberty to violate? 'No one of them,' you will say. Then why violate his command to be baptized? Can you expect to grow in grace, to become an established Christian, if you neglect the command of Jesus Christ? Imagine Jesus saying to you, 'I have died to save you. I have enlightened your mind, and brought you out of darkness into light; and will you refuse to own me before men? You want to be numbered among my people at the last day; and will you not then cast in your lot among them now? You want me to own you, at the last day; why then do you not own me now? Why not let all men know, that you consider yourself my servant, and me your Lord and Master? If I have done

so much for you, surely you ought to perform this light and easy service for me.'

Jesus Christ requires all his followers to own him before men; he allows none to be exempt from this open profession of his name. Some people have said, 'We can own Jesus Christ, without being baptized; we can own him by taking the Lord's supper; for, to take the Lord's supper, is to rank ourselves among his followers.' It is true, that we can own him in other ways; confessing before all men and in all circumstances, that we are bound by his commands, and are afraid to offend him, is certainly a proper manner of owning him before men; but why should you not own him by baptism? This ought ye to have done, and not to leave the other undone. As to owning Christ by partaking of the Lord's supper, without being first baptized, there is in that a fallacy. Many ungodly men partake of the Lord's supper; and, in many instances, we fear, that the majority of those who partake of it are ungodly men; it may not be clear therefore, that partaking of the Lord's supper is equal to an announcement of yourself as a true believer; much may, in such a case, depend on circumstances. You may be worldly-minded, and yet partake of the Lord's supper, as many men of that character do. The partaking of the Lord's supper, in many cases, draws no line of distinction between Christians and men of the world. It will not therefore, in such cases, show, that you love Christ, and take him for your Saviour. Partaking of the Lord's supper, is a thing in good repute; it may expose you to no ridicule, no reproach; you may even be commended for it by men who have no love to Jesus; hence, it is scarcely a trial of your love to him; you may do that, and yet be ashamed of Christ. Baptism is a very different test of love to the Saviour; it requires more courage; it is a more decided step; and one for which you are very likely to be reproached and reviled. Why not then take that step, which is most decisive? Why not own Christ in the most decided manner possible? You wish him most decidedly to own you at the last day.

Baptism may be considered an expression of love to Christ. Love to superiors is shown by obedience. Thus a servant shows his love to his master by obeying him; and a child shows his

love to his parents by obeying them; thus too, a Christian shows his love to Jesus Christ by his obedience. Jesus Christ has made obedience the test of love; he says, "If ye love me, keep my commandments." If there is no obedience to a superior, there is no proof of love to him. Do you, my dear friends, really love the Saviour? 'We hope we do,' you will say. Then obey him. Do you wish for evidence, that you love the Saviour? 'We do, and we sometimes fear that we do not love him; but such fears distress us.' Then you should be baptized; for, baptism being an act of obedience, it will be an additional evidence of your love to him, and that will be something to your advantage. Again I ask: Do you not wish to please the Saviour? 'Yes,' you will say, 'we certainly wish to please him.' Then I must use the argument, which Naaman's servant used to him and say: If Jesus Christ were to bid you do some great thing, would you not do it? how much more then, when he only says, "Be baptized, and thus show your love to me?"

The neglect of baptism is an injury done to the cause of Christ. You profess, I dare say, to wish the progress of his kingdom; would you not rejoice to see this heathen land, full of churches for Christ? Would you not rejoice to see his kingdom universal? "We certainly should rejoice to see such things as these." You would rejoice then to see others baptized, yet you will not be baptized yourselves. If baptism is not right, why wish others to be baptized? If it is right, why not be baptized yourselves? If all were, like you, to refrain from baptism, what would become of the cause of Christ? The baptized churches would soon become extinct. You want to be thought soldiers of Christ, yet you will not put on his uniform. Shame upon you! How could the armies of Jesus be augmented, if all persons were to act as you act? Come forward boldly, and aid the cause of Christ by your example.

Being baptized, is one way of preserving a good conscience. He, that lives in the neglect of known duty, cannot preserve a good conscience; for his conscience will, sometimes at least, accuse him for neglecting what he knows to be a duty. Paul felt it very desirable to have a good conscience. "If," says John, "our hearts condemn us; God is greater than our hearts,

and knoweth all things."\* God will, of course, know our neglect of duty; and to say the least, will disapprove it. But, "If our hearts condemn us not, then have we confidence towards God." Though the Christian repudiates all merit, yet he feels a pleasure in the reflection, that he has done his duty, that he has thus been able to obey his Divine Master, that he has thus shown his love to Jesus. And little as some may think of a good conscience now; it should be well considered, that a good conscience will be worth much on a death-bed. It is not a pleasant thing for a person to reflect on his death-bed, that he is dying unbaptized, when he is conscious, that he ought long before to have been baptized. "I know," he will say, "that baptism is a duty, but I have, under various pretences, neglected that duty; and now, it is too late. I might have owned Christ before men, and thus have honoured him, and shown my love to him; and I might then have thought with pleasure on the promise, which Christ has made to own them before his Father and the angels, who own him before men; but now I have not that pleasure. I know that the Saviour may justly disown me at last, because I have neglected, in this public manner, to own him. How gladly would I arise from my sick-bed, to be baptized, if I could; but I cannot; I can never have that pleasure, never exhibit that proof of love to Christ. I beg of him to forgive me, but I can scarcely forgive myself." Think not, dear friends, that such thoughts and feelings on a death-bed, are imaginary, for I can assure you, that they are not so. A young woman, whom I well knew, lived in the neglect of this known duty, and bitterly regretted that neglect on her death-bed. Yes, she deeply regretted that she had not been baptized, or as she expressed it, that she had not done, what she had long seen it her duty to do. She was a member of an Independent church, some of the members of which had been baptized, but, of course, the majority had not, and many would, no doubt, dissuade her from obeying that ordinance; but, on a death-bed, conscience spoke out, and caused her much distress of mind, because she had neglected a known duty. May you, my dear friends, not have this distress of mind, on a death-bed; but may you

\* 1 John iii. 20, 21.

have a good conscience, as well as a good hope through grace.

It may now be proper to notice some of the objections, which are sometimes made against baptism.

Some who object to baptism, would if they were to utter the feelings of their hearts, express themselves to this effect : " We do not like to expose ourselves, in a public baptism, to be talked of, and made the objects of ridicule." If you are afraid of these things, you may rest assured, that no true friend of the Saviour wishes you to be baptized ; you are not fit for the ordinance ; you are ashamed to own Christ before men ; and you must expect, if you live and die in this state of mind, that Jesus Christ will be ashamed of you at the last day.

" Baptism," says another, " will not save me." Indeed it will not ; and why do a thing which will expose you to inconvenience, when it can have no saving effect ? If baptism would save you, then you would do right to be baptized ; but why attend to a mere act of obedience, from which no saving efficacy is to be expected ? Take care ; be not too obedient ; do not be too forward to show your love to Jesus Christ. A young man who had great expectations from his father, was required, by him, to do a certain thing, which he was very unwilling to do. He hesitated long, and raised many objections ; at last, another disobedient son, with whom he was acquainted, and to whom he told his scruples, said to him : " Make yourself easy ; if you do not obey your father in this point, no great evil will follow ; your father will not disinherit you." Thus tutored and consoled, the young man resolved not to obey. Did this young man *love* his father ?

Another, to whom we may give credit for sincerity, will perhaps say : ' It appears like presumption in me to be baptized, while there are many, who are older professors than I am, who are not baptized. Shall I take it on myself to outstrip them ? Let them lead, and I will follow.' If the persons of whom you speak are true Christians, they ought to be baptized ; but if they are living in the neglect of known duty, their neglect is no excuse for you. Whatever others do, it is your duty to please and obey Jesus Christ. On the other hand, you may perhaps find some, who are as weak as you, and as young in religion as you, who are quite ready thus to own Christ. Are they presumptuous ?

Do they think too much of themselves ? It may be, they are simply impressed with a sense of duty ; and without at all thinking themselves better than others, merely wish to obey and follow Jesus Christ. " Go thou and do likewise."

Another says : ' Perhaps, I shall fall, and dishonour my profession, and there will then be cause to regret, that I ever was baptized.' The danger of falling is common to all ; and he, who commanded his people to be baptized, knew that danger, yet he made baptism our duty. He requires all to watch and pray ; and if we do as he requires, we shall not fall. We are more likely to stand, when we obey the Saviour, and follow him fully, than when we live in a state of disobedience to his commands. Obey him, and trust in him to support you, and enable you to persevere.

Another says : ' Perhaps, I am unconverted ; and if so I am not a proper person to be baptized.' If you really are not converted then there is indeed another thing to be thought of before baptism. You have, in that case to think of turning to God, and of coming to Jesus Christ for salvation. But the fact is, you hope, you have come to Christ ; and you endeavour to come to him daily for pardon and grace. You may however, be in some respects, mistaken ; you may expect more from faith in Christ, and a change of heart, than you ought to expect ; and this mistake may be the cause of your discouragement. Conversion will not destroy, at once, all the evils of your heart, as you perhaps, thought it would, and free you from all the operations of indwelling sin. Paul felt the workings of indwelling sin, for he could not do the things that he would. The question is, Have you a wish to be holy ? Do you strive to be holy ? Do you really wish to please Jesus Christ ? And do you love his people ? Now, if you can answer these questions in a satisfactory manner, and I hope you can, then there is reason to hope that you are truly converted. You are doubtless deficient both in knowledge and in grace, and who is not ? and you must seek to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Grace, when first planted in the heart, is a tender plant, and it must grow larger and stronger, not all at once, but by degrees. But how will you grow in grace, by the neglect of duty, or by



obedience? It becomes those who would please Jesus Christ, to walk in the path of duty, and to trust in him for all the grace which they need. He that ordained baptism for young converts, knows their weakness; and it is their duty to obey the Saviour, and to trust in him for grace to persevere and adorn their profession. If you wish to please Jesus Christ, make no more scruples; but resolve to follow him fully, to show your love to him, by being baptized in his name. And think, dear friends, of the happy day, when he will own you before his Father, and his angels. What joy will it give you then, to reflect, that here on earth you owned Jesus by baptism.

R. D.

### ARE YOU READY?

WHAT a fulness of meaning is included in that one word "ready," and what different consequences does it suggest! How many good things are lost by our not being "ready," to receive them. How many evils which might have been avoided are entailed, by our not being "ready" to meet them. The difference between a successful and an unsuccessful man, a happy and a miserable one, one who does much and one who does little for the world's advantage, frequently consists chiefly in this, that the one is, and the other is not, "ready." There are several particulars in reference to which we wish to ask our readers the question "Are you ready?" May we hope that they will answer them to their own consciences as solemnly and as faithfully as their importance demands.

*Are you ready for action?* Ready with the principles and rules to *guide* your actions? You are necessarily and unceasingly an active creature. If *unreflectingly*, all your activity is too surely but worthless or evil. To act for good we must honestly and deeply ponder the claims of our Creator, and the claims of his creatures too. And, having gained a clear view of *what* we ought to do, are we ready to *do* it? The end of duty is action.—God sent each of us into the world with the intention that we should *do* something for his glory. Though we may forget it, our position is surely a responsible one. "*Do something—something worth doing!*" is the voice which falls upon us from every quarter. There is not a man in the world who may not do something to make things better than he found them; and the extent to which he may do this is just the extent to which he ought. God and the universe "expect every man to do his duty." Reader, *are you ready to do yours?*

*Are you ready for affliction?* Amidst all the activities of life, afflictions will come. Losses of property, or losses of friends, personal, domestic, or relative afflictions, shade more or less, sooner or later, the destiny of every human being. "Man is born to trouble, as the sparks fly upwards;" and though we cannot tell what peculiar form our "trouble" may assume,—whether, like Job, we shall be called to suffer bodily pain, and to say, "Wearisome nights are appointed to me," or, like David, under severe domestic sorrow, we shall have to cry in the bitterness of our spirit, "Would to God I had died for thee, O Absalom, my son, my son,"—still we may be assured that sorrow and suffering shall, in some form or other, be our lot. Yes, though prosperity may be smiling around us, and comfort and happiness may be poured into our lap, yet the thunder cloud may be gathering which will soon turn our sunshine into gloom, and the lightning collecting which is to blast our hopes. Reader, wherever and however it comes, say, *are you ready for it?*

*Are you ready for death?* The most solemn fact of our life is, that we must die.—All men must die. The young and the old, the strong and the feeble, the thoughtful and the gay, must die. My friend, whoever you are, *you must die*. Every day you live brings you closer to death. Every pulse you beat reduces the number that comes between now and then. To some who read this Magazine, the last hour may be fast approaching. Yes, before *this year* shall end,—yes, before this day shall close,—yes, while these pages are in your hand, the messenger of death may come to you. Oh, should it come this day, this hour, this moment, *are you ready for it?*

*Are you ready for eternity?* If death were absolutely the end of our existence, to many it would be robbed of most of its terrors. But reason and revelation concur in reminding us, that "after death" is "the judgment." True, your body shall be laid in the ground. It shall soon be undistinguishable from the surrounding soil. But you shall still exist; and at the appointed day, "they that sleep in the dust of the earth shall awake,—some to everlasting life, and some to shame and everlasting contempt." Reader, *are you ready*, not only for death, but for eternity?

Do you ask *how* you may obtain a preparedness for action, for affliction, for death, and for eternity? The Bible shall give the answer: "Acquaint thyself now with God, and be at peace." You have sinned against the Most High. Go to Christ for pardon. You have wandered far from the path of rectitude. "Return unto the Lord that He may have mercy upon you." Surrender your whole souls, your whole selves, to the Saviour. Believe on Him, love Him,

consecrate your powers to His service. Thus shall you be prepared for the duties and activities which wait upon you in life; you shall be comforted amidst the afflictions you may be called to encounter; you shall be sustained by Almighty power in your struggles with the last enemy; and, throughout eternity, you shall enjoy the blessedness which God hath prepared for those that love Him.—*Christian Visitor*.

certain seasons, did supply the rest; so the customary devotion of prayer twice a day is the falling of the early and latter dew. But if you will increase and flourish in the works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out the seasons when prayer shall overflow like Jordan in the times of harvest.—JEREMY TAYLOR.

### FAITH'S ESTIMATE OF AFFLICTIONS.

THE more faith a man hath, the more security he hath against all evils, he may undergo them with patience, with a hope, with joy, with triumph, with profit. He may look upon them as needful things, as precious things, as conformities unto Christ his Head, as the seeds of peace, righteousness and praises. As rain though it make the *way* foul, yet it makes the *land* fruitful.—REYNOLDS.

### SPECIAL PRAYER.

As the skies drop the early dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great showers, at

### ROME UNCHANGEABLE.

SOONER may God create a new Rome than reform the old. Yea, needs must that Church put off itself and cease to be what it is, ere it can begin to be what it once was. Rome may be sacked and battered, as it hath often been by military forces; but purged by admonitions, convictions, censures, it will never be. Only this one thing which God hath promised we do verily expect to see;—the day, when the Lord Jesus shall with the breath of his mouth destroy this *lawless* one, long since revealed to his Church, and by the brightness of his glorious coming discover and despatch him. Not only in the means and way, but in the end also, is Rome opposite to heaven. The heaven shall pass away by a change of quality, not an utter destruction of substance; Rome by destruction, not change.—BISHOP HALL.

## Correspondence.

### THE ITINERATING CORPS.

To the Editor of the *Oriental Baptist*.

MY DEAR SIR,—When your readers see the title of this letter, I am afraid that they will exclaim, "Some new fangled theory again. There is no end to theories and projects!" The fact must be admitted, and your readers will assent, that in the multitude of theories some have proved to be of the highest practical importance to the world. Galileo and Harvey were regarded as theorists; but the discovery of the circulation of the blood was an invaluable addition to medical science. Luther, in propounding the doctrine of justification by faith, and Wesley, in preaching to the mob from tombstones instead of consecrated pulpits, were regarded as dangerous and visionary enthusiasts. But a large portion of the world has since declared that Luther was right, and that Wesley could achieve from the horse block, that which the clergy could not from their snug pulpits.

While contemplating Missionary operations both past and present, the questions, What has been done? and What is to be done for the masses in Bengal? are forced continually upon my mind. The Government Colleges, and the noble Missionary Institutions in Calcutta, have opened the treasures of European literature to the middle and the higher classes; our laborious translators have made the Bible accessible to all classes; and the Tract Society has created a literature equally apposite to the pandit and the humble cultivator of the soil; Missionary and native brethren have preached the gospel with regularity in their respective localities, and occasional tours have been made in remote districts. But systematic, effective, and regular efforts, to bring the living recipient of Christianity in contact with the minds of the humble classes, remain desiderata.

I take it for granted, that our first duty is to make Christianity known;

then comes the question, What is the best method of doing this? In all civilized countries, where the press is unshackled, that organ is the medium of conveying information and instruction respecting all matters, whether theological, political, or philosophical. However, in Bengal the press exercises but little or no influence. The Hindus are slow readers and great talkers. It is now a recognized fact that the art of oratory was cultivated with more care and assiduity, in the free states of Greece, than in modern times. One of the reasons assigned is, that the press has superseded the orator. Greece abounded with orators, they were honored and respected, because they were a valuable class of men. Not for the mere purpose of swaying the multitude by the force of eloquence, but because the orators were the teachers of politics, morality, and philosophy. In looking upon the national characteristics of the Hindus, and the degree of civilization to which they have attained, I am forced to the conclusion that the most effectual way to evangelize them is, by the *force of eloquence*.

I propose then the establishment of an *Itinerating Corps*, to consist at the commencement of twenty effective men. Then let Bengal be divided into ten districts, selecting as the sphere of operations the most populous and the most accessible. The men to be sent out periodically, two and two, under the direction of a Committee. Assuming that the salary of each man is 8 rupees a month, and his travelling expenses 4 rupees, the sum total will be 240 rupees a month. If a circular were sent to the pastors of our churches, it could easily be ascertained whether or not there are men who would be able and willing to volunteer into the proposed corps.

The advantages of the proposed plan would be, that by regular visits to the same places a greater amount of religious knowledge would be communicated and acquired. Through regular intercourse with the people, we should inspire them with confidence in us, and wear away their prejudices in favor of old institutions; and in all cases of conversion, they would know where to seek for instruction, protection and sympathy. Supposing that there will be a theological institution in Bengal, then the Committee will be able to

select from the corps, the ablest and the most faithful men. You may be assured, Mr. Editor, that the man who is willing to tramp the length and the breadth of Bengal, has his heart in the work; and let it be farther understood that no man is to be appointed as a local preacher, or the pastor of a native church, unless he has served a certain time in the proposed corps.

There are large numbers of men scattered through Bengal, who are more or less acquainted with Christianity, and who are also more or less influenced by its truth; whose convictions and sensibilities are dormant, through want of intercourse with Christian men.

In the following zillahs, supposed to contain about 16,000,000 of inhabitants, there is not one Missionary, nor are any direct efforts made to bring the people to the knowledge of Christianity: \* *Junglemehal, Jellalpoore, Mymensing, Rajshae, Bagra, Malda, Rungpore, Purnea, Tirhoot, Tipperah, Sylhet.* In the following zillahs, the Missionaries are,—*Birbhum, one. Midnapore, two. Bākarganj, two. Jessore, one. Dhākā, three. Dinājpur, one. Chittagong, one. Murshedābād, two.*

The gospel has been preached in India now for more than fifty years, yet there are some twenty millions of human beings living at our very doors, who are still abandoned to all the abominations of heathenism, and its concomitant misery. This fearful state of things is enough to appal the stoutest heart. There is sufficient wealth in India and England to meet the wants of Missions. God demands it. The condition of the people demands it. May God direct us to some energetic and effective measures, by which the people shall at least become acquainted with the truths of the Gospel. In the plan I have proposed many minor particulars have been omitted, which would be proper subjects for the deliberation of a Committee; my object being to point out the wants of Bengal and the best means of meeting them.

T. M.

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\* Our correspondent will allow us to state, in modification of this representation, that some direct efforts have been and are made for the evangelization of Mymensing, Dikrampur, Tipperah, and Sylhet, by native brethren under the direction of the Rev. W. Robinson of Dacca. See Mr. R.'s "*Brief Statement*" in our Herald for July, 1850.—*EDITOR.*

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—At *Intally*, on the 2nd of March, the Rev. G. Pearce had the pleasure to baptize an aged Hindu woman; and on the 4th of April a young man, a native of Scinde, formerly a Musálmán. The latter individual was led to think of Christianity by hearing the gospel preached in the streets of Calcutta. For more than a year he has attended worship at the *Intally Chapel*, and has of late had to make sacrifices for the sake of Christ. May he be faithful unto death.

At *Colingah* a native young man was baptized on Saturday evening, April 12th, by the Rev. J. Wenger.

*Serampore.*—On the first Sabbath in April, one believer was baptized at the Christian village adjoining Serampore.

*Barisál.*—The Rev. J. Page writes, "You will be happy to hear that I baptized three young women at Ashka, on the morning of Sabbath day the 6th of April. They had all been candidates for many months,—have shewn decided change of character and life,—have given satisfactory proof of clearly understanding the essential doctrines of the Scriptures,—and, under some discouragements too, have followed the Lord Jesus in his ordinance of baptism. I have been much pleased with them. They are most regular in attending daily worship and daily school; and, I hope, will be able very shortly to read the Scriptures for themselves. We had a very happy season of spiritual worship and communion the day of the baptism. The Lord's Supper in the afternoon was peculiarly solemn and yet most refreshing in its influence. Oh, for a greater increase!"

*Jessore.*—The Rev. J. Parry baptized two converts in March.

*Monghyr.*—The Rev. J. Lawrence had the pleasure to administer baptism to two native believers on the evening of April 3rd. He observes: "It is the first occasion this year; but I hope it will not be long before we shall be privileged to witness the second. We have at least one very hopeful case."

*Agra.*—The Rev. R. Williams had the pleasure to baptize one young man from among the Christian community, on Sabbath day the 6th of April.

### DEPARTURE OF THE DEPUTATION.

—The objects for which the Deputation visited India being attained, the beloved brethren composing it, have left our shores. The Rev. J. Leechman, M. A. sailed from Calcutta, in the steam ship *Haddington*, on the 9th of April; and the Rev. J. Russell in the *Precursor*, on the 21st. They have both largely ministered to the happiness and profit of those they came especially to visit, and will be attended by the prayers of many in various parts of India throughout their homeward voyage. May the presence and blessing of Christ go with them, and enable them so to present the results of their observations here to Christians at home, as greatly to revive and extend among them the missionary spirit.

**LONDON MISSIONARY SOCIETY'S INSTITUTION.**—The foundation stone of the Educational Institution at Bhowanipore was laid on the evening of Tuesday the 8th of April by the Rev. T. Boaz LL. D. The estimated cost of the building is about sixty-eight thousand Rupees; of which about twelve thousand only remain to be collected. A numerous company were assembled to witness the laying of the stone, and an interesting meeting followed, when suitable addresses were delivered by the Rev. Messrs. Lacroix, Poor, Storrow, Russell, and Anderson.

### Foreign Record.

#### LONDON.

THE Annual Meeting of the London Baptist Association, held in New Park Street Chapel, on the 22nd of January was well attended and pleasant. The tone of the letters from the churches generally, was encouraging. Two of the associated churches had not forwarded their statistics, but the thirty churches that had made returns had received on profession of faith during the year three hundred and thirty-one; and the clear increase appeared to be one hundred and fifty-eight.—*Baptist Magazine*.

#### J. A. HALDANE, ESQ.

*From the British Banner, Feb. 19th.*

WE have to-day to record the decease of a man of great worth, and, in the earlier part of his career, of eminent usefulness—J. A. HALDANE, Esq., of Edinburgh. About fifty years ago, this excellent man

extensively occupied the public mind in Scotland, where, with other admirable men of like mind, he preached in the highways and hedges, on town-greens and at market-crosses, from the one end of Scotland to the other, and in the northernmost Isles. In early life, Mr. Haldane was engaged in sea service, and ultimately attained to the command of one of the East India Company's vessels; but, while thus engaged, he became the subject of a change of mind respecting the great end of human existence; in a word, he received the gospel, and abandoned the ocean with its gains and glories, that he might become a preacher of righteousness. In this great work he was joined by the late Rev. JOHN AIKMAN, the late Rev. GREVILLE EWING, and Dr. WILLIAM INNES, still in fair bodily health, perfect intellectual soundness, and in a good old age, rejoicing in the unwearied service of his Master. The late celebrated ROBERT HALDANE was brother of the Captain. This noble-minded man possessed large property, of which he disposed, that he might further the cause of God. These gentlemen were the founders of Independency in Scotland; and Mr. Haldane's fortune largely contributed to the erection of the first chapel. He built the one noted Tabernacle, Edinburgh, which was kept open for years on the plan of WHITFIELD'S Tabernacle, in London, and supplied from time to time by ministers from England. At length, however, both the Messrs. Haldane embraced Baptist views, which separated the Denomination into two, and led to a new order of things in Scotland, by no means conducive to the advancement of the great truth which the body of good men with whom the movement originated had most at heart. [?] Both the Haldanes were eminent men in their way; Robert was perhaps the abler man as a writer—James much the more accomplished as a speaker. Robert's Works will live for a long time to come. His Commentary upon the Romans, and his Work on the Evidences, with some minor productions, obtained him much and deserved credit. James has done little in this way, beyond his first work on Church fellowship, a very interesting, useful, intelligent, and Scriptural production. A few minor pieces have proceeded from his pen, but they have not obtained extensive notice. Of late years he had, in a measure, retired from public view, his strength abating and his infirmities increasing. Notwithstanding, in the main, he enjoyed tolerable health, and to the last was able to conduct the services of his flock. About a fortnight ago, he was attacked with gout, a complaint to which he was subject, but, from the vigour of his constitution, he was hitherto enabled to

throw it off. But his days were numbered, and an attack arrived which was too strong for him. He sank under it, in the 83rd year of his age. Mr. Haldane's life has been one in all respects distinguished by Christian excellence. For fifty-four years he served his generation to the best of his ability, diffusing Gospel-truth without remuneration; and not only so, but bestowing a considerable portion of his own revenues in the advancement of the Gospel. He was, from first to last, held in high esteem, beloved by the poor, and enjoying the universal confidence of good men of all sects and all classes. His decease will create a considerable blank in the religious society of Modern Athens.

The present generation have no adequate conception of the state of Scotland, at the time when Mr. Haldane made his appearance. About the year 1795, the land was filled with darkness. Only a very few individuals in the Established Church preached the gospel. Had it not been for the divers sections of the Seceding Body, it had been one great moral sepulchre; and even that body, notwithstanding it held the truth, as compared with what it now is, for life, light, and development, might be said to be in a torpid and absolutely wintry condition. When the Missionaries, as they were termed, appeared, they soon began to make a deep impression. As the thing was clearly of God, who was then about in mercy to visit the nation, the land that sent forth preachers was preparing the people for them. They were every where received with open arms by large numbers in the Established Church, who viewed them as angels of God, sent to enlighten and revive a people dark and dead. Few things in the history of nations, taken from the same points, present a more striking contrast than the state of Scotland then and now; and it was a great indulgence of PROVIDENCE towards this faithful man of God, that permitted him to live to see triumphant the bulk of the principles for which he so abundantly laboured, so largely sacrificed, and, to some extent, suffered. With the single exception of baptism, everything else he had mainly prized he had lived to see carried by the majority of the Scottish people. He had first been permitted to see the great seceding Presbyterian bodies, as one man, come forth upon the Church-and-State principle, and then to witness the magnificent display of the Free Church on the Headship of CHRIST, which was but the same question in another aspect. In a good old age, he has been gathered to his fathers, and, we doubt not, in the spirit of Simeon breathing, as he expired, "LORD, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

# THE CALCUTTA MISSIONARY HERALD.

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## CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held in the Circular Road Chapel, on the evening of the 4th of April.

After singing, the Rev. A. Leslie read a chapter and offered prayer, after which the Rev. J. Russell was called upon to preside.

On taking the chair he said : This is the 30th Anniversary of your Auxiliary Society, and its formation so long ago and its steady progress since demand the expression of our gratitude to God. Anniversary Meetings are very useful; they afford an opportunity for examination, for review, and for anticipation; they enable us to correct mistakes, to strengthen weak points, and to press onward with renewed courage. To my colleague and myself, as a Deputation from the Committee in England, it was very pleasant to meet our friends on our arrival here in November. Since then, we have had no little experience of the different modes of Indian travelling, having passed over some thousand miles of your great country. We were every where received most kindly by Christian friends, and rejoice to bear testimony to the work which God is doing among them. We met many kind friends at Agra, and, at Chitaura in that neighbourhood, saw a Christian village, and united with a native congregation in the service of God. At Monghyr and at Secwry, we had the same gratifying spectacle. At the former, there is an English congregation and also a native one, but they meet together occasionally as one church. At the latter, we made enquiries as to natives who had died in faith, and we were favored with particulars of several. What encouragement does this afford ! That those who had been heathens should be enabled when dying to rejoice in the hope of heaven. After our return from that journey, we visited the village churches to the south of your city ; and very interesting they are. We examined the

native preachers and the members, to ascertain the extent and accuracy of their scriptural knowledge, and were surprised and delighted with their answers. As one short specimen ; at Lakhyantipur, to the question :—Why is heaven desirable ? the answers were, Because there will be no sorrow there ; Because it is a place of bliss ; Because we shall be engaged in praising and blessing God there ; Because the Lord Jesus is there, and the angels, and the company of the saints ; Because the happiness of heaven is eternal ; Because it is a holy place ; Because we shall dwell there together and never be separated. Subsequently, we visited the district of Jessore where we have six stations and nine native preachers. We met the native believers, men and women, and carefully examined them. From thence we passed on to the Barisal district, and were highly gratified by meeting considerable numbers of native Christians there. The fields are indeed white unto the harvest. Sustain and encourage the missionaries, and let your prayers ascend to God for the out-pouring of His Holy Spirit.

The Chairman then called upon the Rev. J. Wenger to read the Report ; which commenced by alluding to the visit of the Deputation as an important event in the history of the mission, and an evidence of the affectionate interest felt by the churches at home in those planted in India. The death of the Rev. J. T. Thompson of Delhi, in June last, after thirty-eight years of faithful and energetic missionary labor was then recorded. Reference was next made to the Rev. Messrs. Bion and Supper of Dacca. These brethren who originally came to India in connexion with the Rev. Dr. Hæberlin, having adopted Baptist sentiments, were, in September last, baptized, and have been added to the missionaries of the Baptist Society. The Report spoke of domestic affliction suffered by the missionaries during the past

year; yet in two cases only have the brethren themselves been laid aside for a season, and in each of these the means resorted to were blessed to the restoration of health.

During the past year, the gospel has been regularly preached to the Hindus and Musálmans of Calcutta by Messrs. Aratoon, De Monte, W. Thomas, and others, and by the native brethren. The Report also noticed with pleasure the formation of the *Native Baptist Missionary Society* as a proof of the interest which the native brethren take in the progress of the cause.

Of the operations in *translating* the following summary may be given.

1. In the *Hindee*, Mr. Leslie's revised edition of the New Testament, in the Kaithi character, has been completed.

2. In *Hindustani*, an edition of the New Testament has advanced to the end of Colossians, under the care of Messrs. Thomas and Lewis.

3. The reprint of the *Persian Testament*, edited by Mr. Lewis, has advanced to Hebrews x.

4. In *Bengali*, the revised edition of the Old Testament has advanced to the 18th chap. of Ezekiel. A new edition of the New Testament has also been commenced. The Bengali Scriptures are edited by Mr. Wenger, assisted by Mr. Lewis.

5. The *Sanscrit* Old Testament has advanced to Chron. xxii. and the New Testament to Hebrews ix.

6. The number of volumes in all these languages, the *printing* of which was completed at the Press during the year 1850, is 19,500, and the issues from the Depository 32,442.

A statement followed in regard to various Educational labors in Calcutta, including the *Benevolent Institution*, the *Christian Institution* at Intally, the *Native Boarding school* for girls, sabbath schools, &c., after which the state of the ten Baptist churches in and around Calcutta was spoken of. During the past year 35 additions have been made by baptism, while 16 members have been removed by death. In the eight other Baptist churches in Bengal, 47 have been baptized and 11 have died. Thus, in all Bengal, 82 persons were baptized on a profession of faith, and 27 members of churches removed by death, during the past year, in connection with the Baptist Mission. Of those that were baptized, 55 at least were natives. The loss sustained by exclusions,

&c. has, however, been serious; so that the aggregate clear increase for the year is very small. The ten churches in and near Calcutta, at the close of 1850, numbered, almost like last year, 563 members, of whom about 320 are natives. The other eight churches in Bengal Proper contained 670 members—15 more than last year—of whom about 560 are natives. These 880 native members of our churches may fairly be regarded as representing so many families, which, but for the labors of the Society, would still be enveloped in the gloom of Hindu or Muhammadan darkness. All the items of increase and decrease will, as usual, be given in the Statistical Table printed with the Report.

The first Resolution: "That the Report, of which an abstract has been given, be printed, &c." was proposed by the Rev. J. Leechman, M. A. Having made a few introductory remarks, he said: The statement which has already been made by my Brother Russell relative to our visits to the various stations of the mission leaves me but little to say. It has been a great pleasure to me to re-visit this land. I was once a missionary, the desire of my heart was that my whole life might be consecrated to the service of God in India; and the five years I spent at Serampore were some of the happiest of my happy life. In the providence of God, I have been removed to a far distant sphere of labor, but I still account it a high honour to aid in the cause of missions, and to be permitted to re-visit India on the present occasion. In my present visit my knowledge of the country has been very greatly increased. When stationed at Serampore I travelled no farther than Chinsurah, and on one occasion to Gunga Saugor, but now I have been permitted to see Ceylon, Madras, Benares, Delhi, Agra, Muttra, Barisál, Dacca, Chittagong, and numerous other important places, and my mind is overwhelmed with the vastness of the field and with its destitution. My heart was sore in passing through the country to find often in whole districts not a single missionary. Our brethren, too, who labor in the stations which are occupied are many of them single-handed and alone. I think that our Society has been singularly honored by God in its missionaries. Mr. Russell and I have met most of them; we have seen them at home and in their work, and I bless God for them.

Some, it is true, have not been allowed to witness very much success, but I honor the faith which has sustained them in their labors. In most cases, too, success has been granted. As you have already been told, we have seen many native Christians in the villages and have closely examined them, with most cheering and satisfactory results. I am not unacquainted with the defects of the native Christians. I am aware, too, that we have now seen them under extraordinary circumstances, and, as it were, in their holiday dress. I have, however, seen enough to convince me that we have substantial cause for rejoicing in the genuine faith of very many who have been converted by the agency of this Missionary Society. We have visited their homes, and have seen how their hearts are affected by the love of God. Throughout my visit nothing has occurred to grieve us, and I feel sorry that pressing claims at home make it necessary for me to leave Calcutta so soon. I especially regret that I shall not be able to witness the laying of the foundation stone of the London Missionary Society's Institution at Bhowanipore, which will take place on the evening of the day of my departure.\* Of the importance of educational institutions, I am deeply convinced. Nothing has delighted me so much in my travels as the evidence I have received of the beneficial effects of the Serampore college. In Ceylon, at Calcutta, at Benares, at Cawnpore, at Delhi, at Agra, at Patna, at Cutwa, at Birbhoom, at Jessore, at Barisal, at Dacca, and at Chittagong, I rejoiced to meet with those who were my own pupils at Serampore, and who are now valuable members of society, and some of them rendering most important services to the cause of Christ in India. I trust that the blessing of God will continue to rest upon that institution.

Let me now remind you of the necessity of *personal effort* in the great cause of missions. The church at home is by no means deficient in zeal and liberality in its behalf, but we are most anxious that the church in India should be self-sustaining, and that the parent Society may be set at liberty to send the gospel elsewhere.

\* Through an accident, which detained the steamer at Calcutta a day beyond the appointed time, Mr. Leechman was unexpectedly present at the ceremony alluded to.

In conclusion, Mr. Leechman related an interesting anecdote illustrative of the interest and liberality displayed by British Christians in the support of missionary efforts.

The Rev. Dr. Poor said :—In seconding this Resolution, Mr. Chairman, many topics are suggested on which it might be appropriate to remark; but two or three only of these topics may be selected, and those dealt with in the fewest words possible.

Many hallowed reminiscences are awakened by the circumstance of our being assembled in this city, in this chapel, and on this occasion. Time was, when the names of Serampore and Calcutta were associated in my mind chiefly with Missionary operations. But on this occasion, it is appropriate to speak only of reminiscences in connexion with my intercourse with Baptist Missionaries in that part of the Mission field in which I have spent the greater part of my life.

On nearing the shores of Ceylon in 1816, it was not quite certain that we should not meet with a reception similar to that which awaited Judson, Rice, Newell, Hall, and Nott, on their arrival four years previously in Calcutta! But it was in striking contrast. We were met in the offing by Missionaries of the Wesleyan, and the Church Missionary Societies, who gave us a cordial greeting. On proceeding to the shore, we found, standing upon the pier, with open arms to receive us, the Rev. James Chater, Baptist Missionary, who claimed us as his guests. He conducted us to his house, five brethren and four sisters. He led us up into an upper chamber, and when all were seated, he looked around upon us with deep emotion, and gave out the hymn—

“ Kindred in Christ, for his dear sake.  
A hearty welcome here receive,” &c.

The song and the sentiment on that occasion, after a five months' tossing upon the mighty deep, made impressions upon our minds never to be effaced. The acquaintanceship thus commenced was perpetuated with himself and his brethren. The last evening I spent in Ceylon was spent in the society of your Missionaries Dawson and Davies. Alas! where are they now!

It has afforded me great pleasure to hear of the recent formation of a *Native Baptist Missionary Society*. I beg leave to send to that Society, together with



my Christian salutations, a request, that they will regard me as a living connecting link between their Society recently formed and the "Native Evangelical Society," in our Mission field in North Ceylon, formed about twenty years ago, and composed mainly of Native converts from the great Hindu family of idolaters. For many years, that Society, as an exotic plant in uncongenial climes, was watched over with tender solicitude. But now, as may be seen in the last published Report, for several years past this *exotic* has been taking root downward and springing upward—putting on indeed the appearance of a *Banian tree*. It is now entirely under their own control. Since I left the Mission field, three years ago, they have taken up stations of their own, in some adjacent islands, for the support of which, as I learn from the last Report, £75, or about 750 Rupees, were contributed, exclusively by Native converts, in the year 1849; and the great Head of the Church has set his seal to his acceptance of their ministrations.

But I must also notice the delightful and profitable intercourse I have recently held with our beloved brother and sister Sutton of Orissa, for 126 days on the ship *Townsend*, from Boston to Calcutta. I have long been acquainted with this brother and with his labors, *on paper*; but I have now had the benefit of close fellowship with him in person, and of comparing notes with him at length on Mission operations in our two fields of labor, which are exceedingly diverse the one from the other.

I am moved to improve the present opportunity of sending by the Deputation now present, and who are about to return to England, (if they will have the goodness to perform for me this service,) a message to the patrons of the Mission drawn from a fly leaf of the history of our own Missions in Ceylon. The first point of the message is, that we have found it to be most *disastrous in the Mission field to abandon stations we have once occupied*. The station I first occupied in Jaffna had been abandoned by a Missionary from another society some five or six years previously. I had full evidence that it was the current opinion of the Native Hindus, that immediately on my predecessor leaving the Mission premises, they were taken possession of as a permanent abode by all the *demons* which inhabited

that part of the district. Though we laughed at the idea at the time, we are now inclined to think that there is a profound truth in the opinion, that our great adversary *does in very deed repossess himself of every abandoned Missionary Station, and that too by sevens!*

The second Resolution appointing the Committee and officers of the Society for the ensuing year was moved by the Rev. Dr. Boaz; who said, A native ministry and the independence of our churches are two subjects of the deepest moment to the cause of religion in this country. The sooner they are heartily taken up, the better for all parties concerned. Some people say our churches are so few and feeble that we have not the elements for forming an independent and efficient ministry. We do not know what our materials are, until we have given them a fair and full trial. Men do not always remain in a state of pupillage; young in life, they are taught to act for themselves and provide the means of support for themselves and for their families. Though they may sometimes fail, failure is not made the excuse for continual dependence—and so should we deal with our native brethren; they should be brought out and trained, and not for ever be dependent upon foreign talent, and direction, and, (if I may be allowed the expression,) on foreign piety: nor must it ever be the case that our churches are to be dependent on foreign aid. This is not the course which God has pursued with His Church. He has excited the sympathy of more favored lands towards those which have been destitute of the blessings of true religion, and the advantages of civilized life, but he has designed that a church once planted on a foreign shore should be self-supporting and propagative; and if by no other means, he has sometimes by extreme measures cut them off from such sources of dependence and left them to support and propagate the gospel, under His sanction and blessing, by their own native efforts.

There is nothing more trying to those who are really interested in the good work than the indifference manifested by some of the members of our Committees to the Institutions with which their names are associated: with difficulty is it that they can be got together once or twice a year, nor is it improbable that there are some who, if questioned would be unable to give an

intelligent account of the Society over which they cast their sanction but not their personal and laborious support. This ought not to be, they should uphold the hands of the real laborers and by their example do the work of God in person and not by proxy. I do not say this of the gentlemen composing this Committee especially, but of Committees generally, and I sincerely hope that our friends who are nominated to-night will, during the coming year, be working members.

In reference to labour, Dr. Boaz said, he had been always struck with one thing, (and the impression had been strengthened in connexion with recent discussions in the public papers,) whatever was to be done was always referred to the Missionaries to do, as if they were the only men who could or would do the work. Let the work be what it may, whether visiting the gullies in Bow Bazar, or holding in check the upper classes of society, the Missionaries were the men on whose shoulders the burden was rolled. It was true this was a compliment to their zeal and benevolence, but was it right? If those who felt that certain good works ought to be done, would but come forward and say, We are young and timid, or inexperienced, but if you the Missionaries encourage, or accompany us, we will try; then there would be hope that the work would be done. But instead of this all the burden is thrown on the Missionary body. One would imagine that instead of a mere handful of men into whose hands every imaginable kind of work was thrown, there was a regiment of Missionaries in the field. The Missionaries would not shrink from any labor which they could compass; and with co-operation they might do and were willing to do a great deal more than had been accomplished. What was wanted was a willing and prompt spirit to do good.

The Rev. T. Smith of the Free Church Mission seconded the motion. Alluding to the inscription on the tablet erected in the chapel in memory of Dr. Carey, he said that it was indeed a great thing that Dr. Carey attempted, when, with the resources then at command, he undertook the conversion of India. There is something approaching to the moral sublime in the simplicity with which he said, "We are going down into the well, brother Ryland, and you are to serve out the rope." He attempt-

ed great things, and he expected great things; the attempt was *for* God, the expectation was *from* God; and after the lapse of half a century we can see with our own eyes that the attempt has not been in vain, that the expectation has not been disappointed. The Reverend Chairman must have been delighted in no ordinary degree to hear the humble Christian at Lakhyantipur declare, that heaven is a desirable place, because it is a holy place; but it was impossible for him, a comparative stranger to India and its heathenism, fully to realize how great a thing has been achieved before a Hindu can be brought to regard any state or place as desirable on account of its holiness. All old things must pass away, all things must become new, before such a result can be accomplished.

But this result has been accomplished, through the grace of God, in many instances, and in order to judge of the success of the attempt originally made by Dr. Carey, and the fulfilment of the gracious expectations that he cherished, we must first distinctly apprehend the difference between the heathen, who drinks in all iniquity with greediness,—and the Christian, who desires heaven because it is a holy place;—and then we must multiply this difference by the whole number of those who have been brought out of darkness into light. This number is larger than is generally supposed. Some years ago, Mr. Pearce drew up a statistical paper at the request of the Missionary Conference, giving a view of the number of reported conversions during successive periods of ten years; and the result of the examination was, in his (Mr. Smith's) estimation, highly satisfactory. It shewed, not only that the work is progressive, but that the progression is progressive; that is, not only that in each ten years there is an increase of the number of Christians, but that the increase is greater in each ten years, than in the preceding ten years. It is not generally supposed that this is the case, and it is peculiarly gratifying to find that it is so.

While however he was anxious to impress upon the meeting that much has been done, he would not have them forget how much more remains to be done. We are still to attempt far greater things for God, and to expect far greater things from God. And the livelier our apprehension of the greatness of the work done for the few thousands who have been converted, the deeper will be

our conviction of the surpassing greatness of the work that is to be done for the many millions that are still unconverted. Thus will gratitude for the past, in proportion to its sincerity and its intensity, lead to corresponding exertions and corresponding supplications, to more vigorous attempts and more sanguine expectations, for the future.

The Chairman then said: You have passed a resolution that the Report should be printed and circulated. Will you kindly read it, and help to circulate it as widely as you can? You have also re-appointed your officers and Committee. Put them in a position to begin work at once by filling your Treasurer's money bag. The remark of Dr. Boaz, that the Committee should not rest satisfied with the collection of money, but themselves enter upon Missionary work is very important. They will find much pleasure and advantage in carrying it out. The Chairman appealed to the audience on the necessity of personal religion, and said he trusted that they would themselves live near to God, and feel the power of the love of Christ. He added: While I thoroughly and heartily approve of efforts for the spiritual good of our own countrymen, and rejoice in the success which has attended them, let me remind you that the

direct and proper object of Missionary work in connection with our Societies is, the conversion of the heathen. All present are in some way or other able to influence the natives: let that influence be religious. Try to bring them to the feet of Jesus. You have experienced benefit from Missionary efforts. Pastors and teachers have been thus sent among you. There is a propriety and a reasonableness in your taking the lead in Missionary efforts. Act worthy of the high position that you occupy, be zealous for God and pour forth your souls in prayer for his blessing.

I cannot conclude without thanking you on behalf of my esteemed colleague and myself for all the kindness which we have received since our arrival among you. From the members of our own, and from many of other denominations we have received much kind attention; and with our beloved Missionary brethren we have had much pleasant intercourse. You have received us as brethren in Christ, and India will be inscribed upon our hearts as long as life shall last; and when we leave this world of toil and change, may we all meet above and unite in the ascription of glory, and honor, and majesty, and dominion to Him that sitteth on the throne, and to the Lamb for ever.

## BIRBHUM.

FROM THE REV. J. WILLIAMSON.

*Sewri, 22d March, 1851.*—Although we have not had the privilege of itinerating during the past season to the same extent as usual, I send, notwithstanding, some account of what we have, through the grace of God, been enabled to do in this way.

On the 19th Nov., with two native brethren, Sonátan and Háráadhan, we left home for Jummakandi, a large village on the Berhampore road, distant about 15 koss from Sewri; where a fair is held, commencing at the Rás festival of the Hindus. On our way, we preached at Purindapur, on the market day, and also at Esherpur, where we pitched our tent at night: at both places we had a considerable number of hearers, to whom at their request we gave some tracts and gospels.

20th.—Addressed rather large congregations of attentive hearers, who assembled on our entering the villages

of Chautá, Gogá and Dhan-dānga. We accommodated them also, with several gospels and tracts.

21st.—At Abadang, Bhunáalang, Bhaguli, Potori, and Adiopur, we preached Christ Jesus, as the only Saviour of perishing sinners. Many heard the word, some with apparent joy.

22d.—At Paikpara, Phatipur and Páñch-thopa, after exposing the Hindu religion, we preached the gospel of salvation to many people, especially at the last mentioned place, which is a very large village, or rather town, at three of the most public parts of which we successively took our stand. The people seemed a good deal interested in our message, and were very desirous of obtaining our books, many of which we gave them with much pleasure.

23d.—We preached this day at the villages of Behadurpur, Satpura, Lohárpur and Kandi, where we left some of

our little books to help our hearers, as they said, to remember what we had told them.

24th.—From this date to the 3d of Dec. we endeavored, according to the ability given us, to make known in the fair, the blessed gospel of the grace of God, together with the fatal errors of Hinduism and Muhammadanism; taking our stations in the midst of the principal thoroughfares. Crowds of people, often of both sexes, listened to our heavenly message from day to day, among whom, selecting those who could read, we gratuitously distributed about 350 gospels, and a proportionable number of tracts,

3d Dec.—In the morning we preached in the melá, after which we addressed for the most part a pretty good congregation of people at the villages of Horimát, Kulli, and Udokhára.

4th.—At Khorjála, Audi, Moisa, Kapsa and Belga, we had good congregations, of quiet attentive hearers; among the most intelligent of whom we distributed a good number of books.

5th.—To-day we entered the following villages where we had respectable audiences, sometimes of both sexes. Lamna, Mohisa, Daspolsa, Baroti, Gagár, and Katsaur.

6th.—We visited Akla, Akilpur, and Laitá, on market-day, at which last place we had several successive congregations, to whom we gave many tracts and some gospels. May the Lord bless his word, both spoken and given away. Subsequent to this period, we were detained at home, partly in expectation of the Deputation, and partly

on account of a very painful swelling in my foot. After which we set out again, taking a circuit of nearly the same extent as before, but in a different direction; in the course of which we made known the gospel, at the fair of Birchandarpur, and in about 30 villages besides; among which were Baswa, Vishnupur, Marga, and Belia Núrāyanpur, some of the largest villages of Birbhūm. I am thankful to say too, that we were almost every where well received; the people flocking to hear us as soon as we entered their villages and commenced reading a tract or began to address them in a more direct manner. Our books were also much prized; many of them, they commenced reading before us. We also saw some they had received from us before, either at Sewri, or in their own villages; which were much soiled, apparently from long and frequent perusal. The annual fairs of the heathen have been visited with the exception of Kendulu, which we were prevented from attending this year on account of the reasons already assigned. Though I cannot speak with confidence respecting the spread of divine light in this district, yet it seems not difficult, I think, to perceive a gradual diminution of prejudice against the religion of Christ, deeper convictions of its truth and of the falsity of other systems, and, in various other respects, an evident approximation to the kingdom of heaven; for the speedy establishment of which, let us pray more fervently as well as expect more confidently.

## DACCA.

### FROM THE REV. R. BION.

In company with brother Supper and with Chánd, I lately paid a visit to a bathing place called Nagálbandh, where we expected to meet with a great melá. Our information as to the date of the melá proving incorrect, we were, so far, disappointed; but we had, notwithstanding, many people to hear us, chiefly bráhmans. We left Dacca on the 27th of March, and arrived at Nagálbandh the next day. An hour after reaching the place we commenced our work, and brother Supper and myself addressed a large crowd of people. They listened attentively and appeared pleased with what they heard, but as soon as we

had finished they raised a loud shout of "hurribol," rather as we thought however from levity than decided hostility. After preaching we distributed books, which the people very eagerly received. We afterwards met with some bráhmans near a temple of Mahadeb on the bank of the river Burhamputer. All three of us conversed and disputed with them for a long time, but we found them very ill-disposed to hear us, and at length they put a stop to our preaching by shouting "hurribol." When we had returned to our boat, Chánd held a conversation with some who came to bathe, but he was not well received.

29th.—In the early morning, nothing could be heard around us but the mutterings of hundreds of Hindu women receiving the Mantra from the bráhmans, we therefore left that ghát for another, where we began to preach about 7 o'clock. Chánd commenced, and the people, who were nearly all bráhmans, were very quiet and attentive. After him, I mounted a morá and was enabled to speak with great liberty for a considerable time. I bared my remarks upon Acts xvii. 29, 30, and endeavored to declare the whole counsel of God, as well as to set before these blind leaders of the blind their great wickedness. I was much gratified by the silence and attention of the crowd, and was pleased to see a number of women hearkening to all that was said. As soon as I had concluded, all united in vociferating "hurribol," and we were followed by the whole crowd to our boat, where we again distributed books.

After taking a little refreshment we went out the second time, a little before noon, but the heat was intense and we found few to listen to us. Br. Supper and Chánd alternately conversed with the hearers, who were composed of very wicked bráhmans, for a long time. They inquired of us whether we were not employed and paid by the Company. In reply, I informed them that we were supported in our work, not by the Company, but by benevolent Christians who desire nothing so much as the glory of Christ and the salvation of sinners; and I took the opportunity to speak of the happy influence of Christianity upon those who heartily receive it. Two of them said repeatedly in reply to this, "True: this must be the right way." When we had finished, the people were again loud in their demands for books, but we distributed only a few. While in our boat we heard some of the bráhmans disputing as to the value of bathing in the Burhampooter; some affirming that the ceremony was utterly

fruitless, while others angrily responded that those who held such opinions were no true bráhmans. Of this dispute I availed myself in my subsequent remarks. After dinner, at 4 o'clock we took our stand near a temple of Shib, and we all spoke in turn. At first, a few evil disposed men gave us much trouble, but after a short time they were silent, and we preached to them Jesus Christ, the only way of salvation. I was again very pleased to see many women of superior classes listening with remarkable attention. When we ceased, the shouting again commenced. On our return to our boat we distributed some more books, and were grieved to see a Gospel torn up by a wicked bráhman to whom it had been given. Though he exulted in the commission of this act, he very soon regretted it, for his fellow bráhmans rebuked him severely for it, and he was glad to run off as quickly as possible. We were now thoroughly fatigued and hoarse with our exertions, and were very glad to retire to rest.

30th. To-day we intended to visit another bathing-place at Munchigung, but, on approaching it, we found no people; we proceeded therefore to the new Bazar opposite to Narayangunge. Here we met principally with Musálmans and shop-keepers, and at length gathered a good congregation. Some Musálmans were very contentious, and as the time was not well adapted for preaching, we spoke very briefly. After distributing a few books, we went over to Narayangunge. Here we had a very good congregation of quiet and most attentive hearers, to whom after preaching we gave a few Gospels. On our way to Dacca we met a boat from Sylhet, with twelve persons, who seeing that we had books, requested us to give them some. Chánd had some conversation with them, and they appeared much interested and pleased with what they heard. We arrived in safety at Dacca on the 31st.

## JAMAICA.

### DEATH OF THE REV. JOSHUA TINSON.

THIS mournful event, for some time expected, occurred at Calabar on the 3d of December last. The loss to the Society is great, but still greater to the Theological Institution at Calabar, over which he presided. He was also pastor of the church at Rio Bueno. Mr. Tinson

entered upon Missionary labour in the year 1822, and his course was marked by great usefulness and fidelity. For many years he has suffered severely from disease, but his faith and patience were not permitted to fail.

# THE ORIENTAL BAPTIST.

JUNE, 1851.

## VALEDICTORY LETTER FROM THE REV. J. LEECHMAN.

BELoved CHRISTIAN FRIENDS,—In the hurry of my departure from India it was not in my power to address to you a few parting lines. Many a communion reached me, ere I left Calcutta, breathing the spirit of Christian affection, and praying that every blessing might attend me on my voyage homeward. It seemed unkind not to reply to these expressions of brotherly kindness. I therefore write these few lines as a general epistle to my dear distant friends. You will excuse the mode I adopt in addressing you, when you consider the circumstances in which I was, and am placed.

I need not say what enjoyment I have had in revisiting India. I have felt it an honour and a privilege of which I was utterly unworthy. With loved friends, whom I never expected to meet till we met around the throne, I have been permitted to hold sweet fellowship, and mutually to encourage each other in the work of the Lord. Many of my old friends, my pupils, my children in the faith, have I met again, and renewed with them the pledge of meeting in a better world. Much have I seen of "the grace of God" among the churches in connection with our Mission. I see the progress the good cause is making; and I can say, my heart does rejoice. Yes; much cause have we to thank God, and take courage, and always to abound in the work of the Lord.

Permit me, Christian friends, in the first place, to express my devout and heartfelt gratitude to God for all His providential care and kindness during our abundant wanderings. My beloved Colleague and myself can truly say that goodness and mercy have followed us every stage and step of our journeyings. When I review the way the Lord has led us to and fro, from Southampton to Ceylon, from Delhi to Dacca, from

Calcutta to Chittagong, by land and by sea, by night and by day, "in the wild waste, and in the city full,"—my heart is filled with gratitude and praise. Many prayers have ascended to God on our behalf, from the brethren at home as well as those abroad; and God has signally shown himself the hearer and answerer of prayer. "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Next to the kindness of a gracious Providence has been that which I have received from God's people. Wherever I have gone, your home and your heart have given me a cordial Christian welcome. Nothing has been lacking on your part to make my visit both pleasant and profitable. My cup has run over with blessings; and the sadness of my heart, when so far removed from my loved family and flock, has been cheered and refreshed by your sympathy and affection. To repay your kindness is beyond my power; but it will not be forgotten in *that day*, when a cup of cold water given to a disciple for Christ's sake shall not lose its reward. May the dew of the divine blessing ever rest on you, and your tabernacle! May parents and children, pastors and people, ever abide under the shadow of the Almighty!

You will be pleased to learn that since we left Calcutta everything, through God's goodness, has gone on well. We have a good ship, a smooth sea, fine weather, a pleasant party, and some who love Jesus and his cause are my fellow-passengers. I act as chaplain on board the Steamer; and last Sabbath, though far from the multitude who kept holy-day, I was privileged to preach a full and free salvation to a goodly number assembled on our quarter-deck. I spent a happy season with the members of the church at Madras, under the

pastoral care of our brother Page. They seem devoted, godly people; and God's cause flourishes among them. Brother Page and his family are at present from home for the benefit of their health. Our brother lives in the hearts of a united, prayerful, active people; and God is with them.

And now, brethren, in bidding you Adieu, let me say to you in Christian affection—"Suffer the word of exhortation."

"*Let brotherly love continue.*" Cultivate a benevolent spirit towards all men; but especially cherish the love of the brethren—love for the truth's sake—Christ's new and great command. This is the soul—the heart's blood—the essence of real religion; if this is wanting, all is gone. Now, this is in danger of waxing cold. It may exist, but not as it ought to be, or as it once was. It may not burn with so pure, steady, bright a flame as it should in the spirit and deportment of God's children. Hence the apostolic command—let it "*continue*"—to be cultivated, cherished, manifested, in all its holy excellence and appropriate fruits. Let not this silken cord be rashly or rudely snapt. Do not lie at the catch. Wait not for each other's halting. Be not ready to give or take offence. Dismiss evil-surmising. Put the best construction on each other's conduct. Remember we are all compassed with infirmities—like patients in an hospital. How unseemly, then, must be distrust, division, discord, in such circumstances. Children of one family, "see that ye love one another with a pure heart fervently." Washed in the same fountain, travelling the same road, exposed to the same dangers, hastening to the same home, let me press this exhortation on your practical attention—abound in it more and more. "By this shall all men know that ye are my disciples, if ye have love one to another."

*Hold fast the truth.* "Be not carried about with divers and strange doctrines." Few exhortations are more necessary than this at the present day. In the professing Church we find a spirit of restlessness, a feverish excitement, a looking for novelty, a craving after change, that are not favourable to vital godliness. Divers and strange doctrines are rife on every hand. These doctrines are often plausible. "They are painted of various hues, of changing colours; so mingled and, shifting that

they can scarcely be laid hold of and exposed; and they not only are *divers* among themselves, they are at variance with divine truth—the truth as it is in Jesus. They are *strange* doctrines,—foreign to the simple truth most assuredly believed by the humble followers of the Lamb. Beloved friends, "be not carried about" with these shifting, erratic winds of doctrine. Be not like a ship driven from her course by adverse winds—tossed hither and thither by the sudden gusts of a surging tempest. Be not torn from the truth, and driven into error, by the specious craft of those lying in wait to deceive. Be on your guard. Cultivate a humble mind. Carefully and prayerfully study our only standard, divine truth. Cry for the Holy Spirit to lead you into all truth, and to keep you steadfast in the faith. Seek to have your heart established with grace. Believe me, those who are not rooted and grounded in the truth will be but little able to stand the sifting trials of these perilous times.

*Be consistent and devoted Christians.* Placed in this heathen land as witnesses for God, you have a great work to perform. Much will depend, under God, on you. Those who never read our tracts or Bible will daily study your spirit and deportment; and their notions of our religion will be formed from what you appear to be. Give no occasion to the enemy to speak reproachfully. See that ye walk circumspectly. Your own profession, the good of your families, the prosperity of the Church, the glory of God, the triumphs of the Saviour's cross among the heathen, all demand this at your hand. Live for eternity. Lay yourselves out for God. In your different localities and circumstances, seek to be a blessing—live so that you may be missed when you die. Sad will it be for the unprofitable servant, who is a mere blank in the church, a blight in the family, and a stumbling-block in the world. Let your property, your time, your talents, be consecrated to the Redeemer. "Shine as lights in the world." Be as beacons on a rocky shore to warn the heathen from the perils that surround them, and to guide them safely into the haven of peace and joy. May God bless you, and make you a blessing!

And now, beloved friends, I must bid you Farewell! India shall live in my heart—to promote her spiritual weal shall be the delight of my soul. Often,

in my best moments, shall I revisit the stations I have seen, and the loved friends and brethren who live and labor there. Sad have I often been that my visit was so short; and sad I now am that I am again so far separated from those I love. But, cheer up, friends! We shall meet again. Our separation will be but short. Our intercourse will shortly be renewed again, in happier and holier climes: no longer to be interrupted by distance or death. Till then, let us, through grace, "be steadfast, unmoveable, always abounding in the work of the Lord." Crowns of glory await us in the skies, where the toils and trials, the sins and separations, of our

mortal state will annoy no more. Let me beg an interest in your prayers that, on my return to my native land, I may have grace to finish aright the great work committed to me when sent as the messenger of the churches to your far distant land. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified."

Believe me, your brother and companion in the kingdom and patience of our blessed Lord,

JOHN LERCHMAN.

*Steam-ship Haddington, Off Ceylon,  
April 17th, 1851.*

## Theology.

### ON THE USE AND ABUSE OF THE WORLD.

1 Corinthians vii. 31.

ALMOST all, if not all God's gifts are capable of being both used and abused. None is so small, or seemingly mean, but, being used, it may confer real benefit. None so large or excellent, but, being abused, it may become a source of injury. In many cases, if not in every case, the more important the advantage to be derived from the right use of any gift, the more fearful the mischief, which, besides the loss of that advantage, we bring upon ourselves by the abuse of it. Generally speaking regarding the world, that is, things seen and temporal, we may say that that is the use of them which, while it contributes to our present comfort, likewise promotes our usefulness, and tends to the advancement of our spiritual welfare: and that is the abuse of them which, under colour of securing present advantage or enjoyment, unfits us for duty, or alienates our affections from God.

From the language of the inspired writers, and of Christ himself, we may gather abundant instruction as to what is the use, and what the abuse of the world. Thus, the use of *wealth* is pointed out by the apostle Paul in his first epistle to Timothy vi. 17—19. "Charge them that are rich in this world,—that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against

the time to come, that they may lay hold on eternal life." Similar to which are the Saviour's words, Luke xvi. 9, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." On the contrary, the abuse of riches is forbidden in the above-cited place of Paul's epistle to Timothy, "Be not high-minded, nor trust in uncertain riches:" and by Christ, in Matthew vi. 19—21, "Lay not up for yourselves treasures upon earth." "For where your treasure is, there will your heart be also." And the danger arising from the abuse of wealth is set forth by the same Divine Teacher, Mark x. 24, "Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

*Pleasure* is intentionally supplied to man by God in his gifts. "The living God giveth us richly all things to enjoy." But the abuse of pleasure, in idolizing it, and allowing it to engross the affections, is fearfully injurious. "She that liveth in pleasure is dead while she liveth." 1 Tim. v. 6. The apostle Paul has coupled those who are "lovers of pleasures more than lovers of God," with "blasphemers," "truce-breakers," and "despisers of those that are good," as in decided opposition to God and his ways.

Again, in reference to *honour* and *human applause*, Solomon has said, Prov.



xxii. 1, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." There is a kind of honour,—the testimony of men's consciences in favour of Christian virtues, which believers are commanded to seek after. Phil. iv. 8, "Whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Yet a regard to human applause is specially liable to lead us into sin and error. "Woe unto you, when all men speak well of you; for so did their fathers to the false prophets." Luke vi. 26. For alas! it is too generally true that, "that which is highly esteemed among men is abomination in the sight of God." Luke xvi. 15.

*Friendship* has its pleasant and important uses. "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." Prov. xxvii. 9. Christian friendship is still more extensively beneficial. Paul therefore exhorted the Thessalonians, 1. Thes. v. 11: "Comfort yourselves together, and edify one another, even as also ye do." But how dreadful is the abuse of friendship, when such attachments are formed as those reprobated by the apostle James iv. 4: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

*Knowledge and learning* may be most beneficial, if, as James says, he who is "a wise man and endued with knowledge," "shews out of a good conversation his works with meekness of wisdom." Jas. iii. 13. This is that "wisdom, that is from above," v. 17. But knowledge is abused, when it "puffeth up." They who thus abuse knowledge, "professing themselves to be wise, become fools." Rom. i. 22. "This wisdom descendeth not from above, but is earthly, sensual, devilish." Jas. iii. 15.

Turning from the didactic to the narrative parts of Scripture, we find there many instructive illustrations of the use and abuse of worldly things. How noble was the use made by David and Solomon of their immense *wealth*, when they dedicated it for the service of the temple! How calamitous to Hezekiah, on the contrary, was his abuse of the prosperity graciously granted to him, when he was induced to make a display of his riches before the Baby-

lonish ambassadors! In how lovely and commendable a manner did the first Christians employ their worldly *estates*, when they sold them, and threw the proceeds into a common stock for the maintenance of their poor brethren. How deplorable, how fatal the abuse of worldly prospects to Demas, when for their sake he forsook the apostle, and the apostle's God! How was David exalted by his enjoyment of one of the most refined *pleasures* earth can afford,—the admiring contemplation of the works of God,—which led him to exclaim "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?" How degraded, on the contrary, by that shockingly inordinate desire of sensual gratification, which led him to adultery and to murder! What glory is attached to the memory of Joseph, Daniel, and Nehemiah, by the admirable use they made of *power and influence*! Herod, alas! raised to the proud pinnacle of earthly grandeur by the adulations of prostrate foes, drew upon himself the awful stroke of Divine judgment. The *personal attractions*, which raised Esther to be the spouse of one of the most powerful of earthly monarchs, were well employed by her to further her design of averting the massacre of her people: but the accomplishments of Herodias' daughter were criminally abused by her and her malicious mother, to procure the death of the Lord's prophet. The *honours* Paul was heir to, as a Roman citizen, though he had learned to value them but little for their own sake, yet were twice employed by him to rescue himself, (and in him, the cause of Christ) from undeserved ignominy: while the desire of retaining the honour he had formerly possessed in a sinful way, seems to have led Simon Magus to make the proposal which exposed his real character, and afforded ground for the apostle Peter positively to declare, "Thou art in the gall of bitterness, and in the bond of iniquity." The same love of worldly distinction prevented the Jews from embracing Christ; to whom Christ himself said, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" John v. 44. We cannot but admire the use Paul made of his *learning*, to enable him to speak appro-

privately and convincingly, whether in the council of the Jews, or among the philosophers of Athens; and Apollos of his, to render him “mighty in the Scriptures:” while we must deprecate that sad abuse of sacred and profane erudition, which induced the Jews to regard the doctrine of Christ as a “stumbling block;” and the Greeks as “foolishness.”

Dear reader! “the fashion of this world passeth away.” The world itself is frail and evanescent, as compared with the endless duration of the soul, and much more are the beauties and treasures of the world fleeting and uncertain: but the results of the use or abuse of the world, stretch forward immeasurably farther than the world itself. Things temporal prepare us for our everlasting state: time decides for eternity. Be not, then, deceived by the glare of apparent advantage, but so use God’s present gifts and mercies to you, that when the world itself shall have passed away, you may have gathered fruits, through grace, from the right improvement of your portion of it, which shall enrich and satisfy you through eternity!

J. P. M.

“GOOD THOUGHTS” FROM FULLER.

**FORGOTTEN PRAYERS.**—This day I disputed with myself, whether or no I had said my prayers this morning; and I could not call to mind any remarkable passage whence I could certainly conclude that I had offered my prayers. Frozen affections, which left no spark of remembrance behind them! Yet at last I hardly recovered one token, whence I was assured that I had said my prayers. It seems I had said them, and *only said them*; rather by heart, than with my heart. Can I hope that God would remember my prayers, when I had almost forgotten that I had prayed? Or rather have I not cause to fear that He remembereth my prayers too well, to punish the coldness and badness of them? Alas! are not devotions thus done in effect undone? Well, Jacob advised his sons, at their second going into Egypt, “Take double money in your hand; peradventure it was an oversight.” So, Lord, I come with my second morning sacrifice. Be pleased to accept it, which I desire and endeavor to present with a little better devotion, than I did the former.

**EJACULATIONS.**—They take not up any room in the soul. They give liberty of

callings; so that, at the same instant, one may follow his proper vocation. The husbandman may dart forth an ejaculation, and not make a balk the more; the seaman, nevertheless, steer his ship right, in the darkest night; yea, the soldier at the same time, may shoot out his prayer to God, and aim his pistol at his enemy, the one better hitting the mark for the other.

The field where bees feed is no whit the barer for their biting; when they have taken their full repast on flower or grass, the ox may feed, the sheep fat on their reversons. The reason is, because those little chemists distil only the refined part of the flower, leaving the grosser substance thereof. So ejaculations bind not men to any bodily observance, only busy the spiritual half, which maketh them consistent with the prosecution of any other employment.

**THE PROMISES.**—The Apostle dissuadeth the Hebrews from covetousness with this argument, because God said, “I will not leave thee nor forsake thee.” Yet I find not, that God ever gave this promise to all the Jews, but spoke it only to Joshua, when first made commander against the Canaanites which, (without violence to the analogy of faith,) the Apostle applyeth to all good men in general. Is it so, Lord, that we are heirs apparent to all promises made to thy servants in scripture? Are the charters of grace granted to them, good to me? Then will I say with Jacob, “I have enough.” But because I cannot entitle myself to thy promises to them, except I imitate their piety to thee; grant that I may take as much care in following the one, as comfort by applying the other.

**ABHORRENCE OF SIN.**—The mariners at sea count it the sweetest perfume when the water in the keel of their ship doth stink. For hence they conclude that it is but little, and long since leaked in; but it is woeful with them, when the water is felt before it is smelt, as fresh flowing in upon them in abundance. It is the best savour in a Christian’s soul, when his sins are loathsome and offensive unto him. A happy token that there hath not been of late in him any insensible supply of heinous offences because his stale sins, are still his new and daily sorrow.

**LOSS OF TIME.**—Coming hastily into a chamber, I had almost thrown down a crystal hour-glass. Fear, lest I had, made me grieve as if I had broken it. But, alas! how much precious time have I cast away without any regret. The hour-glass was but crystal, each hour a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hour-glass might be bought; but time lost,

once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. "Teach me to number my days." An hour-glass, to turn me, "That I may apply my heart unto wisdom."

### CARELESS USE OF THE BIBLE.

PERHAPS it is not too much to affirm, that one reason why so few Christians are now "mighty in the Scriptures," is to be found in the manner in which the Bible is used by them. It is *read*, but not *searched*, and crude notions abound, because men have not "compared spiritual things with spiritual." It is assumed as an indisputable truth, that it is possible to become spiritually wise,

without any very vigorous exercise of our faculties to understand what the will of the Lord is. No greater mistake could be committed. We shall "find wisdom" only when we seek her as silver, and search for her as hid treasures." No earnestness of prayer will supersede this necessity. The Divine illumination, which we seek from above, will serve only to reveal to us the truths which are already written for our profit; and it is upon our diligence and skill in bringing together the various references made in Scripture to any particular theme, that our increase in true wisdom must depend. God's grace is not designed to furnish an apology for indolence, or for a thoughtless perusal of His revealed truth. —GOULD.

## Original Poetry.

### ANOTHER LIFE.

'Une autre vie ! une autre vie ! voila mon espoir !'

CORINNE.

"ANOTHER life ! another life !"

My soul is filled with spirit-moans,  
And these soft solemn thrilling tones,  
Fall 'mid the darkness of the strife,

Cheering my spirit as they tell,  
That when this thread of life is spun,  
And it seems finished all and done,  
Another life will rise and swell :

Not like the life which heretofore,  
Its dim faint glimmer round has shed,  
Showing that to the silent dead  
It soon must sink and then be o'er :

But that the other life shall rise,  
Like a bright morning after night,  
Touched with deep hues from founts of light,  
Which well in the supernal skies.

And that rich life will never close,  
Its rainbow radiance never fade,  
But brighter, richer tints be laid,  
As its clear stream unceasing flows.

And like a deep eternal hymn,  
Its harmony shall never cease,  
Breathing of calm unbroken peace,  
And glory which can never dim.

And there shall be no spirit-strife,  
No longings after perfect rest ;  
My soul will then have found its quest  
In the bright dawning of that life.

M. E. L.

## Correspondence.

## THE DEACON'S OFFICE.

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—Circumstances have recently drawn my attention to an enquiry on the subject of the Deacon's office in the Church of Christ. The topic is of importance to every believer interested in the well being of the Church on earth; and in a pure spirit of enquiry I present my own simple gleanings, in the hope that others may be induced to enter into an investigation of the subject, and by their better ability evolve more of light and truth, than I am able to do.

In the New Testament there appears to me to be no direct indication of the origin of the office of Deacon. All sections of the Church of Christ, I believe, however, coincide in admitting, that the 6th chapter of the Acts of the Apostles, contains a narrative of the election of a certain class of office-bearers, (non-existent until that period of the narrative,) and consent to admit also, that this class of office-bearers was identical with that of one styled deacons, and mentioned frequently in subsequent passages of Scripture. I am therefore able to endorse the supposition that the 6th chapter of the Acts is a narrative of certain facts relative to the election and appointment of the first deacons.

It appears from this narrative that shortly after the death of our Lord and Saviour Jesus Christ, "the number of the disciples was multiplied." It is not distinctly stated what the number of the disciples was at this period, but on reference to another passage of the same portion of Scripture, we draw the inference that between 3,000 and 5,000, both men and women, and even priests, "were obedient to the faith."

This congregation of believers appears to have been composed of two classes, distinguished from each other, not by doctrine nor peculiarity of profession, but simply by national peculiarities, such as language, &c. The Grecians or Hellenists "were Jews or proselytes," who having generally resided in other countries, spoke only the Greek language, and used the Greek version of the Scriptures in their synagogues, "by which peculiarities they were distinguished from those who spoke a dialect of the Hebrew." Some commentators remark

that the "Grecians lived out of Palestine, and that some of them had become Christians." We may conclude from Acts ix. 29, that there were occasionally many of this class in Jerusalem, some of whom still remained unconverted to the blessed religion of Jesus Christ. But the Grecians mentioned in the 6th chapter of Acts were converts. We are told, in direct allusion to them, that the Apostles "spoke unto the Grecians, preaching the Lord Jesus Christ, and the hand of the Lord was with them, and a great number believed and turned unto the Lord." This great increase, therefore, in the membership of the Church, both of Hebrews and foreigners, must very materially have augmented the labors of the twelve apostles. It is not unlikely then, that from the necessity to adopt greater efforts towards disseminating the truths of the blessed gospel, they may have in some degree neglected the discharge of a minor duty, such as was the "daily ministration" to the necessities of the poor. There are some writers, however, who assert that the discord, recorded in the narrative, was occasioned not by neglect on the part of the apostles, but by a spirit of jealousy. The labors of the apostles being thus multiplied, and discontent making itself apparent, "the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables." This passage clearly indicates the unanimity of the apostles on the subject, and is in direct evidence of the necessity that existed at the time, for the creation of the office. It also affords warrant for the liberty of Christ's Church, diametrically opposed to the erroneous usages existing in the Anglican Church, in regard to the nomination and appointment of deacons.

The delegating of office to subordinate officers in the Church may be supported by a precedent in the case of Moses, whose father-in-law Jethro advised a similar course, which advice Moses adopted with advantage to himself as well as to the Israelites. (Exod. xviii. 13—26.)

The passage presents, also, another consideration in the fact that until necessity compelled the apostles to adopt a division of labor, they had actually conducted the duties of deacon

and elder or pastor conjointly. May not the modern Church, where numbers are few, adopt a similar course scripturally?

The necessity for the creation of the office of deacon being apparent, it well became the apostles to advise their flock, in regard to the selection they were about to make of individuals to fill the new office. It is not unnatural to suppose that, imbued with a deep desire for the Church's welfare, they were anxious that the choice should fall on men, in whom they could place confidence, and to whom they could look, with satisfaction for the steady discharge of an important secular trust. Their charge to the Church requires attentive consideration. In order to a better analysis of its contents, I will take it up *ad seriatim*.

*"Wherefore, brethren, look ye out among you, seven men of honest report."*

1. This would imply that the apostles considered the right of selection to be vested in the Church.

2. It also directs that the selection should be made from among the brethren.

3. The number mentioned in the passage, "seven men," was no doubt regulated by the necessities of the Church.

4. The elect were to be of "honest report;" i. e. men of probity and integrity, and bearing a reputation as such among the brethren. "Moreover he must have a good report of them that are without, lest he fall into reproach," 1 Tim. iii. 7.

5. I believe it to be a common error in the modern Church, to elect such persons as from their great age, position in society, influence, wealth, or other similar recommendations are supposed to give a tone or weight to the temporal position of that particular church to which they may be elected. I feel that such recommendations ought to be but secondary inducements to direct the choice of Christians. It is true that "days should speak, and multitude of years should teach wisdom." Yet "there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment." Job xxxii. 7—9.

*"Full of the Holy Ghost and wisdom."*

1. Moses in his charge to the children of Israel, says in allusion to the election

of rulers, "Take you wise men and understanding, and known among your tribes, and I will make them rulers over you." The apostles likewise enjoin the election of wise men. Men who knew the Scriptures, were able to walk circumspectly, not as fools, but as wise; redeeming their time, knowing that the days were evil; and who were filled with the Spirit.

2. There appears to exist a difference of opinion in regard to the expression, "Full of the Holy Ghost." On the one hand it is maintained that the expression is intended to convey an idea of the presence of miraculous gifts exclusively. While on the other it is upheld that ordinary spiritual dispositions of the mind are to be included in the construing of the passage. I confess that after as careful an examination as I am able to make, of the relative weight of these two conflicting constructions, I am disposed to adhere to the latter; and my mind has been influenced to this decision, by observation of the general tenor of the Scriptures in regard to the matter.

The deacon should be filled in an eminent degree with those gifts and graces of the Holy Spirit in which all believers share generally, but in which some abound more than others.

3. These gifts and graces may perhaps be summed up in the term "true holiness." Cruden defines this expression in a most felicitous manner. "True holiness consists in a conformity to the nature and will of God, whereby a saint is distinguished from the un-renewed world, and is not actuated by their principles and precepts, nor governed by their maxims and customs." "The Holy Spirit in renewing a man, infuses a universal habit of holiness, that is comprehensive of all the variety of graces to be exercised in the life of a Christian." But the Bible gives us a still more lucid insight into what may be considered the effects of the Spirit's operations on the heart of man. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's, have crucified the flesh with the affections and lusts." The modern Church should take such tests as these to influence its selection.

*"Whom we may appoint over this business."*

1. While the Church has the privi-

lege to elect, it is clear from the foregoing passage that the apostles had the appointing of the deacons—and thus in beautiful harmony, did the pastors and members discharge their respective duties.

2. There is no contradiction involved in this passage: “Whom we may appoint over this *business*,” as if secular employment only was here meant.

“*But we will give ourselves continually to prayer, and to the ministry of the word.*”

This was the all-important, all-engrossing occupation of the Apostles! to “pray without ceasing” and to be instant in season and out of season *preaching* the word.

I must reserve my further observations on this most interesting subject for another address.

S. F. S.

Calcutta, 20th April, 1851.

## PRIVATE INTERPRETATION.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—An article on this subject in the January No. of your valuable and highly esteemed Journal, was not quite satisfactory to my mind. I will therefore, with your permission, attempt an addition to it.

With the object of Dr. Nevins, I most heartily accord. The Roman Catholic notion, that none but priests—and priests of a certain die—are entitled to interpret scripture, must be precisely that kind of private interpretation or monopoly against which their own arguments in reality tend. But whether the article above referred to, gives the full force in our favor of the passage 2 Peter i. 20, to which we are entitled in combating this monopoly, is a question.

In opposition to the Roman Catholic idea, that the *people* must not interpret scripture, the first point which the writer states is: “Because if the right of private judgment and private interpretation is taken away by it, as they affirm, yet it is taken away with respect to only small part of the Bible, viz. the *prophetic* part.”

Now this concession is unsatisfactory, because we feel that if we are to exercise our judgment upon one part of scripture we may upon another; and if we are cut off in reference to one part, we may be cut off in reference to any part. The statement therefore affords us no relief; but on the contrary, it

makes us feel a kind of weakness in our claim, which we had not before imagined. But it is not quite certain that this distinction is to be made from the passage. What is Peter's object, in introducing this passage? See if it is not to make the people feel that it is not simply a voice from the clouds, heard by one or two only—though the one or two might be Apostles; it is not a single voice heard from the clouds, on which they are to depend for their ideas of the coming and glory of our Lord Jesus Christ; “we have a more sure word of prophecy.” “We were eye-witnesses of his glory.” “And this voice which came from heaven, we heard when we were with him in the holy mount. We have also a more sure word of prophecy,” &c. Here is a comparison of words of prophecy. The first part in the eye-witness and the voice which could only be communicated to the people, by the three or four witnesses who were present with the Saviour in the holy mount. The voice did not foretell, neither did the eye-witness, yet they are put in comparison, as of the same kind with the word of prophecy. All this Peter had preached to the people. But he tells them, “We have also a more sure word of prophecy.” That is to say, We have the scriptures: the *writings* of Moses and the prophets, which will remain with you, an abiding light, when my voice will be silent; and eye-witnesses and voices from heaven will be no more. To this, that is to the writings which develop the character and coming of the Lord Jesus Christ, ye do well to take heed, every one of you; searching the scriptures to know the character of him in whom ye believe. It is not merely prophecying or foretelling, but all that is written concerning Christ: his glory, his doctrine, his coming; and the scriptures are fully competent to develop all this plainly to you, “For no prophecy or teaching of the scripture is of any private interpretation.” It is neither so dark in itself that you cannot understand it,—as if it had to be brought letter by letter, and number by number of letters and syllables, according to the notions of the cabalist—neither is it so locked up in itself, as to have no broad and public bearing upon your understanding of the plan of salvation and the kingdom of Christ. And, if you please: the teachings of the scriptures are not to be confined to the doctors,

the scribes, and interpreters, and the synagogue when open to you on the Sabbath day. The Bible is not to be shut up in the ark of the covenant. It is intended for *popular* instruction. It is the voice of God, written, abiding and as open and accessible, and as constant and ever present to you, as the sun which shines upon you. Take it, give heed to it. All of you. It belongs to no specific class of men, but is broad and free in itself. Examine it for yourselves, "till the day dawn and the day star arise in your hearts." Do not be satisfied with a few glimpses or hearsay reports of it. Give heed to it; earnestly and carefully; till hope, the brightest, clearest, and best of hopes, arise and shine in your hearts. It is not the teaching of men. It is the inspiration of God, and for you. Believe it. It will not deceive you. It is of no *private*, covert, or secret design, like "cunningly-devised fables." Its light shines in the world, a dark place.

No scripture is of any private interpretation. Not that no private or unofficial person can interpret it; but because it is *out* of private, "free from *self* secret," which we think the true force of the Greek *ιδίαι επιλύσεις* (IDIAS EPILYSEOS). It does not mean that scripture cannot interpret itself, as many learned men have supposed; nor that it has no meaning in itself, only as it be-

longs to a system, a whole (Horsley, &c.); nor that prophecy is too deep for us to exercise our private judgments upon (Scott, &c.). But it means that scripture has nothing which it is unwilling to disclose. It *intends* to disclose itself, and designedly shuts up nothing. It is of no private interpretation. It is for all the people, notwithstanding all Roman Catholic priests and all bad interpreters to the contrary.

TAWO.

### rites of purification.

*To the Editor of the Oriental Baptist.*

SIR,—I was much interested in reading Gill's Exposition of Mark vii. 4, contained in your last number. Will you have the goodness to solicit information from some of your correspondents on the following questions?

Is it a fact that strict Hindus, especially Bráhmans, always go to market early in the morning before bathing? And, if so, is their motive the same as that of the Pharisees of old, viz. to wash away in bathing any impurity which they may have contracted in the bazar, before taking their food? And is it the custom anywhere—for instance, at Benares,—for Bráhmans of the stricter sort, invariably to bathe on returning from the bazar, whatever time of the day it may be?

ALIAQUIS.

## Christian Missions.

### AN ACCOUNT OF TWO AGED NATIVE CHRISTIANS IN CENTRAL INDIA.

#### I.—MÍR NISÁ'R ALI.

THIS old man, with a white reverend beard, it may be recollected by our readers, is the Musalmán convert from Tehri, baptized by Mr. Makepeace in 1849. Soon after Mr. M.'s departure to England he returned to Tehri, being somewhat annoyed by the conduct of a native brother and wishing to settle his temporal affairs at home. In one of my journeys down here last year, I had an interview with him, whilst Bernard, my native preacher—his original guide to the Saviour—was present.

The old gentleman expressed his continued love for the Saviour, stated that he regularly read his Bible and prayed,

and hoped to come to Saugor as soon as his worldly business was settled.

About this time the affairs of the Tehri kingdom were in great confusion, from the conduct of the young king then a minor. On this account the queen mother was very glad to reinstate Mír Nisár Ali in his old office of Munshi to the court, he having been acquainted with its business for years. From a long letter just received from him, we learn the following particulars. The object of the letter being to account for his not having fulfilled his promise of visiting Saugor, he states, that the Ráni received him very kindly, ordered that none should persecute him on

account of his embracing the Christian religion, and that all his arrears of salary including that for the eight months of his absence in Saugor, should be paid him. Four thousand rupees were therefore instantly paid him. Having thus secured his services, he was sent on a Mission to the Agent of the Governor General at Jhānsi, where he remained five months. When his business there was settled, he was sent on other matters to the Rāja of Maunpur, where he was detained four months.

He apologizes for not letting me know of his movements, by saying that there is no dāk to Saugor, and he could not find it convenient to send a man. He mentions the recent visit of Shiv Jit Ráy in passing through, and promises to attend to the good advice I sent by him. He declares that he has not forsaken the Lord Jesus Christ, and says that he keeps his love, like an incomparable jewel, safe in his heart. He states as his reason for leaving Saugor, that he had been satiated with European society, that his mind had been much hurt by the unkindly feeling of a native brother, and that he was anxious to look after his worldly affairs, which he had suddenly left in confusion. He expresses his gratitude to the Lord Jesus for prospering him in pecuniary affairs, says that he reads the Scriptures and prays twice a day, and that five learned men join him in reading the New Testament. He then says that he is anxious to see our church again and that he will bring these five men with him. He wishes me to give him more instruction by letter until he comes; and he concludes by wishing to have a complete copy of the Old Testament sent him.

I have just answered the above, sent him the Old Testament in Urdu and Persian, and five single portions of it for his friends. They are well supplied with the New Testament.

Should the above account prove to be all true, it is probable that the old gentleman is far more useful at Tehri in his present post, than he would be here as a native preacher. He is too old for active work and to fall into our habits as preachers.

Let us pray for him, that he may continue nobly to profess Christ, in the heathen and Muhammadan city where he dwells.

## II.—A CONVERTED PANDIT.

THIS very interesting old man I met with, in passing through Jabalpur to

Amarkantak, at the house of the chaplain. The worthy chaplain had known him for some time from frequent visits to his house, but fearing him to be an imposter and not being fluent in the Hindi language, he had little conversation with him. His earnestness and the absence of a covetous craving disposition, however, being very evident, he was taken more notice of. On my arrival, Mr. D. requested me to converse with him, when I elicited the following particulars of his history. He originally was a pandit in the city of Kotah in Central India. Many years ago some persons brought to Kotah copies of the gospels they had received, I think at the Allahabad fair. These were first read and then thrown aside by the pandits of the place, but he begged for and obtained them. He read these books with great interest and became convinced of the truth of Christianity. Soon after, he went with a party of his friends who were going on pilgrimage to Allahabad. In the melá, he heard brother Mackintosh and his native preachers, and found that they preached the same doctrines as those of his books. On this he joined himself to brother Mackintosh, and remained some months with him receiving instruction. Mr. M. wished him to be baptized, but he wished to visit his family before he took this step.

On his way home he passed through the Rewah territories, the Rájá of which having heard of his embracing Christianity, offered him a pension and the charge of a temple if he would return to his old religion. At last he settled down in Jabalpur, but has never yet joined any Christian church, or broken caste. He has however from that time forth professed himself a Christian, and taught all his friends and neighbors Christianity, as far as he could. He formerly had many controversies with the pandits in his neighborhood, but now they all shun him. His family live with him and he is supported by one of his disciples, who goes about begging for him. I saw several of his old thumbed books, which he seemed highly to prize and especially those he received in Kotah.

When speaking of the love of Christ and other religious subjects, he evinced great feeling even to tears. I examined him on the important points of faith and practice in the presence of the chaplain, and felt much satisfied with his answers.



I should have said that he lives in the town of Gurrak above three miles from Jabalpur, and is unwilling to leave his present abode to live with Mr. D.

On leaving, I suggested that he might come in every Sabbath to Jabalpur, and expound the Scriptures to the chaplain's servants. This service is, I find, commenced, and is held in the verandah, when many attend. Surely here too is a brand plucked from the burning.

I also would take this opportunity of

testifying to the great value of the services of our venerable brother Mackintosh. Many individuals have I met in the past twelve years in various parts of Northern India, who had been instructed by him a longer or shorter time, and several of them had made a profession of religion and become native preachers.

Perhaps it will be found at last that he has been one of our most successful Missionaries.

T. PHILLIPS.

## THE AMERICAN FREE BAPTIST MISSION IN ORISSA.

(Extracted from the Third Annual Report.)

OUR Annual Meeting was held at Busta, Feb. 15—17, 1851. All the Missionaries and native preachers were present.

### REPORT OF BALASORE.

MR. AND MRS. BACHELOR, } Missionaries.  
MR. AND MRS. COOLEY, .. }  
MISS SUTTON, ..... Assistant.  
RAMA AND JAPHET, ..... N. Preachers.

The Missionary work at this station has been going on as usual during the past year. Chapel preaching every Sabbath, and with few exceptions, daily preaching in the bazar. The congregations in the bazar are usually large and attentive. In this way thousands during the year, hear the gospel, and receive books, which are scattered over a large portion of the surrounding country.

Though there have been but few cases of open and earnest enquiry after the truth the past year, yet we entertain the hope that many have been weakened in their attachment to idolatry and superstition; hence we are encouraged to continue our efforts.

ITINERATING.—We have been able to travel but little in the country during the past cold season on account of sickness, the cares of the Boarding school, &c. Two excursions have been made in the country of a few days each—one in the vicinity of Sura—and one, in connexion with brother Phillips, north of Jellasore, to attend the large melás held there at the commencement of the year. Our native preachers have been out labouring most of the cold season.

NATIVE CHRISTIAN COMMUNITY.—Our little church stands about as it did last year. Harmony and a good spirit of engagedness in the work of the Lord prevail. Present number, 12. There are also a few members of other churches located with us. The native Christian community, including the children in the Boarding schools, numbers about 100.

BOYS' BOARDING SCHOOL.—What is being done for the rescued Kondh Merias

furnishes just occasion for thanksgiving to God. During the past year, fifty of them have been added to our Boarding School. During the latter part of the year however, there has been an unusual amount of sickness and mortality in the school. Ten have died with cholera and chronic diarrhoea. Present number of boys in the Kondh School, thirty-seven. This affords a promising field of usefulness. We are much gratified, and encouraged in our efforts, as we witness their well-disposed general conduct, their progress in school, and their proficiency in acquiring a knowledge of the mechanical arts. A number of them in both departments are fast approaching that state in which it will be desirable to have them settled in life; and we hope that they may be fitted to be useful members of Society, and ornaments to the Christian Church. They are attentive at worship, seem anxious to become acquainted with the Christian religion, and some in both departments are often heard praying. They attend school five hours daily, and most of their time out of school is devoted to manual labour. Six work as masons, eight as carpenters and joiners, and nine as blacksmiths. In each of these departments they are doing quite well and a number of the boys promise fair to become good workmen.

MERIA GIRLS' BOARDING SCHOOL.—This is composed of twenty-five rescued Kondhs. Fifteen of them have been in school only a few months. With two exceptions they have all learned to read with more or less fluency. Most of them have learned to knit, and a few of them to sew.

ORISSA GIRLS' SCHOOL.—At the commencement of the year we had twelve orphan girls, most of whom had been in the school for several years. During the year two have died, two have been married, and three have eloped, leaving five in the school. They have been instructed with the Kondh girls, and two of them have been employed as assistant teachers.

**BAZAR SCHOOL.**—One Heathen School has been kept up on our compound during the year, attended principally by boys from the neighbouring villages. The average number of scholars is about twenty.

**DISPENSARY.**—The Dispensary has been continued as in former years. As the native assistants have supported themselves by other employment, the expenses have been considerably reduced.

Number of patients during the year, 1782

Surgical operations, . . . . . 96

Operations under the influence of

Chloroform, . . . . . 8

**NEW MISSION CHAPEL.**—A brick chapel was commenced in the early part of 1850, the work has been continued as our funds would allow. The walls are raised about ten feet above the surface. We are doing what we are able among ourselves; and our native Christians, considering their means, are contributing liberally for this object.

## REPORT OF JELLASORE.

MR. AND MRS. J. PHILLIPS, *Missionaries*.  
MAHES AND SILAS CURTIS, *N. Preachers*.

As in former years, so during the past, the great object of our labours has been to bring the Word of God to bear on the hearts and consciences of our heathen fellow-men. The daily preaching of the Gospel, and the distribution of tracts and portions of the sacred Scriptures, among the people, and the superintendence of a small school, are the chief means we have employed. During most of the dry season, the Missionary has been more among the people than in former years.

**ITINERATING.**—During the cold weather two considerable tours, of about a month each, have been made for the purpose of extending the glad tidings of salvation more widely among the people. The first was mostly in the neighborhood of Dantoon and Mákadía. During our second tour, we attended the annual Játtrás, or fairs, at Sarsangká and Olmára, where, for several consecutive days, we had favorable opportunities for preaching and distributing the word of life, among persons assembled from remote villages. We were interested to learn, as a sign of the times that the játtrás are by no means so prolific a source of profit to the Bráhmans as they were in former times. Indeed, the zeal and devotion of the people have fallen off to such an extent, as scarcely to make it an object to maintain these annual exhibitions, were it not for the show of life and vigour they impart to a sinking cause. We feel assured that a great and salutary change is taking place in the views and feelings of the people generally. Far less opposition is shown than formerly; numbers are found ready to listen to, and discuss the claims of the gos-

pel, while they freely discard all confidence in their own absurd Shástras. Several interesting inquirers have been met with, anxious to receive further instruction and of whom it may, with propriety be said, *they appear to be* "not far from the kingdom of Heaven."

At Olmára we were joined by brother Bachelor and his Native Preachers. The latter remained with us nearly three weeks, during which time we visited Kásiadí, and the large markets in that neighbourhood where much labour was, it is hoped, profitably bestowed. While encamped at Kásiadí, two of the native brethren, one a Sántál, made an excursion among the Sántáls who are numerous in that direction. They met with a very friendly reception and returned accompanied by two interesting youths, who were desirous of entering our school. Both have since broken caste and are now learning to read.

**SCHOOLS.**—The only SCHOOL sustained at this station the past year is one made up of nine boarders, who are all nominal Christians, and about a dozen village lads. With the exception of two, Daniel and Shem who are members of the church, all the more advanced scholars have left the school. These two are preparing to become teachers, and with the native preachers form a class which receives daily instruction from the Missionary.

**THE SÁNTÁL DEPARTMENT.**—A *Sántál Primer* in the Bengálí character consisting of 24 pp. and a *Sequel* of 44 pp. have been printed at the expense of the Calcutta School Book Society, and are now in use in the School. A brief Introduction to the Sántál language, consisting of a Grammar, Reading Lessons and Vocabulary, is now in the Press, being published under the patronage of the above named Society. The idea of a Sántál Christian village is still kept in view; and once during the past year, we seemed on the point of effecting this object. But obstacles still continue to be thrown in our way by the rájá's people. Could a suitable location be obtained, our present acquaintance with this interesting people and their language, in connection with our two valuable native assistants, would enable us to commence a settlement under favorable circumstances.

**NATIVE CHRISTIAN COMMUNITY.**—Religious Services, as heretofore, have been maintained at the station throughout the year. The present number of communicants is *thirteen*. Abhir, mentioned in last year's Report, as an interesting inquirer, has recently been baptized, though he has not, as yet, united with the church. He has a wife, two widowed sisters, and a niece in his family; all of whom have broken caste, and happily appear to be of one mind with himself. Abhir resides in his own village,

about six miles from the station, and is in comfortable circumstances. The occasion of his baptism was one of much interest. It took place in his own village, and most of his neighbors gathered around and witnessed the sacred ordinance in silent wonder. None appeared to bear him the least ill will, while several of his more intimate friends seemed to look on with feelings akin to those of envy. When asked if they would allow Abhir to go alone to Heaven, the reply was ; " He has escaped, let him go on before, and we will consider the matter." They still lingered around, as if loath to depart, and only left the house, when *dinner* (which Abhir had taken care to provide for his Christian friends) appeared. A few of his heathen friends who had come from a distant village, to witness the baptism, were provided for *apart*. The female members of the family have learned to read ; and the

eldest sister, a woman upwards of forty, makes herself useful in the village by reading and conversing with her own sex.

Two females not connected with the church, have died at our station the past year, concerning whom it is our privilege to hope, that *they died in the Lord*. The first was an aged Bengali pilgrim, who had been a year and a half in the family of one of our Native Christians. The evidence of her piety was so satisfactory that she was to be proposed for membership at the next communion season. Her end was peace. The other was an excluded church member. She was a weak-minded person, and had repeatedly fallen into sin. When, however, she saw her end approaching she prayed earnestly to Him, who came to seek and to save the lost. Her mind became perfectly composed, and her hope remained steadfast to the last. She died of cholera.

## Narratives and Anecdotes.

### A REMINISCENCE.

TWENTY-FIVE years or more have elapsed, since the regiment I belonged to was quartered at Dinapore. That awful scourge, the cholera, was then very prevalent in the corps, and bore off in triumph many an unsuspecting victim from among my thoughtless comrades. My health at that time was but indifferent, and I was in consequence frequently an inmate of the hospital. It was my usual practice when there to take a turn through the wards every evening before retiring to rest, with the view of ascertaining who had been admitted during the day. On one of these occasions I stopped at the cot of one whom I knew, from his position in the ward, to have been lately admitted. The flickering light from the lamp which was placed near his bed, exhibited the features of the patient very indistinctly, so that I could not recognize him. On the side of his bed, sat his wife in silent dejection. On enquiry, I was informed that the person was a Sergeant P. of the grenadier company, a man I very well knew. I again went to his bedside, but much closer than before, and observed that death was doing his work rapidly. While I was standing by his bed, he turned to his wife, and said, " My dear, give me your hand." She placed her hand in his, and he exclaimed with an emphasis which appeared to call forth all his remaining strength, " Oh, that I had

*another day to live.*" I retired from the mournful scene, but not to sleep. I was myself then " without God, and without hope in the world." On visiting the spot very early the next morning, I found that the request so ardently expressed had not been granted, that he died about midnight.

In the regiment there was not a finer looking man than Sergeant P. he appeared the very picture of health. He had mounted the main guard of the station the previous morning in perfect health, but was attacked with cholera about 5 o'clock p. m. and was immediately afterwards carried to the hospital. His sudden death caused some sensation in the regiment, and more in his company, from the peculiar circumstances of his case ; for a very short time before his death, his wife had returned from England, whither she had gone as an attendant on a lady from India. While there, she had visited all their relatives and friends, and had brought back to him tokens of their regard and affectionate remembrance. He had given a dinner on the joyful occasion, to which a large number of his particular friends were invited.

Since the above occurrence, I have been led by my profession repeatedly to see deaths in the battle field, and under various other circumstances, but never will the death and dying words of Sergeant P. be obliterated from my memory.

MILES.

## A CANDID ADMISSION.

In a beautiful little town in Western New York, a delightful revival of religion took place in the winter of 1849-50, when some scores of sinners were turned from darkness to light, from the power of Satan to God. In the solemn daily services of worship, the Congregational, Methodist, and Baptist ministers were actively engaged, and it was agreed among them that during the time conversions were going on, little should be said of denominational peculiarities. After a season, as less of conversion was witnessed, it was felt to be of importance to collect the lambs into the fold of the Great Shepherd and Bishop of souls. One of the Pædobaptist brethren proposed, that each of the ministers should preach on baptism and church fellowship, in the presence of his brethren. The plan was adopted, and the houses of worship were filled with attentive audiences, while the Congregational and Methodist brethren insisted on infant baptism as a scriptural rite and duty.

It will be scarcely supposed that the audience or the interest would be less when the Baptist brother, with less of learning than his brethren, should have to meet and reply to the arguments and the learning which, for the last two evenings, had been placed before many hundreds of the neighborhood. No anxiety, however, was felt by those who knew our brother's extensive acquaintance with his bible, and with men. He entered on his duties with great composure and apparent ease, and occupied some forty minutes in a clear statement of scriptural truth on his subject. He then remarked,

"I suppose that after the learned discourses to which we have listened on Tuesday and Wednesday evening, it will be expected that I should say something respecting infant baptism, a subject, I confess, somewhat out of the range of my studies.—However," turning to his Methodist brother, who sat in the pulpit, and placing in his hands a New Testament, he added, "my brother understands it, and he will read some of the strongest passages on the subject, and I will offer some remarks on them."

The Methodist brother seemed somewhat surprised, and at length said, that such a mode of discussion was rather difficult, and that he was not prepared.

"Oh, my brother," said the Baptist, "I do not want you to discuss the matter; only to give us a few of the texts, the commands, or examples on which you most generally depended."

"Indeed," replied the worthy Methodist, "I cannot do that just now; for nothing strikes my mind as very pertinent."

The Baptist then turned to his hearers and said, "It seems that our brother has nothing to say in defence of infant baptism, and knows no scripture to sustain it. I am sure I know of none; so that it appears there can be nothing said on the subject.—We will therefore close the meeting."

This was done, and by far the larger number of the converts were "baptized and added to the church."—*Christian Index.*

## THE TWO MERCHANTS.

A YOUNG man rented a store in a neighborhood where it was common to keep stores open on the Sabbath. He resolved that his should be shut, and that he would confine his business to the week time. An old merchant in the neighborhood told him that he must keep his store open on the Sabbath, or he would fail; for many people were not at leisure to do their trading at any other time. He, however, persevered in his determination. The Sabbath came, and with it many customers. He told them he should be happy to see them any other day, but he could not accommodate them on the Sabbath. Some were angry, and said they would supply themselves at other stores. They did so; and not a few of them at the store of the old man who had admonished the young one of his danger. Both, however, continued to prosecute their business, each in his own way. The young man acquired property, and became wealthy. The other, after a time, began to decline, and continued to go down till he had lost all. He became poor and helpless; was supported by the hand of charity, and lived in one of the tenements belonging to the very man, whom he had warned of the danger of keeping the Sabbath.—*Sabbath Documents.*

## THE SHORT SERMON.

A MINISTER in one of our large cities, had prepared and preached, as he supposed, a most convincing sermon for the special benefit of an influential member of his congregation, who was known to be of a sceptical turn of mind. The sinner listened unmoved to the well turned sentences, and the earnest appeals, for his heart was unaffected. On his return from church, he saw a tear trembling in the eye of his little daughter whom he tenderly loved, and inquired the cause. The child informed him that she was thinking of what her Sabbath school teacher had told her of Jesus Christ.

"And what did she tell you of Jesus Christ, my child?" he asked.

"Why, she said he came down from heaven and died for poor me!" and in a moment the tears gushed from eyes which

had looked upon the beauties of only seven summers, as in the simplicity of childhood, she added, "Father, should I not love one who has so loved me?"

The proud heart of the sceptic was touched. What the eloquent plea of his minister could not accomplish, the tender sentence of his child had done, and he retired to give vent to his own feelings in silent but penitent prayer. That evening found him at the praying circle where, with brokenness of spirit he asked the prayers

of God's people. When he came to relate his Christian experience, he gave this incident, and closed his narration by saying, "Under God, I owe my conversion to a little child, who first convinced me by her artless simplicity, that *I ought to love one who had so loved me.*"

The minister on returning from his meeting, took his sermon and read it over carefully, and said to himself, "There is not enough of JESUS CHRIST in this discourse."—*Watehman and Reflector.*

## For the Young.

### "DON'T GIVE IT UP."

"I CAN'T do it, father. Indeed I can't."

"Never say can't, my son. It is not a good word."

"But I can't, father. And if I can't I can't. I've tried, and tried, and the answer won't come out right."

"Suppose you try again; Edward," said Mr. Williams, the father of the discouraged boy.

"There's no use in it," replied the lad.

"What if you go to school to-morrow without the correct answer to this sum?"

"I shall be put down in my class," returned Edward.

Mr. Williams shook his head, and his countenance assumed a grave aspect.—There was a silence of a few moments, and then the father said:

"Let me relate to you a true story, my son. Thirty years ago, two lads about your age, were school companions. Both got on well for a time; but as their studies grew more difficult, both suffered discouragement, and each said often to his father, as you have just said to me—'I can't.'—One of these boys, whose name was Charles, had a brighter mind than the other, and could get through his tasks easier; but his father was very indulgent to him, and when he complained that his lessons were too hard, and said, 'I can't do this, and can't do that,' he requested the teacher not to be so hard with him.

"But it was different with the father of the other boy, named Henry. To every complaint he answered—'Don't give up, my boy! Try again, and if not successful, try again and again. You can do it, I know you can.'

"Thus encouraged, this lad persevered, and in every case overcame the difficulties in his way. Soon, although his mind was not naturally so active as the mind of his companion, he was in advance of him.—When they left the school, which was about the same time, he was by far the best scho-

lar. Why was this? He did not give up because his task was hard, for he had learned this important lesson, that we can do almost any thing, if we try.

"Well, these two boys grew up towards manhood, and it became necessary for them to enter upon some business. Charles was placed by his father in the office of a physician; but he did not stay there long. He found it difficult in the beginning to remember the names and uses of the various organs of the body, and soon became so much discouraged that his father thought it best to alter his intention regarding him, and to put him into a merchant's counting-room, instead of continuing him a student of medicine. Here Charles remained until he became of age. Some few years afterwards he went into business for himself, and got on pretty well for a time; but every young man who enters the world, dependent upon his own efforts, meets with difficulties which only courage, confidence and perseverance can overcome. He must never think of giving up. Unfortunately for Charles, these virtues did not make a part of his character. When trouble and difficulties came, his mind sank under a feeling of discouragement; and he 'gave up' at a time when all that was needed for final success was a spirit of indomitable perseverance, which removes all obstacles. He sunk, unhappily, to rise no more. In giving up the struggle, he let go his hope in the future—and ere he had reached the prime of life, found himself shattered in fortune, and without the energy of character necessary to repair it.

"In the same office where Charles was placed, Henry was entered as a student of medicine. At first, when he looked into the books of anatomy, and read the names of bones, muscles, nerves, arteries, &c., it seemed to him that he never could learn these names, much less their various uses in the human body. For a short time he gave way to a feeling of discouragement;

but then a thought of the many hard tasks he had learned by application, came over his mind, and with the words, 'Don't give up,' on his tongue, he would apply himself with renewed efforts. Little by little he acquired the knowledge he was seeking.—Daily he learned something, and it was not long before he could look back and mark the steps of his progress. This encouraged him greatly. Soon, new and greater difficulties presented themselves; but encouraged by past triumphs, he encountered them in a confident spirit, and came off conqueror.

"Thus Harry went on, while Charles gave up quickly. In the end, the former graduated with honor, and then entered upon the practice of the profession he had chosen. There was much to discourage at first. People do not readily put confidence in a young physician; and he had to wait three or four years before he received practice enough to support himself, even with the closest economy. During this long period, in which the motto, 'Don't give up,' sustained him, he got in debt for articles necessary for health and comfort, about three hundred dollars. This troubled, but did not dishearten him. 'I can and will succeed,' he often said to himself. 'Others have met and overcome greater difficulties than mine; why, then, should I give up?'

"A little while longer he persevered, and had the pleasure to find himself free from debt. From that time a prosperous way was before him; though he had often to fall back upon the old motto—'Don't give up.' Many years have passed, and Henry is now Professor of Anatomy in—University."

"Why, father! that is you!" exclaimed the listening boy, the interest on his face brightening into pleasure.

"Yes, my son," replied Mr. Williams, "I have been giving you my own history."

"But what became of Charles?" inquired Edward.

"You know the janitor in our college?" said Mr. Williams.

"Yes, father."

"He it is who, when a boy, was my school-mate. But he gave up at every difficulty—see where he is now. He had a good mind, but lacked industry, perseverance, and a will to succeed. You can do almost any thing, my boy, if you only try in good earnest. But, if you give up when things are a little hard, you must never expect to rise in the world—to be useful according to your ability, either to yourself or to mankind. Now try the hard problem again: I am sure you will get the right answer."

"I will try," said Edward, confidently. "and I know it will come out right next time"

And so it did. One more earnest trial, and his work was done. Far happier was he, after this successful effort, than he could have been, if yielding to a feeling of discouragement, he had left his task unaccomplished. And so all will find it. Difficulties are permitted to stand in our way that we may overcome them; and only in overcoming can we expect success and happiness. The mind, like the body, gains strength and maturity by vigorous exercise. It must feel and brave, like the oak, the rushing storm, as well as bask amid gentle breezes, in the warm sunshine.—*American Paper.*

## A PRAYER FOR DEAR PAPA.

BY MRS. JUDSON.

THE following lines were written after Dr. Judson's departure from Maulmain, to be used by his children as a daily prayer.—*Macedonian.*

Poor and needy little children  
Saviour, God, we come to Thee,  
For our hearts are full of sorrow,  
And no other hope have we.  
Out, upon the restless ocean,  
There is one we dearly love,—  
Fold him in thine arms of pity,  
Spread thy guardian wings above.

When the winds are howling round him,  
When the angry waves are high,  
When black, heavy, midnight shadows,  
On his trackless pathway lie,  
Guide and guard him, blessed Saviour,  
Bid the hurrying tempests stay;  
Plant thy foot upon the waters,  
Send thy smile to light his way.

When he lies, all pale, and suffering,  
Stretched upon his narrow bed,  
With no loving face bent o'er him,  
No soft hand about his head,  
Oh, let kind and pitying angels,  
Their bright forms around him bow;  
Let them kiss his heavy eyelids,  
Let them fan his fevered brow.

Poor and needy little children,  
Still we raise our cry to Thee;  
We have nestled in his bosom,  
We have sported on his knee;  
Dearly, dearly do we love him,  
—We, who on his breast have lain—  
Pity now our desolation!  
Bring him back to us again!

If it please thee, Heavenly Father,  
We would see him come once more,  
With his olden step of vigor,  
With the love-lit smile he wore;  
But if we must tread Life's valley,  
Orphaned, guideless, and alone,  
Let us lose not, 'mid the shadows,  
His dear footprints to thy Throne.

Maulmain, April, 1850.

## Essays and Extracts.

### VARIATIONS OF PÆDOBAPTISM.

ALMOST all learned men among the various denominations which practise infant-baptism, admit that in the time of Christ and the apostles *immersion* was the ordinary mode of baptism, and that many passages of the New Testament, descriptive of the doctrinal import of baptism, clearly prove this. Not a few of those learned men (mostly German theologians) even go so far as to concede that *immersion* is the only mode of baptism recognized in the New Testament: the majority, however, maintain that, probably, *affusion* or *sprinkling* was occasionally practised by the apostles.

If we consult history, we are informed that in the third century the practice of *affusion* or *sprinkling* was a novelty, for the introduction of which necessity had to be pleaded, and that it was only resorted to in the case of sick persons. It never found favour with the Eastern churches; for in the East, where the Greek and Syriac languages prevailed, the terms used for baptism were regarded as exclusively descriptive of *immersion*,\* and such immersion that

thereby every part of the body must be covered with water. To this day the Greek church in Greece, Turkey, and Russia, and the various heterodox churches which have sprung from it (viz. the Armenian, Nestorian, Coptic and Abyssinian churches, &c.) unanimously maintain that *baptism* cannot possibly be administered in any other way than by immersion. To talk of baptism by affusion or sprinkling, they regard as being just as absurd, as we should regard the idea of *diving* by affusion or sprinkling.

In the Roman Catholic community, immersion continued to be the rule till the end of the 13th century, and in some places till the time of the Reformation. *Thomas Aquinas*, a great authority among Roman Catholics, who died in 1274, says: "In immersion the figure of Christ's burial is more expressly represented; therefore this mode of baptizing is more common and more praiseworthy." And again: "The ablution may be made by water, not merely by the mode of immersion, but also by the mode of sprinkling or pouring... although it is safer to baptize by the mode of immersion. . . Immersion is not essential to baptism."

From the Roman Catholics the Protestants, at the time of the Reformation, inherited the practice of affusion or sprinkling. Had the Reformation taken place two or three hundred years earlier than it did, it is very probable that all Protestants would to this day practise immersion as the only legitimate mode of baptism, and utterly repudiate, as an absurd human invention, that which now prevails among Pædobaptists.†

[\* The Syriac verb for βαπτίζει is ܒܬܝܒܝܬ, ʾAMAD, the *Aphel* or causative form of ܬܝܒܝܬ, ʾAMAD, a root which in Hebrew signifies to stand. Michaelis, however, suggests that the Syriac root is cognate not with ܬܝܒܝܬ, stetit, but with the Arabic غَمَت, demersit. The *Peal* and *Ethpeel* of ܬܝܒܝܬ are used for βαπτίζονται, and it is evident that the signification of the root is, to immerse oneself, or to be immersed. This may be made clear to our readers by an extract from the Syriac translation of Eusebius on the Theophania, lately edited by Professor Lee from an eastern manuscript, "probably not less than a thousand years old." In Book i. 17, it is said of the creative Logos:—"And this same Word of God also plunged (ܬܝܒܝܬ) to the very depths of the sea, and devised those swimming natures," &c. As another proof, the Syriac version of Numbers xxxi. 23, may be cited, where instead of "Ye shall make it to go through the water," as our English translation literally renders the original, we read, "Ye shall immerse it (ܬܝܒܝܬ) in water." In the former example the *Peal*, in the latter the *Aphel* is found.]

It may be further remarked that in Arabic some of the conjugations of غَمَد, particularly the 2nd and 5th, are used to denote baptizing and being baptized. This signification of غَمَد was confessedly borrowed, with many ecclesiastical terms, from the Syriac. From the Arabic, the verbal noun غَمْد, baptizing, has been adopted into the Persian and Hindustani, and is used in some of the versions of the New Testament in those languages, as many of our readers are aware.—EDITOR.]

† Luther says: "Baptism in Greek is called βαπτισμός, in Latin *mersio*, i. e. when a thing is wholly dipped in water, which again joins above it. And although in many places

It is, however, not our object at present to say any thing more about the mode of baptism; but rather to lay before our readers the views entertained by Pædobaptists regarding the efficacy of baptism, and the reasons why they administer it to infants.

The Eastern churches and the Roman Catholics maintain that baptism confers justification and regeneration, and that therefore it ought not to be withheld from infants.

In the 'Orthodox Confession' of the Greek church, drawn up in 1642, and of equal authority in that church, with the 39 articles in the Church of England, it is said: "Baptism possesses such power, that whilst it need not be repeated, it undoubtedly is the seal of eternal salvation; and every one can easily know how great the benefit and profit of this sacrament is. For first, it takes away all sins; in infants original sin, and in adults both original and actual sin. Secondly, man is renewed, and brought into that state of righteousness, in which he was, when he was

it is no longer customary to push and dip children entirely into the font, but only with the hand to pour water out of the font upon them, yet it ought to be so, and would be right, if according to the sound of the word *Taufe* [the German for baptism] the child, or whoever is baptized, were entirely let down and dipped in the water, and drawn out again: for beyond doubt in the German language the word *Taufe* is derived from the word *Tiefe* [depth], so that whatever is baptized, is let down deep into the water."—Again: "Do you know why and wherefore you were baptized, and what it means that you were dipped under the water, so that it again joined above you?.. It means, that the old Adam is to be drowned, and again a new man daily to come forth, and be raised."—In another place: "The work or ceremony is this, that we are let down into the water, so that it passes over us, and that afterwards we are drawn out again. These two things, the sinking under the water and coming out again, indicate the power and efficacy of baptism."—Herein Calvin differed somewhat from Luther. He says: "Whether he who is baptized be immersed—three times or once—or only wetted by water poured upon him, is of no consequence whatsoever, but ought to be left free to the churches according to the diversities of climate. Although the term, to baptize, means to immerse, and it is certain that the ancient church observed the rite of immersion." Institutes iv. 15, 19.—With reference to the words, *three times*, it should be observed that the Greek and Eastern churches regard it as essential to baptism, that the candidate should be immersed three times, to correspond with the three persons of the Trinity, and the three days which Christ spent in the grave.

innocent and without sin. Further, those that are baptized, become members of the body of Christ, and put on our Lord."

The Roman Catholic authorities agree in this matter with those of the Greek church, and at the same time explain more fully the reasons why infants should be baptized.

The Council of Trent declares, that "by baptism, putting on Christ, we are made a totally new creature in Him, receiving the full and entire remission of all sins."\*

The Roman Catechism says: "It is a correct and neat definition to say that baptism is the sacrament of regeneration through water in the word; for by nature we are born of Adam as children of wrath; but by baptism we are born again in Christ as children of mercy." "The proper effect of baptism is the remission of all sins, whether contracted through the evil of our origin, or through our own fault." Again: "We must state that by virtue of this sacrament we are not only delivered from evils, but also enriched with distinguished gifts and blessings. For our soul is filled with divine grace, whereby being justified and made the children of God, we are also constituted heirs of eternal salvation. And grace means not only that which imparts the remission of sins, but also a divine quality inherent in the soul, which extinguishes all the blemishes of our souls, and makes the souls themselves more beautiful and splendid."

On the subject of the necessity or propriety of infant baptism the following Roman Catholic statements are deserving of attention:—

Bellarmino says: "The church has always believed that infants perish, if they depart this life without baptism. Although it is without their fault that such children are not baptized, yet it is not without their fault, that they perish, since they are the subjects of original sin."

The Roman Catechism, however, contains more explicit statements than this. It says in one place: "Let the faithful be taught that the law of baptism has by God been prescribed to all men, so that unless they are born again unto God by the grace of baptism, they are begotten to eternal misery and destruc-

\* This quotation, like some others which we introduce, is derived from *Guericke's Allgemeines Christliche Symbolik*.



tion by their parents, whether these be believers or unbelievers." And in another place: "The faithful are to be urgently exhorted to see to it that their children, as soon as it can be done without danger, are brought to the church and solemnly baptized. For as no other way of obtaining salvation is left to infant children, except by being baptized, it is easy to perceive what great guilt they incur, who allow them to remain destitute of the grace of that sacrament longer than necessity requires."

The following declaration of the same Catechism is also worthy of attention: "It cannot be doubted that infants, when they are washed, receive the sacraments of faith; not because they believe with the assent of their own mind, but because they are sustained by the faith of their parents, if the parents are believers; and if they are not, then by the faith—to use the words of St. Augustine—of the universal society of saints."

On this last subject Thomas Aquinas had, centuries before, made the following remark: "As an infant in the womb does not itself receive nourishment, but is sustained by the mother's nourishment; so children who are not yet able to use their reason, are, so to speak, in the womb of mother church, and receive salvation, not through themselves, but through the act of the church."

Such are the views held on the subject of baptism, and such the reasons adduced for infant baptism, by Roman Catholics. However unscriptural and soul-destroying they may be, they have at least one merit, viz. that of being intelligible and consistent. We wish to point out two peculiarities of the Romish doctrine:—

1.—Baptism is stated to be applicable to all children, no matter who their parents may be, whether believers or unbelievers. The reason is obvious. Without baptism they are damned: by baptism they are saved. If they are not presented for baptism by their parents, they are presented for it by the church, whose faith stands instead of their own. They are regarded as the children of mother church, rather than as the children of their natural parents. It is, therefore, perfectly consistent in Romish priests, to baptize any children upon whom they find it possible to throw a few drops of water, whilst pro-

nouncing the formula of baptism. It is well known that to a great extent they act upon this principle in heathen countries.

2.—There is not the slightest reference made to circumcision as a precedent for the baptism of infants. The parallel between the two, was, we believe, first discovered by an African bishop, Fidus, in the 3rd century; but was again lost sight of, for nearly thirteen centuries, until Ecolampadius, one of the Swiss Reformers, directed the attention of his contemporaries afresh to it. We shall see, hereafter, that Luther (possibly because it was imported from Switzerland) does not so much as allude to it in his defence of infant-baptism. This, in itself, is a clear proof that, in his day, the theory which regards circumcision and baptism as identical, must have been quite a novelty.

#### I. THE LUTHERAN THEORY OF BAPTISM.

We now proceed to inquire into the views of Luther and his followers regarding baptism. We begin with an extract from a declaration drawn up in 1592 for Saxony, which all ministers, school-masters, and patrons of livings, as well as most civil officers, were required to sign,—an obligation from which they have only been released within the last fifty years. It declares that the following sentiments regarding baptism are *false and erroneous*:

1. That baptism is an external washing with water which merely signifies an internal ablution of sin.

2. That baptism neither produces nor confers regeneration, faith, divine grace and salvation, but merely signifies and seals them.

3. That those who are baptized in water, do not all thereby obtain the grace of Christ and the gift of faith, but that only the elect obtain them.

4. That regeneration does not take place in or with baptism, but only afterwards at a more advanced age, and that in many it only takes place in old age.

5. That salvation does not depend upon baptism, and that, therefore, baptism in a case of exigency is not to be allowed in the church, but that in the absence of a regular minister a child should be allowed to die without baptism.

6. That the children of Christians are holy even before baptism, from their mother's womb; and that even in the mother's womb they are included in the covenant of eternal life; and that if it were not so, holy baptism could not be conferred upon them.

Probably there are few among our readers, who were prepared to find that sentiments like these could ever have

been condemned by Lutherans; such, however, is the fact. Even at the present day, no Lutheran of the stricter sort would venture to hold or advocate them.

Luther has expressed his opinions on the subject of baptism in a number of passages; from which the following may be selected, as the most important; because they form a part of the doctrinal standard of the Lutheran church.

From Luther's Shorter Catechism :—

Q. What is baptism ?

A. Baptism is not simply water, but water comprehended in a divine command, and sealed with the word of God. [Referring to Matthew xxviii. 19.]

Q. What does baptism effect or bestow ?

A. It effects the remission of sins, delivers from death and the devil, and confers the gift of eternal happiness upon all and each of those who believe that which the words and promises of God promise. [Referring to Mark xvi. 16.]

Q. How can water effect such great things ?

A. It is not the water that effects them, but the word of God which is in and with the water, and faith which trusts the word of God added to the water. For water without the word of God is plain water and not baptism; but by the addition of God's word it becomes baptism, i. e. the salutary water of grace and life, and the bath of regeneration in the Holy Spirit, as Paul saith, 1 Titus iii. 5.

These somewhat oracular statements are explained at great length in Luther's Larger Catechism, which might more appropriately be called a compendious body of divinity, drawn up for the benefit of the ministers and school-masters of his time, who were sadly deficient in religious knowledge. The section on baptism fills sixteen closely printed pages, from which we cull the following passages :—

"We may truly affirm that baptism is not a product of the human intellect, but an institution of God, who has, moreover, strictly enjoined us to present ourselves to be baptized, or otherwise we cannot be saved. Let no one, therefore, imagine that it is a mere trifle, like the putting on of a red jacket....Whatever God institutes, and commands to be observed, that must of necessity be something precious and useful, even though in its external appearance it should be more contemptible than a straw....To be baptized in the name of God, is to be baptized not by man, but by God.

"Remember that baptism is something very different from all other water, not on account of its natural essence, but because something of a more excellent kind is joined to it. For God himself honors baptism with his name, and confirms it with his power. For this reason it is not to be regarded as mere natural water, but also as divine, heavenly, holy and salutary water, worthy of any praise which can be bestowed upon it; and that solely on account of the word, which is a holy and hea-

venly word, and cannot be praised by any one with sufficient amplitude, dignity and fulness, since it contains within itself all the virtue and power of God.

"We must now consider the questions, why and for what baptism was instituted, and what good it does to those that are baptized? And this we cannot learn or understand better and clearer than from the words of Christ: 'He that believeth and is baptized, shall be saved.' To be brief, then, we may simply say, that the virtue, effect, fruit and end of baptism is, that it saves men. No one is baptized that he may become a Prince, but as these words say, that he may be saved. Now we know that to be saved, means nothing less than to be delivered from the tyranny of sin, death, and the devil; to be brought into the kingdom of Christ, and with him to enjoy eternal life.

"The guides of the blind will not see that faith must of necessity have something to believe in or to rely upon, sustained by which it continues. So then faith clings to the water, and believes it to be baptism, in which pure bliss and life is to be found; not by virtue of the water, but by this, that baptism is united to God's word and ordinance, and confirmed thereby, and ennobled by his name.

"Let us now further see who it is that receives these great things, which are offered in baptism. This again is most beautifully and plainly expressed in these words: 'He that believeth and is baptized, shall be saved.' That is to say, faith alone renders a person worthy of profitably receiving this salutary and divine water. For as this is offered and presented to us in those words, along with the water, it cannot be received in any other way than by believing it with the heart. Without faith baptism is of no use, although it cannot be denied that in itself it is a heavenly and inestimable treasure. Hence that one word, to him who believes it, has such power, that it excludes and rejects all works which we might do, with the intention of thereby obtaining and meriting salvation. For it is irrevocably decreed, that whatever is not of faith, is of no use or avail whatsoever towards obtaining salvation. But if, as they are wont, they say to thee: Baptism is itself a work; how then canst thou say that works are of no avail towards obtaining salvation? Where now remains faith?—then answer: Certainly our works contribute nothing to salvation, but then baptism is God's work, not ours. God's baptism, as said before, must be regarded as widely different from the baptism of a bather. God's works are salutary and necessary to salvation, and they do not exclude faith, but require it, and cannot be comprehended without it. By merely allowing water to be poured around thee, thou hast not yet received or observed baptism in such a way as to derive any benefit from it; but only then will it begin to be of any use to thee, if thou present thyself to God for baptism, from a desire to comply with the command and institution of God, so that being baptized in the name of the Lord, thou mayest obtain the salvation promised in the water: now this cannot be done by the hand or the body; but must be believed with the heart. Thus thou seest plainly that here there is no work, done by ourselves, but a treasure freely presented

to us by him, and apprehended by faith alone."

Perhaps our readers may grow weary of these quotations, but we would entreat them to exercise patience a little longer. These sentiments, so earnestly and even beautifully expressed by Luther, are professedly held by all Lutherans. There is much in the extracts last quoted which is particularly interesting to Baptists, because apparently the great Saxon divine was very nearly discovering the truth that believers only ought to be baptized. But it will presently be seen that such expectations regarding him are doomed to be disappointed. We go on extracting from the Larger Catechism:—

"Every Christian will find abundant employment for life in rightly studying and practising the lesson of baptism. He will have enough to do to believe firmly all that is promised and offered in baptism, viz. the victory over death and the devil, the remission of sins, the grace of God, Christ with all his works, and the Holy Spirit with all his gifts.... Consider it for yourself: If anywhere in the world there existed a physician so skilful as to save men from dying, or if they died, to enable them to live for ever afterwards, would not great and small, like snow,\* flock to him with their money, so that for the crowd of rich people it would scarcely be possible to approach him? Now here in baptism there is brought gratuitously to the door of all, both great and small, such a treasure and medicine, which annihilates death, and preserves men in life. Baptism is to be regarded by us and rendered profitable in this way, that relying upon it we are strengthened and confirmed, whenever we are troubled by our sins or our conscience, so that we ought to say: 'I have, though, been baptized; and if so, then it is certain that these promised things have been given to me, that I shall be blessed [hereafter,] and possess, both in soul and body, life eternal.'

"Here there arises a question with which now-a-days the devil entangles the world in various ways, viz. regarding the baptism of infants, whether they also believe, and whether it is right to baptize them. Those who possess a moderate share of intellect, ought to put this question aside, without discussing it, and leave it to be discussed by doctors. But if, nevertheless, they wish to reply, let them say this: That the baptism of infants† is pleasing and acceptable to Christ, is abundantly evident from his own work, inasmuch as God does sanctify and has endowed with his Holy Spirit, not a few of those who have been baptized immediately after birth.... This, for plain and unlearned people, is about the best and strongest argument.

"We may further say, that to us every-

\* The Latin copy has, *like waves*.

† We remark, in passing, that Luther might as well have said, "That the religion of Papists" &c. The same argument will bear out Popery, and even heathenism.

thing does not depend upon this, whether the person that is baptized, believes or not; for thereby nothing is detracted from baptism.... My faith does not make baptism, but it receives and apprehends it. Baptism is not vitiated or corrupted, if men abuse it or do not rightly receive it; for, as said before, it is not joined to our faith, but to the word of God.

"Wherefore I say, If hitherto you have not believed aright, yet believe now, and say thus: My baptism, indeed, was right, but miserable man that I am, I have not received it aright. For I also and all that are baptized, are compelled to speak thus before God: 'I come here in my faith and that of others, yet I venture not to affirm confidently that I certainly believe; at the same time, many are praying for me. But I confidently rely upon this, that this is thy word and precept.... In like manner we also deal with the baptism of children: we bring the child to the minister of the church to be baptized, in the hope and expectation that it may certainly believe; and we pray that God may give it faith: that, however, is not the reason why we baptize it, but because God has commanded us to do it. Why? Because we are certain that God will not lie."

The idea, expressed in the last paragraph, is more fully developed in other writings of Luther; as the following passages will show:—

"There stands the child, naked in body and soul, without faith or works. Then approaches the Christian church and prays God to infuse faith into it; not that my faith is to save the child, but that it may receive a faith of its own."

"Hence we say that the faith of others is of no avail to salvation, even if two Christendoms were to stand by. A Christian must himself believe in Christ; but I was not born in the child's stead, neither shall I die in its stead: it has its own birth and death. Hence I do not baptize the child in my faith and that of Christendom; but my faith and Christendom bring the child, that God may give it a faith of its own, so that it may believe, as I believe."

"If baptism does not effect for, and give to children the same things which it effects for, and gives to adults, it is not the same baptism, nay, it is no baptism, but a caricature and mockery of baptism; for there is only one baptism, that which saves.... Hence we say and conclude that in baptism the children themselves believe, and have a faith of their own, produced in them by God through the intercession for, and presentation of them by their godfathers in the faith of the Christian church; and thus we call the power of the faith of others, not that any one is thereby saved, but that thereby—through its intercession and help—he may obtain from God a faith of his own, by which he may be saved."

"As for what they say that infants cannot believe, how will they prove it?.... It is certainly not contrary to Scripture, but according to Scripture, that an infant may believe, as the example of St. John [the Baptist] shows. Hence thy plea that children cannot believe, must be contrary to Scripture."

"As for those who do not come to baptism of themselves, but are brought to it, as Christ commands little children to be brought, leave the care of their faith to Him who commands them to be brought, and baptize them on the strength of his command, and say: 'Lord, thou bringest them and commandest them to be baptized, surely thou wilt answer for them, I rely upon it. I may not drive them away, nor forbid them. If they have not heard the word, by which faith comes, in the way in which adults hear it, they have heard it in the way in which infants hear it.' Adults receive it with their ears and their reason, frequently without faith; but these hear it with their ears without reason, and with faith; and faith is the nearer, the less there is of reason and the stronger He is that brings them."

"Now comes the question, what becomes of young children, who are yet destitute of reason, and have no faith of their own? To this question the sophists have invented this reply, that young children are baptized without a faith of their own, on the faith of the church, which the godfathers profess at their baptism. . . . From this lie they have proceeded further and have taught, and to this day hold, that there is such virtue in the sacraments that though you have no faith, if you receive the sacrament (provided you do not purpose to sin), you obtain grace and the forgiveness of sins, without any faith."

These are the reasons, adduced by Luther himself in favour of infant-baptism. The Apology for the Augustan Confession—a standard of Lutheran doctrine—adds the following:—

"It is most certain that the promise of salvation belongs also to little children. But it does not belong to those who are without the church of Christ, where there is neither the word nor the sacraments; for the kingdom of Christ only exists in connection with the word and the sacraments. Hence it is necessary that they should be baptized, that the promise of salvation may be applicable to them, according to Christ's commandment: Baptize all nations:—where, as salvation is offered to all, so baptism also is offered to all men, women, children, infants. Therefore it clearly follows, that children ought to be baptized, because salvation is offered together with baptism."

Upon these various statements we make, for the present, the following remarks:

1.—There is much less simplicity (certainly at the same time also much more truth) in the Lutheran doctrine of baptism, than in that of the Romish and Greek churches.

2.—There are some passages in the Lutheran formularies, which most clearly advocate the doctrine of baptismal regeneration and justification. In this respect the only real point of difference between Lutherans and Romanists is, that, according to the most approved Lutheran authorities, the *power* of original sin is not, as the Romanists say, destroyed, but only impaired and checked by baptism.

3.—True faith is represented as commencing from the very moment of baptism, being granted to the infant on account of the faith, intercession, and obedience of those who bring the child for baptism or who concur in it.

4.—Godfathers and Godmothers are not regarded as sureties, by whom the child promises faith and repentance.

5.—No children—not even those of pious parents or church-members—can be saved without baptism. When, therefore, a young infant is likely to die, it may be baptized, without much ceremony, by any one, even a nurse. So long as it remains unbaptized, it remains without the church, and therefore without the pale of salvation. It must be owned, however, that Luther occasionally repudiated this sentiment, at least with reference to those cases in which the endeavour to baptize a child is rendered abortive by death.

6.—There is no passage to be found in the Lutheran formularies which intimates that only the children of believers, or church-members, or Christian parents, are entitled to baptism. On the contrary they seem to imply that all children whatsoever are entitled to it, because the offer of salvation is universal. J. W.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Agra.*—A correspondent informs us that the Rev. R. Williams baptized *five* men of the 2nd Bengal Fusiliers at the chapel in the Cantonments on Sunday the 4th of May; and that others remain

candidates for the ordinance. He adds: "The Lord is smiling graciously upon the efforts of our pastor and his people at this time, and there is a great revival amongst us."

*Cuttack.*—The Rev. C. Lacey writes: "On Lord's day, May 4th, we had the gratification of baptizing *three* persons

and then of admitting them into the fold of the Redeemer. Two were a brother and sister, children of one of our oldest native members. The account they gave of their Christian experience was very satisfactory. The other person was a Hindu. Her former condition was one of great degradation and sin; but grace is magnified by her conversion to God. As she related her experience, we listened with admiration and delight. May the arms of the good Shepherd sustain these lambs of the flock."

### Foreign Record.

#### LONDON.

THE GREAT EXHIBITION.—Two Committees are engaged in separate but harmonious exertions to provide religious instruction, for the expected vast concourse of visitors to London. One is making provision for foreigners, intending to invite evangelical ministers from the Continent to remain in the Metropolis during the time of the Exhibition, to preach in the different languages of Europe, and make other efforts to enlighten those who have little or no opportunity to become acquainted with the way of salvation when they are at home. Places of worship in the vicinity of Hyde Park, will be lent for this purpose, and other buildings will be hired. The other Committee has in view the interests of those who understand English.—*Baptist Magazine*.

The Council of the British Organization of the Evangelical Alliance anticipating the presence of a considerable number of foreign members, have appointed their next Annual Conference to be held in London, during the period of the great Exhibition. We copy from the circular, issued by the President and Secretaries, the following resolutions.

"As there is reason to expect, among the foreigners who will visit London, many who are members of the Evangelical Alliance, or members of the Foreign Organizations of the Evangelical Alliance, the Council are of opinion that such brethren, on presenting their credentials, should be cordially welcomed as visitors to the meetings of the British Organization. The only case in reference to which the Council could apprehend any serious difficulty, was that of *Slaveholders*. They accordingly resolved that these should not be admissible to the meetings of the Conference.

"It was agreed that the Council meet on Tuesday, the 19th of August, and that the Conference open on Wednesday, the 20th.

—That on the Wednesday morning, the "Annual Address," adapted to the occa-

sion, be delivered, the "Practical Resolutions" read and enforced, and the Annual Report of the British Organization presented; and on the Wednesday evening, a meeting be held for the mutual introduction of brethren.

—That Thursday morning, the 21st, be devoted to a free and fraternal conversation on the subject of Christian union; and on Thursday evening, the Committees of Foreign Organizations, having been previously invited to furnish the Council with reports of the state of the Alliance cause in their respective countries, such reports to be read, and each of them followed by a free and general conversation. That at the sitting on the following morning, Friday the 22nd this reading of foreign reports, and intercommunication on the topics suggested by them, be resumed and continued: and in the evening a public meeting be held, at which foreign brethren chiefly shall be engaged.

—That Monday, the 25th, be given to the consideration of the subject of *Infidelity*, it being an instruction to the Committee of Council to secure the preparation of a paper to be read, on Continental Infidelity, by some foreign brother, and also one on the aspects of the same evil in our own country.

—That Tuesday, the 26th, be occupied with the subject of *Papery*; and that, in reference to that subject, two papers be also prepared, one on the state of the Papacy in Continental Europe, by some Continental writer, and another on the aggressions of the Papacy in the British empire.

—That Wednesday, the 27th, be devoted to the subject of *Sabbath desecration*, some brother in Germany to be solicited to prepare a paper on the Sabbath question, as at present affecting that country, and another paper to be prepared on the same topic, in its relation to this kingdom.

—That on the morning of Thursday, the 28th, a public meeting be held; and in the evening a general *conversazione*.

—That on Friday morning, a public breakfast be held, after which, *Religious Liberty*, and more particularly the circumstances of British subjects abroad, in relation to it, be brought under consideration; and that the evening be given to a concluding and parting meeting, strictly devotional.

"It has since been proposed, that a course of *Lectures*, extending over the summer months, should be delivered in London, by leading ministers and others;—the first part of the course to be expository of the articles of our *Basis*; and the second, directed against the errors and evils to which we profess to be unitedly opposed, such as Infidelity and Rationalism, Popery and Tractarianism, Slavery and the Slave-trade, and Sabbath desecration."

# THE CALCUTTA MISSIONARY HERALD.

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## ACCOUNT OF A VISIT TO THE GOND COUNTRY, &c.

BY THE REV. T. PHILLIPS.

(Concluded from page 125.)

Nov. 29th.—Mr. S. in his annual tour, arrived at this village, and we spent a very pleasant and profitable evening together. He much encouraged me in my work and was pleased with the zeal of one of my native preachers.

### *Wanderings in a wilderness.*

30th.—Mr. S. left for Narsinghpur and we for Mangwāna, three cos distant. Soon after we commenced our journey, we lost ourselves in the boundless forests that cover the whole hill country. We sometimes found a footpath, which gave us a delusive hope for a time, but at last only ended in places where the wood-cutters had been at work. We traversed for a long time the bed of a nalla full of soft white sand, yielding like snow and stopped up occasionally by rocks. In this, at last, we halted and prayed for deliverance. After some time and when we were all frightened we found a road along which we galloped till we came to some farmers, who informed us we were going back to the village from which we had started. One of the farmers consented, for a reward, to take us to the right road. Pressing through the jungle, we saw four Nylgau, which gazed at us for a moment, and then ran off. Several of our servants lost their way to-day. On regaining the path, our guide showed the foot-prints of a tiger. Thanks to our gracious Preserver that we were not left to spend a night surrounded by the wild beasts which abound here. We talked to the villagers in the way.

### *Gond hearers.*

Dec. 1st.—We preached our first sermon to the Gonds in the village of Garrawarra. There we also collected many words. The whole village, composed of Gonds and Hindus, heard us with delight. I used the simplest language

I could command. They were much amused when I requested them to divide into two congregations,—Hindus and Gonds. They were then addressed on the folly of their conduct in worshipping their respective gods. I was much pleased with this large number of more than a hundred human beings who on this calm Sabbath morning, with faces full of intelligence and excited interest, listened attentively to the words of eternal life for the first time. My notes on these people (the Gonds) may be seen in the *Calcutta Christian Observer* for May.

### *Sick servants.*

The temperature being very low in these hills, and two of my servants having caught cold, from rising in the night suddenly to drive away a wolf, which brought on fever, I resolved to return at once to Narsinghpur. We left this on the 6th for Jabalpur. One of the two sick servants who were left in the hospital at length died, though every attention was paid him. Our journey to Jabalpur presented nothing particularly worthy of record. At Chindwāna, on the Sabbath, we obtained a large congregation. At Bhilpāthar the people received us very kindly. That day we had made a long march, and though we had despatched our carts at a very early hour they did not arrive on account of an accident till the evening.

### *Native hospitality.*

We entered the village which is exactly on the other side of the Nerbudda, and riding up to the headman's house told the people frankly that we were hungry and should not be able to obtain food for hours. To their honour be it said, they at once bestirred themselves and cooked us the best meal the village could afford. In the evening we pre-

ferred dining in our own fashion, but in the same *verandah* where we had taken our morning meal, as we did not wish to pitch our tent at that late hour. Here we were surrounded by a wondering crowd, who were exceedingly amused by our mode of eating, plates, knives and forks, &c. I talked cheerfully and kindly to them about customs, religion, &c. which seemed much to interest them. They would have remained all the night. To-day, whilst waiting for the carts, bathed in the delicious waters of the *Nerbudda*, and then went down the stream in a canoe, not only passing through beautiful scenery, but shooting a small rapid.

#### *Scenery at Beraghat.*

On the 10th at *Mirganj*; near which are the famous marble rocks at *Beraghat*, which are the perfection of beautiful and romantic scenery. I suppose they have so often been described and sketched, that I need say nothing of them, and in fact I feel quite inadequate for the task. No one with a love of nature and taste for the picturesque, should pass without seeing them. There is a bungalow here for the accommodation of European visitors, overlooking the rocks, the lake, the caverns and the rapids. The marble is of the species called *dolomite*.

#### *Labours at Jabalpur.*

At *Jabalpur*, we first pitched our tent in the Judge's compound. During our stay, I was much occupied with writing, whilst the native brethren were busily engaged from morning to night in distributing books. We sometimes visited the *Thugs*, and the city, as well as the *sepy* lines. The *Thugs* on Sunday morning heard two or three long addresses at the entrance of their village. I plainly showed them the guilt of their former practices, and they heard perhaps for the first time of that atoning blood, which could wash their polluted blood-stained souls white as snow. They seemed pleased with the instruction they received on this important subject, and none appeared offended by our remarks on their former conduct. The sons of the *Thugs* who learn to read in the school of industry, were continually coming to our tent for books all the time of our stay. When preaching in *Jabalpur* we were listened to very well, though the *pandits* were inclined to dispute. One evening before we left, we each took bundles of books under our arms and walked into the city. The

sight of the books and the knowledge that we had been freely distributing them, drew around us a crowd in a little time. This crowd increased in numbers and turbulence, as we moved from place to place, till we were forced to mount a *Chabutra* opposite the Police station. The Police came to our rescue, but still there was nothing for it but to distribute as rapidly as possible, without previous trial of reading, to the hundreds of out-stretched hands. As each hand obtained a book, a dozen were ready to snatch it away. Many were thrown down and trampled on in the fearful struggle, but none seriously hurt. At last, when we were able to show empty hands, the crowd became somewhat pacified, and we retired to another place to preach. They heard remarkably well. It was the largest and best congregation we had had in the town. On my return, for about a mile, a mob of boys hooted and clapped me out of the town, their elders and the police in vain endeavoring to prevent them. I rode at a leisurely pace smiling at them. The boys had become excited with the distribution, and thought this the best way to give vent to their feelings. It was an act of amusement and not malice. On the last Sabbath evening of our stay, we visited a Baptist brother in the lines, and then with him went to see the drummers of the regiment. Protestants and Catholics clustered around us, and I took the opportunity of addressing them on those doctrines of the Bible on which we are all agreed. During our stay, Major *Graham* the officer in charge of the *Thagi* department, and the worthy chaplain treated me with the greatest kindness; the latter entertaining me at his house for some days. It was pleasant to lay aside sectarian animosity and unite as brethren; which however did not prevent a little quiet discussion of some of the points on which we differ.

#### *Difficulties of travelling.*

With great difficulty could we obtain animals to carry our baggage, as we had to dismiss our carts here, on account of the want of roads in this mountainous country. After many vexations and much delay, we set forward with buffaloes. We however had difficulties of another kind to contend with, for our dear friends in *Saugor* having heard of the death of my servant, and being alarmed by dreadful reports of the country we were about to penetrate,—sent

after us most piteous letters earnestly beseeching us to return forthwith. The path of duty however was plain and we went forward.

#### *A Gond Thakur.*

For some days we did not meet with any pure Gond villages, but many containing a few Gonds among the Hindus. At Imlai we met with a Gond Thakur, who treated us kindly. We urged him to commence a school, but I fear all his promises will be broken. The father of this chief was a renowned free-booter in these wilds, during the Malhratta sway. The present chief owns one hundred and two villages, but is pressed down by an enormous load of debt to the Jabalpur bankers, incurred by his father.

#### *Ravages of disease.*

In one of the villages inhabited by the Gonds, we found all the children suffering from small-pox. They had no remedy, but quietly resigned themselves to the idea that it must spread through the village. Several children had died. The headman had then four children ill, and by various diseases had lost almost all his relations. He seemed stupified with sorrow. Here I found the immense gulph that separates the civilized Englishman from the degraded miserable Gond; no community of ideas, no common language, for they understood my Hindi very imperfectly. I really did not know what to say to him and his neighbours. I strove to overcome the barrier but could not. My native preacher, to my joy, was more successful.

#### *Gondwana.*

Jan. 6th, 1851.—“We are now come to the borders of the genuine Gond country.” During this tour, I did not keep a regular journal, but chiefly employed my time in collecting and recording information respecting my labors. In the way of Missionary work there was little of special interest to record. A specimen of one day's labor would illustrate that of the whole journey. As it was not safe to travel in the dark in such a country, with no roads, and abounding with wild beasts; and as the mornings were very cold, I always took my breakfast at sun rise, and then leisurely rode on with my Native Christians to the next encamping ground. On the road we would often see little villages several miles to our right or left, but they were very widely scattered. Two or three small collections of huts rather than proper Indian villages, we

might see from a distance each morning. Occasionally the road led close past a village; which of course we visited, and in which one or more of us preached. Our work, however, chiefly lay in the villages near our tent. We generally obtained a hearing from all the idle folks of the village, near which our tent was pitched, immediately. Their curiosity was very great to know why we had come to this secluded part of the country. They would very obediently sit on the ground around us whilst we opened our message of mercy. We did our best to make ourselves understood, but I greatly fear that on account of the novelty of the subject, and the weak, indolent, uncultivated state of their minds, they benefited very little by what they heard. In every village, with rare exceptions, they passively heard what we had to say, leaving us to talk as much as we pleased. On the subject of religion we could scarcely get them to speak; but talk of crops, poverty, game, wild beasts, houses, seasons, mode of life, &c. and they were fluent enough. Thus human nature in its unconverted state is the same every where, in civilized London and semi-savage Gondwana. This passive mode of hearing gave the great sameness to our daily labor. It is the discussion, the opposition and eagerness of town's-people to approve or disapprove that gives a variety to a Missionary's work, and enables him to record something that may interest the public. It surely would not be very interesting to record the words we uttered day after day on the same subject, and in the same strain. In riding along the numerous valleys of several miles in length and breadth, animated nature and conversation beguiled the time. Nylgau would often stand still to gaze at us, and then, heavily like cart horses, gallop away. Traces of bears and holes of their digging, might be seen every morning. As our road generally lay through jungle grass of miles in extent, of one uniform brown colour, and with scarcely a bush to diversify it, there was little to please the eye close at hand. The mountains however and the rapacious birds were inexhaustible objects of pleasure. The first were carved into every imaginable shape, and their variously tinted trees, with lights and shades of every degree, added to their beauty. But living creatures of beautiful form and graceful, powerful movements are always more attractive



than inanimate nature; and it was thus, that hawks, falcons, kites and buzzards with their elegant sweeping flights always delighted us.

10th.—Kānchanpur. The people here received books and wished us to come and reside among them.

*Attentive hearers.*

11th.—Bhūdādar. The people heard the gospel better here than in any place in our journey. Our congregation repeated the name of Jesus Christ several times, especially a poor blind man, that they might remember him as the Saviour and use his name in prayer. The villagers were very attentive to our wants. They were all Gonds in the greatest poverty.

In the afternoon we walked about three miles to Moratola at the foot of the hills. The people heard our addresses well. The headman gave us the fruit of the Bhīlāwan or marking-nut to eat. The yellow fleshy envelope only is eaten. As the juice of the nut itself produces ulcers, I was afraid to taste it till I saw the villagers freely eat it. The fruit has a sweet highly astringent taste. After preaching, we saw the village burying ground, where a young man who died of the small-pox, had lately been buried.

12th.—Sabbath—a halt. Visited Paraswā a few miles distant. All the inhabitants were shy and we almost compelled two of them to stay a few minutes to hear our message. Filth and poverty are visible all around.

*An extensive prospect.*

13th.—Kujārwār. This is a somewhat large, tidy village, lately re-inhabited. There is a deep tank and lofty conical hill near the village, which latter had been visible for several days before reaching it. I ascended by the aid of Gond guides to the top of the hill covered with dense forest. The steepness was so great, I had to stop every dozen yards and pant heavily. Traces of sāmbar deer and bears were visible all the way up. The sweetest odors from a little flower growing there in abundance, regaled us in our toilsome ascent. Even such, thought I, is the road to heaven; toilsome but sweet, and repaying us well at last. On reaching the top we found the trees covering it, and shutting out almost all the prospect. By climbing however a huge block of trap tuff, we were able to see over the tops of the trees and thus obtained a good sight of this extensive valley of

perhaps ten miles width and fifty length. The whole valley is covered with grass of a thorny kind and bare of trees. It is intersected by countless streams all pouring into the Nerbudda, which runs along the centre. From this Karanjia and the Amarkantak hills are seen at a little distance.

*A Headman's house.*

The house of the headman of this place was a pattern of cleanliness and neatness, when compared with the slovenly abodes seen all along. The man with his friends had lately come here from the Rāmgar district, and is of a respectable family. He permitted us to go into his house, when I expressed aloud my satisfaction, much to the delight of the women of the family, who from an inner room, laughed with pleasure. The owner said he had imitated the Missionaries in his style of building.

Our visit to Kāranjia is recorded at full in the *Calcutta Christian Observer* for May.

*A perilous adventure.*

Jan. 15th.—Left for Amarkantak. Shiv Jit Rāi and the buffaloes went on ahead, leaving Sukh Dās and me to finish the tombs of the three German Missionaries who lie buried here. After riding a few miles, we took the wrong road and wandered eighteen miles away without meeting with a single human being till evening. We soon came into a dense forest, and kept threading its path over many hills and streams, hoping as we gained the brow of each hill to see Amarkantāk far or near. Nought could we see but wood crowned heights for many miles all around us. It was evident we had lost our way. Twice we lost the footpath after crossing a stream; and as often, after prayer, found it. The only living creatures we met with, were monkeys and some wild buffaloes, which latter rushed furiously across our path, and went crashing through the tangled forest to our right. Late in the afternoon we halted, and aloud solemnly commended ourselves to God, and besought him to deliver us. As we might have to sleep among the tigers if we delayed in the wood much longer, I gave the word to gallop forward as hard as possible, without stopping for fallen trunks of trees, which lay across the path in numbers, stones, rivulets, or any thing. About half an hour before sun set, the country opened and the green fields of the village of Lāmli appeared in view. Here we were

kindly received by the headman, a Brahmachâri residing in Amarkantak. He made us up a primitive bed of grass and some native cloth he had by him, before a fire in his house, and attended to all our wants as well as he could. Before dark we went through the village, the people honestly telling us that had not the Brahmachâri been present, they all would have fled to the mountains at our approach. We entered one house and were invited by the man and his wife to sit down on a little stone before his fire. Here we talked to them of the Saviour. During the evening, we had many friendly discussions on religious topics with our kind host, his servants quietly listening. The next morning our host became our guide to Amarkantak. We met our servants coming to look for us with some food. They had been in a state of great anxiety for us all night.

Thus a merciful God through many dangers brought us to the most distant part of our journey.

#### *Amarkantak.*

Amarkantak is a worthless contemptible place of pilgrimage, of about forty huts and twenty conical stone temples, most of which are falling to pieces.

#### *Sources of the Nerbudda and Sone.*

Here is a little dirty tank into which the parent rivulet of the Nerbudda falls, and around which the temples are thronged. There is only one shop, indifferently supplied with the commonest necessities of a Hindu's life. The village is on a high table-land, and is famous for its cold, especially at night. About a mile distant from the source of the Nerbudda is the source of the Sone. A quarter of a mile from its source it leaps a perpendicular precipice of probably more than 200 feet and flows with a most circuitous course to the Ganges near Patna. It is here a streamlet over which a man may leap or even step. In the rains it must be a roaring beautiful cascade, twenty feet wide. The view from the precipice is wild and grand indeed. An extensive undulating country, the distant hills of which increase in height overtopping each other, towards Rattampur and Hazareebâgh, all covered with fine endless forests in which the meandering Sone is at once lost to view, is the sight that repays the traveller here. This is the first river of which I have seen both the termination and source. The romance of the thing had long ago passed away; as by drawings and

descriptions I was quite familiar with such scenes.

We arrived a little before the full moon, which was about to be eclipsed. A small number of pilgrims collected on the occasion to bathe. Fifteen days hence there will be a large melâ here, but time is far too precious for me to wait.

The brethren visited the temples and distributed some books. The high priest, who is also the base and tyrannical ruler of the place, called on me. The people were little inclined to hear the gospel or receive books.

#### *Climate of Amarkantak.*

This whole country, being lofty and covered with dense forest is always damp, cool and well fitted to be the parent of many rivers. Its dampness must be prejudicial to health. The Pandâ or high priest told me, that in the rains it pours down for four months without intermission, during which they do not see the sun. Pilgrims come dropping in at all seasons. The religious mendicants do not remain here any time, as in Muttra and Benares, because there is no population to beg from, and no Sadâbart or perpetual charity dispensed here, as in many places of pilgrimage, from funds left by kings. The Pandâ's family have been here for many generations. The boundary line, which divides the Nagpore territories from ours, passes close by this place; so that Amarkantak belongs to the Râjâ: Karanjia is in British territories.

Provisions being almost exhausted with us and no fresh obtainable here, and having still much ground to pass over, we only remained two days. On coming down the pass, I received a packet of letters from Saugor, containing one from the home Committee, which induced me to return immediately by the road we came.

#### *Return home.*

As we had still many books left and I had intended to go to Mandlâ, I sent the native Christians that way with three buffaloes and a small tent. They were received in an encouraging way in the two large towns of Raingarh and Mandlâ. Krishu Rao the Deputy Collector of the latter place treated them for my sake very kindly. In my solitary and rapid journey homeward, I endeavored to do what good I could.

#### *Incidents of travel.*

My poor pony had become lame the

day we lost our way in the hills, and he was nearly useless to me all the way home, so that I had to walk a considerable part of the distance. The Deputy Collector of Saipurā kindly lent me his pony to Imlai, where I hoped to obtain another, but the Rājā being absent I could not succeed. Some gosāins with their mahant were here, who were very liberal of the foulest abuse to me; because, in talking with them, I had approached a few inches too near a holy man covered with ashes and nearly naked. After a long and painful ride I reached the house of the worthy chaplain; who with his lady again treated me with the utmost kindness. No Baptist Missionary could have received me more cordially and done more for my comfort. I reached home by horse dāk much exhausted on the 18th of

February, rather less than three months after leaving it.

On the road I had a slight attack of fever; but my poor syce was ill almost all the way from Jabalpur to Amarkantak and back, as well as at Narsingpur. On him and other patients I exhausted almost all my medicines, but I am thankful to say with good results.

The marches to Amarkantak were the following:—

1, Ránji. 2, A'mjhár. 3, Imlai. 4, Kandám. 5, Umarjhár. 6, Mahánadi river. 7, Sarwai (famous for fossils). 8, Guriyá. 9, Saipurā. 10, Bārgawn. 11, Karanpur. 12, Sháhpur, a large place with a fine tank. 13, Bidaipur. 14, Jhilmilá. 15, Kánchanpur. 16, Bhúidádar. 17, Kajarwár. 18, Karanjia. 19, Amarkantak.

## AGRA.

### FROM THE REV. R. WILLIAMS.

*April 10th, 1851.*—I am glad to say that a trip to Muttra, has been beneficial to all my family, in point of bodily health. Thanks to a gracious Providence! On Sunday, 23rd March, I conducted worship in the Mission chapel at Muttra, and catechised the school children, forty of whom were present. Many answered the several questions put to them very well, and I was much pleased. In the evening I preached in English to some of the Christian inhabitants in Cantonments.

*24th.*—We preached in the city to a very large congregation. Some heard attentively, others opposed us. Indeed we could expect no less in such a place. The fat Bráhmans are beginning to fear that their *craft* is in danger. No doubt, the system of idolatry, strong and formidable as it is here, has been much weakened by the preaching of the gospel, many of the people now see the extreme folly of bowing down to idols of wood and stone.

*25th.*—This morning early we went out into the country and preached in three villages; we had many hearers who listened attentively to the glád tidings of salvation. In the evening we preached at Lakare ka Ghát, for a long time, to crowds of people.

*26th.*—Morning, preached in three villages, and had but few hearers, the people were most of them out in their fields reaping and gathering in their corn. In the evening we had worship in the Mission chapel, chiefly for the benefit of the few native Christians residing on the Mission premises.

*27th.*—This morning we preached at Brindában to an immense concourse of people, who for the most part, were very clamorous and troublesome; we found it almost impossible to proceed. This is an awful place, wholly given up to a debasing idolatry. Satan's seat is here. A new temple has been recently erected by Lachmi Chánd which cost from 13 to 15 lacks of rupees; on the walls of the tank adjoining it, I observed some obscene drawings, which shew into what depths of degradation men are sunk. In one place they have drawn the picture of a European, sitting like a drunken sot with a bottle in one hand, and a glass in the other. This proves, that the natives, having witnessed so much drunkenness among Europeans, conclude that they are all fond of the bottle. It is, alas! too true, that the drinking customs of European society in this land, have greatly retarded the progress of Christianity. In

the evening we preached at the Deeg gate of the city, and had a vast amount of unprofitable controversy with a Muhammadan.

28th.—Preached again in the city and had many very attentive hearers. I hope a good impression was made on the minds of some.

29th.—Brother B. and I left Muttra early for Chhattá, and arrived about 9 o'clock. After breakfast we went out into the bazar; many people soon flocked around us to whom we preached; some little opposition was offered, some questions propounded which we answered. Upon the whole we were much pleased with the manner in which the people received our message in this large place.

30th.—We had worship in Mr. G.'s house: in the morning in Hindustáni; in the evening in English; and adminis-

tered the ordinance of the Lord's supper, as on the last occasion. One good brother travelled eighteen miles, and another fifteen, to be present with us.

31st.—Returned to Muttra.

April 1st.—This morning early I went and preached in the city with S. J. and had a long controversy with a Hindu. He had seen an image of our Saviour on the cross, among some Roman Catholics, hence he concluded that we worship idols as well as they. Then he could not understand why Christ should die. He saved others, and why could he not save himself? On these points we endeavored to satisfy him. He appeared to be convinced, and became very friendly. In the afternoon I conducted worship in the Mission chapel, and then left with my family for Agra. May the Lord bless the seed thus sown.

## JESSORE.

FROM THE REV. J. PARRY.

### *Death of a native preacher.*

30th April, 1851.—It has pleased God to bereave the Jessore Mission of one of its most useful native preachers. On the 30th of March, Arádhán of Rájnagar was called into his rest. This painful and sudden event occasioned me and many others who loved our dear departed brother, much pain and sorrow. Blessed be the Lord that his end was peace, and that we feel comforted under our affliction, in the sure hope of his having entered into the mansions above, to dwell for ever with our Lord Jesus Christ.

The following very brief account of the illness which caused the death of our dear brother, of his labors, his Christian character, and his conversion will, I hope, prove interesting to the churches of Christ in India.

### *His illness.*

On Thursday night (the 27th) he had a severe attack of a bowel complaint, and having with him some cholera pills, which I had given him many months ago, he took a couple of them; but they had not the desired effect. Next morning a kabiráj was sent for, who gave him some medicine which did him more harm than good. On Friday night the

28th, his complaint assumed the type of spasmodic cholera, and he began to sink under it.

### *His last days.*

I was about twelve miles from Rájnagar spending a few days in the station of Káenmári, and regretted very much that I had not been informed of my dear brother's illness on Friday morning. I asked his son, why he delayed to send for me; he replied that the kabiráj said, that his father's case was not of a serious nature, and therefore it was not necessary to trouble me; and I believe dear Arádhán coincided with this opinion. I did not receive information of his case until the noon of Saturday, the 29th. I then found that the tide was ebbing, and I should have to wait for the flood which would come in by evening, and I had no hopes of reaching Rájnagar before midnight. Besides the messenger mentioned that he had left our dear brother in such a state that he had hardly any hopes of seeing him alive on his return. These considerations induced me to give up the idea of proceeding to Rájnagar, but I deemed it desirable to forward by land, with all haste, some cholera mixture. As soon as I received

the painful intelligence of dear Arádhán's serious case, I proposed to Monu, the native preacher of Káenmári and another native Christian who happened to be on board my boat with me to unite with me in praying on behalf of our dear brother; after we had prayed, I despatched the messenger with the medicine, and he reached Rájñagar by sun-set. Dear Arádhán finding I had not been able to go and see him, felt greatly disappointed, and refused to take the medicine I had sent. He observed, "I did not want medicine, for my appointed time has arrived, but I wished very much to see Mr. P." He was desirous for me to look after his poor wife, and therefore I believe he wished to see me a day previous to his death. She asked her dear and affectionate husband, "Unto whom have you committed your soul?" He replied with earnestness, "Unto the Lord Jesus Christ, my Redeemer, on whom I depend entirely for salvation." Early in the morning of the Lord's-day, he gradually grew weak and fell asleep in Jesus, while the brethren and sisters were engaged in prayer by his dying bed. He was pastor of the little church of Rájñagar, and he always shewed much love towards his flock.

#### *His character.*

As a preacher of the gospel to the heathen he was bold, energetic, and indefatigable. He was very affectionate to all his fellow-Christians; very hospitable to them, and often relieved the necessities of his poorer brethren. He had a small salary, yet he was very liberal to the poor. The heathens of all classes esteemed and respected him. He always acted very consistently, which the heathen were able to appreciate, many looked up to him for advice and good counsel under difficulties; he was meek and patient. Thus, my dear brother honoured his profession and glorified the Lord Jesus Christ. He could well say, "For me to live is Christ, and to die gain." He was upwards of seventy years of age, and yet was hale and strong. A few days previous to his death, I spent two days with him, and I left Rájñagar to proceed to

a new village where two Hindus, a man and his wife had resolved to embrace Christianity. Dear brother Arádhán also proceeded by land to visit the same converts. On Monday afternoon the 24th ult. he returned from them, and visited me on board my boat. After we had some conversation, he left me for Rájñagar. As he got on shore I observed to him, that it afforded me great pleasure to see him so strong and active at his age, and that I was afraid that he would reach home at a very late hour in the night. He replied that his wife was ailing, and he must return home. She told me when I visited her after her husband's death, that in the night alluded to, he reached home rather late, and complained of being fatigued and overheated, as he had exerted himself on the way, to reach home as soon as possible. The following night he was again obliged to expose himself to the night air; his wife being rather ill he went to call the kabiráj, who was attending her, who lived at a good distance from Arádhán's house. Being thus exposed two successive nights to an atmosphere charged with malaria, as in that quarter there is a good deal of jungle which is unhealthy, our dear departed friend may have contracted the illness which caused his death.

#### *Circumstances of his conversion.*

For several years previous to his making a public profession of Christianity, he was in the habit of reading our Tracts and Scriptures, which were blessed to his conversion. About thirteen years ago, I met him at the melá of Kupilmoni, and I invited him on board, and proposed to have prayers with him. After singing and reading I called on him to pray, as I believe he was then, in heart, a Christian; he did not object, but managed to offer up a short prayer. After this, I believe, he was led to a serious consideration about coming to a decision of publicly embracing Christianity. I baptized him on the 6th April, 1838.

May the above brief obituary cause many to rejoice, that such sincere and devoted converts are to be found amongst the small band of Native Christians.

# THE ORIENTAL BAPTIST.

JULY, 1851.

## Theology.

### THE LOST PIECE OF SILVER FOUND.

Luke xv. 8—10. "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

THERE can be little doubt, that the Saviour, in the preceding parable, intended to indicate himself by the shepherd; and there can be as little doubt that he intended the same thing by the person mentioned in the parable before us. A shepherd may be supposed to feel much in the case of one of his flock which hath wandered and been recovered; but, as women feel, on all occasions, more strongly than men, the Redeemer, in this parable, which is substantially the same with the other, changes the person, just, in all probability, to give us a more vivid idea of his own feelings in respect to man lost and to man recovered, than we should otherwise have had. And fine is the description!

1.—In dwelling upon it we can hardly fail, in the very outset, to be much struck with the lowly manner in which the Saviour exhibits himself. He does not describe himself as one that is rich, and as dwelling in a stately mansion, and as having a great retinue of servants; but as a poor woman dwelling in a cottage, the whole of whose wealth is but ten pieces of silver, that is, a sum amounting in our money, to about two rupees eight annas. And this accords with his usual method of mentioning himself. Now he calls himself bread, now a door, now a vine, now a shepherd, and now anything and everything rather than that which is great. Though the name "Son of God," implies divinity,—a property (so to express it) which most rightfully belonged to him; yet few can have failed to have observed, that, in

speaking of himself he more frequently used the humble title "the Son of man." "The Son of man," says he, "is come to seek and to save that which is lost." Oh, what humility there was in Christ! And what a lesson is here taught us by his conduct!

The same humility appears in his describing the poor woman (for in describing her he describes himself,) as lighting her candle, as sweeping her house, and as seeking diligently for her piece until she had found it. He that talked thus, shewed that he himself had been accustomed to dwell in a mean little cottage, and that he was well acquainted with all the ways and feelings of the inhabitants of such abodes. Such people had, throughout life, been his companions. And he was not ashamed to let this appear in his teaching. His illustrations are, for the most part, drawn from the employments of the shepherd, of the husbandman, of the vine-dresser, of the fisherman, and of such like. And as a man, from his conversation, generally lets it be seen with what sort of people he has been wont to associate; so the Saviour plainly manifested, (and he was never backward to do so,) that he was quite familiar with the lowest ranks of men, and with all their modes of thinking and acting. Who indeed can help supposing that in what he says about the poor woman lighting her candle, and sweeping her house, and searching diligently for her lost piece until she had found it, he actually drew a portrait of his own mother? No doubt both he and she had often known, from experience,

the value of such a small sum of money as a four anna piece. Such thoughts as these can hardly fail to endear the Saviour to us, and must make him very precious, in particular, to the poor. They have in him a Saviour who was once as destitute as themselves, and who consequently knows most intimately their every want and their every feeling.

2.—Another thing taught us by the parable before us is, the Saviour's estimate of the value of the human soul; for there can be no doubt that souls are meant by the money. It is true, that he speaks of it as only a four anna piece; but then he speaks of it as a four anna piece belonging to a poor woman, and to a poor woman, too, who had only ten of such pieces in the world. And who knows not, that to such a person, a coin even of this small value, is of more worth than are thousands of rupees to many others? The greatness of its value to her is indicated by the Saviour's saying, that when she missed it, she lighted her candle, and swept her house, and sought diligently, until she had found it,—it being too precious to be neglected: and the same thing is exhibited yet more strongly by the description which he gives of her, when it came to her hand. So overjoyed is she, that she cannot restrain herself; but bounding forth from her little cottage she, in the fulness of her heart, cries aloud to her friends and her neighbours, saying, "Rejoice with me: for I have found the piece which I had lost." This is very striking, and shews us, that however little some men may think the value of a human soul, the Saviour makes another estimate of it. Corrupted as it is, it is not, in his account, a piece of common metal,—a mere piece of iron, or lead, or tin, or copper. It is with him nothing less than a piece of silver, and a piece of silver, too, belonging to one to whom it is so valuable, that, on its loss the deepest anxiety is felt, and on its recovery the greatest joy is experienced. Yes; who can estimate the value of the human soul? The Saviour elsewhere declares it to be worth more than the whole world: "For what," says he, "shall a man profit, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" So valuable is it, that on its conversion all heaven is thrown into an ecstasy; for, says our parable, "There is joy in the presence of the angels of God over one sinner that repent-

eth." And the joy is not confined to the angels. The Saviour himself rejoices, yea, he sings for joy; for thus speaks the prophet: "The Lord thy God, in the midst of thee, is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."

3.—The parable, too, shews us in what light the Saviour views the condition of an unconverted soul. By telling us that the poor woman lighted her candle, and swept her house, and searched diligently for her piece of money until she had found it, he thereby intimates, that the unconverted soul is in a state of darkness, and lies, as it were, buried in the dust; for if it were not so, there would be no need either for the candle or for the work of sweeping. The time of the parable is night. And who knows not, that the scripture frequently speaks of an unconverted man, as in a state of darkness; by which it is, amongst other things, intimated that he is exposed to the wrath of God, and to the being cast into outer darkness, where there is weeping, and wailing, and gnashing of teeth? And who knows not, too, that this same man is still more frequently spoken of as dead, and consequently as being entombed in a mass of corruption,—wallowing in the very mire, and indulging in affections that are base, and in conduct that is disgraceful? All this is asserted again and again in the word of God; and there is not one of us, who is not fully convinced of its truth.

4.—But the Saviour does not leave us with this information alone. The very same words which thus so painfully exhibit the condition of the unrenewed soul, describe also the Saviour's own doings for its recovery. He lights the candle, and he sweeps the house, and he searches diligently until he finds it. By the candle, we may understand his own word, this being elsewhere spoken of, as a light unto the feet and a lamp unto the path; and by the lighting of the candle, we may understand the influences of the Spirit to render the word effectual,—these being as necessary for this, as was the other for the recovery of the money. The candle without being lighted was useless; and the word without the Spirit is powerless. And when, by the blessed Redeemer, the light of the glorious gospel is made to shine into the heart, then does there commence a process of sweeping and

searching. A tumult, like the rising of dust, is raised around the man. The rubbish of sin, under which he lay buried, is swept away. He is brought out from his iniquities. And he is, as it were, rubbed and cleansed, and put among those who have already been gathered up by the gracious hand of God. Now, all this just tells us what are the blessed effects of conversion, and how the whole thing is brought about. It is done by the Redeemer himself. Had not the woman lighted her candle, and swept her house, and sought her piece, it would have remained undiscovered. And so, did not the Saviour come with the light of his word, and search out the poor sinner, he would remain in his lost and miserable condition to all eternity.

5.—The last verse of the parable now demands our attention,—a verse which contains matter of great interest: “Likewise I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.” A verse above this says, “more than over ninety and nine just persons that need no repentance.” The only people on earth answerable to such description, are those who have already repented, and who have already been made just through the atonement of Christ.

If we understand, then, the ninety and nine just persons to mean repentant and justified men, it may be asked, how comes it to pass that the angels rejoice more over the conversion of one sinner than over such a number of those who are truly excellent? This question is not difficult to answer. Let the mother of a large family have one of her sons exposed on the ocean in the midst of a great storm, whilst all the rest of her children are standing in safety beside her on the shore. Let her see the vessel, in which this son is, tossed hither and thither, and at last sink beneath the waves; but let her, at the same time, see the youth brought, in some way or another, alive and safe to land: and then observe what are her feelings. Though not at all indifferent to her other children, she rejoices more over that son than over all the others put together. And why should it not be exactly so with the angels? Whilst they are not at all neglectful of the great multitude that has already repented and believed, yet the circumstance of another soul being saved, of another trophy being won, of another jewel be-

ing placed in the crown of the Redeemer absorbs, for the time being, their whole minds; and they rejoice as much at that event, as if not a soul had ever been converted before.

The angels are benevolent beings, they take a great interest in man, and they are deeply concerned in the glory of Christ; and hence they cannot be otherwise than glad when a sinner is converted. It would be contrary to their nature to be otherwise. Good men rejoice at such occurrences; and in the case of parents on the conversion of their children, the joy is great beyond expression. But much as some good men may rejoice in the conversion of sinners, their joy can never be equal to the joy of the angels; and just for this reason, that the former cannot comprehend the results of such an event so well as the latter. Angels no doubt understand better than we do the awful nature and degree of punishment which has to be endured by a lost soul. But even if they do not understand anything of this, well do they understand, (and far better than good men can do,) the glory and the blessedness to which the converted man is to be admitted the moment he leaves the world. And understanding this, and having hearts full of benevolence, they cannot fail to rejoice exceedingly in the destiny of the heaven-born soul. Besides, every fresh conversion is a vassal lost to Satan, an addition to the subjects of Christ, another fruit of the Redeemer's agony and woe, another voice to swell the chorus of heaven; and because of all this, it is impossible for the angels to be unmoved. Silence here would be rebellion: and of this the ministering spirits are incapable; for, as we believe, it is not possible now, since Christ has died, for another angel to fall. They, by Christ's death, have been confined in their glorious state as much as are the redeemed who are already with God in heaven.

An inference from all this is this,—that, if the angels so exceedingly rejoice over the repentance of a single sinner, repentance must be a thing of the most momentous importance. We do not read that they rejoice over anything of an earthly kind. The earth, with all that it contains, is one day to be destroyed, but the soul of man is to exist for ever. And repentance is that which secures to it an ever-increasing happiness in its eternal existence. It is the first step to glory. And it is, therefore,



the most important event that can happen to a man. It is a new and grand era in his history. And it is felt to be so by every one who has undergone it. He may have passed through many changes in life. He may have been raised from poverty to affluence. And he may have been brought back from the gates of the grave to the enjoyment of the most vigorous health and strength. But never did he pass through any change so delightful, and so momentous, and so lasting, and so blessed in its consequences, as when he was made the subject of repentance. This blesses him as nothing else can bless him. "It (as one says) lightens all his afflictions, brightens his every prospect, gives him peace in the hour of death, and at the last,—amidst the wreck of elements, amidst the dissolution of the material heavens and earth,—the spark of celestial immortality that was kindled in repentance, will emerge from the darkness of the sepulchre, and shine for ever in the new heavens and the new earth wherein dwelleth righteousness."

Oh, how momentous, then, is repentance! The Saviour has stamped it with an importance that is unspeakable when he said: "Unless ye repent, ye shall all likewise perish." Let not, therefore, any one treat the thing with indifference; but rather let all put up a most fervent prayer for that repentance which needeth not to be repented of, and which is essential to the well-being of the immortal spirit.

A. L.

### THE BIBLE FROM GOD.

I WILL give some of the reasons which induce me to believe that the Bible is God's own book. I wonder that even scepticism can doubt this. To my own mind, it conveys the strongest impressions of a divine origin. The matchless purity of its sentiments, its high tone of moral excellence, its perfect code, which can make holy and make happy, and the wonderful consistency of all its parts, are, to me, so many proofs that it is the production of an author abounding in divine goodness and perfections. And who is this author? No being, surely, that is human; for humanity is not perfect. Nay it is so depraved and so degraded that it can of itself neither act nor conceive holily. And even when, having been divinely changed, it is most

holy, if judged by the requirements of the Bible, it affords abundant evidence of the truth of the apostle's declaration, "There is none righteous; no, not one."

And were we to seek through all the myriads of God's rational creatures, distributed throughout the vast range of his universal dominions, we should not find one among them all who would pretend to the authorship of the Bible. True there are beings without pollution, and who, in the attributes of holiness, are 'likest God.' Such are holy angels, and such, perhaps, the inhabitants of the bright worlds which surround us. But the Bible has another author. Read it, and throughout the sacred volume its author appears as God; and, if not God, he surely must be the most false and presumptuous of offenders; and such guilt supposes in the guilty, an anterior loss of allegiance to God, and, consequently, of all those qualities which alone could originate so holy a system as the Bible unfolds. And, being himself void of holiness, he never could produce the holiness of the Bible. Look, for example, at the multitude of prevailing systems which have their origin in fallen creatures: not one of them can exhibit any real holiness or love to man, such as is diffused throughout the Bible.

I cannot, therefore, resist the conclusion that neither fallen creature nor angel has made the Bible. But it *has* an origin; for without this there could be no existence; and if it be not in a creature, it must be in God: and so it is. Of this, blessed be his name, we have abundant testimony both internal, or such as I have noticed, and external or such as arises from the proved accomplishment of glorious prophecy.

If we view the Bible thus: if we are satisfied that it has come from God and contains the revelation of his will towards man, let us believe and obey it, and we shall thereby secure to ourselves the covenant promise of present good and future blessedness to the believing and obedient.—*Anonymous.*

### THE LOVE OF OUR NEIGHBOUR.

LOVING our neighbour *as ourselves* doth import a rule directing what kind of love we should bear and exercise toward him; or informing us that our charity doth consist in having the same affections of soul, and in performing the same acts of beneficence toward him, as we are ready by inclination, as we are wont in practice, to have or to

perform toward ourselves, with full approbation of our judgment and conscience, apprehending it just and reasonable so to do.

We cannot indeed better understand the nature of this duty, than by reflecting on the motions of our own heart and observing the course of our demeanor toward ourselves; for thence infallibly we may be assured how we stand affected, and how we should behave ourselves toward others.

This is a peculiar advantage of this rule (inferring the excellent wisdom and goodness of him who framed it), that by it very easily and certainly we may discern all the specialties of our duty, without looking abroad or having recourse to external instructions; so that by it we may be perfect law-givers, and skilful judges, and faithful monitors to ourselves of what in any case we should do: for every one by internal experience knoweth what it is to love himself, every one is conscious how he useth to treat himself; each one consequently can prescribe and decide for himself what he ought to do toward his neighbour: so that we are not only "taught of God," as the apostle saith, "to love one another;" but taught of ourselves how to exercise that duty: whence our Lord elsewhere doth propose the law of charity in these terms: "Whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets;" that is, unto this rule all the special precepts of charity proposed in holy scripture may be reduced.

Wherefore, for information concerning our duty in each case and circumstance we need only thus to consult and interrogate ourselves, hence forming resolutions concerning our practice.

Do we not much esteem and set by ourselves? Do we not strive to maintain in our minds a good opinion of ourselves? Can any mischances befalling us, any defects observable in us, any faults committed by us, induce us to slight or despise ourselves?—This may teach us what regard and value we should ever preserve for our neighbour.

Do we not sincerely and earnestly desire our own welfare and advantage in every kind? Do we not heartily wish good success to our own designs and undertakings? Are we unconcerned or coldly affected in any case touching our own safety, our estate, our credit, our satisfaction or pleasure? Do we not especially, if we rightly understand ourselves, desire the health and happiness of our souls?—This doth inform us what we should wish and covet for our neighbour.

Have we not a sensible delight and complacency in our prosperity? Do we ever repine at any advantages accruing to our person or condition? Are we not extremely glad to find ourselves thriving and flourish-

ing in wealth, in reputation, in any accommodation or ornament of our state? Especially if we be sober and wise, doth not our spiritual proficiency and improvement in virtue yield joyous satisfaction to us? Are we not much comforted in apprehending ourselves to proceed in a hopeful way toward everlasting felicity?—This may instruct us what content we should feel in our neighbour's prosperity both temporal and spiritual.

Do we not seriously grieve at our own disasters and disappointments? Are we not in sad dumps, whenever we incur any damage or disgrace? Do not our diseases and pains sorely afflict us? Do we not pity and bemoan ourselves in any want, calamity, or distress? Can we especially, if we are ourselves, without grievous displeasure apprehend ourselves enslaved to sin and Satan, destitute of God's favor, exposed to endless misery?—Hence may we learn how we should condole and commiserate the misfortunes of our neighbour.

Do we not eagerly prosecute our own concerns? Do we not with huge vigor and industry strive to acquire all conveniences and comforts to ourselves, to rid ourselves of all wants and molestations? Is our solicitous care or painful endeavor ever wanting toward the support and succour of ourselves in any of our needs? Are we satisfied in merely wishing ourselves well? Are we not also busy and active in procuring what we affect? Especially, if we are well advised, do we not effectually provide for the weal of our soul and supply of our spiritual necessities?—This sheweth how ready we should be really to further our neighbour's good, ministering to him all kinds of assistance and relief, suitable to his needs both corporal and spiritual.

Are we so proud and nice, that we disdain to yield attendance or service needful for our own sustenance or convenience? Do we not indeed gladly perform the meanest and most sordid offices for ourselves?—This declareth how condescending we should be in helping our neighbour, how ready even to *wash his feet*, when occasion doth require.

Do we love to vex ourselves, or cross our own humor? Do we not rather seek by all means to please and gratify ourselves?—This may warn us how innocent and inoffensive, how compliant and complacent we should be in our behaviour toward others; endeavouring "to please them in all things," especially "for their good to edification."

Are we easily angry with ourselves, do we retain implacable grudges against ourselves, or do we execute upon ourselves mischievous revenge? Are we not rather very meek and patient towards ourselves, mildly comporting with our own great weaknesses, our troublesome humors, our impertinencies and follies; readily forgiving ourselves the

most heinous offences, neglects, affronts, injuries, and outrages committed by us against our own interest, honor and welfare?—Hence may we derive lessons of meekness and patience, to be exercised towards our neighbour, in bearing his infirmities and miscarriages, in remitting any wrongs or discourtesies received from him.

Are we apt to be rude in our deportment, harsh in our language, or rigorous in our dealing toward ourselves? Do we not rather in word and deed treat ourselves very indulgently? Do we use to pry for faults or to pick quarrels with ourselves, to carp at any thing said or done by us, rashly or upon slight grounds, to charge blame on ourselves, to lay heavy censures on our actions, to make foul constructions of our words, to blazon our defects, or aggravate our failings? Do we not rather connive at and conceal our blemishes? Do we not excuse and extenuate our own crimes?

Can we find in our hearts to frame virulent invectives, or to dart bitter taunts and scoffs against ourselves; to murder our own credit by slander, to blast it by detraction, to maim it by reproach, to expose it to jeering and scurrilous abuse? Are we not rather very jealous of our reputation and studious to preserve it, as a precious ornament, a main fence, an useful instrument of our welfare?

Do we like to report, or like to hear ill stories of ourselves? Do we not rather endeavor all we can to stifle them; to tie the tongues and stop the ears of men against them?—Hence may we be acquainted how civil and courteous in our behavior, how fair and ingenuous in our dealing, how candid and mild in our judgment or censure we should be toward our neighbour; how very tender and careful we should be of any wise wronging or hurting his fame —  
BARROW.

## Poetry.

### LORD, SET ME FREE.

From worldly thoughts and anxious cares,  
And every guilty doubt,  
From sins that wound my troubled soul,  
Within me and without,  
Lord, set me free,  
And let me rest my soul on Thee!

From senseless dreams of earthly bliss,  
Delusive, vain, and fair,  
From trusting in an empty faith,  
And, oh! from wild despair,  
Lord, set me free,  
And let me rest my soul on Thee!

And from the snares I know not of,  
Contrived by Satan's art,  
From fears that much dishonor God,  
From a deceitful heart,  
Lord, set me free,  
And let me rest my soul on Thee!

From every way of sin and death,  
From wishing here to stay,  
When thou wouldst call my burdened soul  
From this dark scene away,  
Lord, set me free,  
Till I can fully rest on Thee!

—*Christian Treasury.*]

## Christian Missions.

### THE ENGLISH GENERAL BAPTIST MISSION IN ORISSA.

*Extracted from the Report for the year 1850.*

#### REPORT OF BERHAMPORE.

*Missionaries*.—I. STUBBINS, H. WILKINSON.

*Native Preachers*.—BALAJI, DINABANDHU, GHANUSHYAM.

It has been our custom to preach in the bazars or large streets almost daily, or in some village in the neighborhood. During these opportunities, we have almost invariably had good congregations: many have

listened with seriousness to the word of life; others have availed themselves of the invitations we have given to state their objections to the truths they have heard, and their arguments in support of their own system. Tracts and portions of Scripture have been given to those who were anxious for them, and were able to read. Strangers from the interior of the country have often formed part of our congregations on these occasions.

During the cold season, according to our usual practice, our time has been occupied in making missionary tours to distant parts of the country: our plan is, to pitch our tent in the centre of a populous district, and preach at the markets and villages in the neighbourhood. By these visits, many thousands have heard the Gospel, and tracts and portions of Scripture have been circulated over a large extent of country.

**PUBLIC SERVICES IN THE MISSION CHAPEL.**—Three public services have been conducted on the Sabbath during the year in the Oriya language. Besides our usual congregation of native Christians, their families, and our schools, numbers of the heathen have attended, and several of them have frequently remained to discuss the subject of religion at the close of the service. On Sabbath evening, English worship has been conducted as usual.

The past has, in some respects, been to us a year of unprecedented trial. During the months of June and July, we were visited by that fearful scourge, the cholera, and six of our people, young and old, were summoned by it into the presence of the Judge of all the earth, and little hopes were for a time entertained respecting the recovery of several others. It pleased God, however, to stay the ravages of the scourge, and we hoped that the evident uncertainty of life and all earthly good would have produced a salutary effect upon those who remained. We trust such was the case, especially with some of the younger branches of our community and the older children in our Asylums; but so far was it from being generally so, that faithfulness requires us to record an unusual number of defections, and consequent exclusions from church fellowship. Still we are not without hope that good has been done,—that inquiry has been excited among some who were heretofore careless about eternal things,—while others have been instructed and strengthened in the faith as it is in Jesus. The attendance upon the public means of grace has throughout the year been good.

The statistics of the church are,—Baptized, 5; Restored, 1; Excluded, 4; Removed, 3; Died, 1; Total number of Members, 45.

**NEW CHRISTIAN LOCATION.**—When we prepared our last report, we had to solicit the aid of kind friends towards a New Location. We are now happy to return our most grateful acknowledgments to those who have in many instances assisted us beyond what we had ventured to hope for. Last year it was an almost impenetrable jungle: this year it has been extensively cleared, and large fields of ripened grain have been gathered in. Last year it was the haunt of tigers, leopards, bears, and robbers: this year a Christian village is seen on an

eminence, where the voice of praise is daily raised to the Giver of all good. Hitherto there has been no accommodation for the missionaries, in the visits it is necessary for them frequently to make, and the Christians, &c., have been obliged to worship on a Lord's-day in one of their houses: now, however, a comfortable Bungalow, and neat and substantial Chapel, are being erected, for the whole expense of which two kind friends have generously made themselves responsible—the one for the Bungalow, the other for the Chapel. We are still requiring a house for a native preacher, and a good school-room, which we hope we may in a short time be able to effect. In addition to the families who have been located there, several of the boys from the male Asylum have been diligently employed in learning agriculture; and it is expected that four or five of the oldest of them will be married to girls in the female Asylum, and located there during the coming year.

We are happy to state our opinion, that this experiment to provide the means of an honorable maintenance for our increasing and rising community promises to be successful even beyond our expectations.

**FEMALE ASYLUM.**—The course of instruction pursued in this institution is similar to that of past years, prominence being given to the Word of God, in the study of which the elder girls have made considerable progress. The Khund girls have also paid attention to an elementary work in their own language, kindly supplied by Captain Frye. In addition to their studies, *all*, very little ones excepted, are expected to take a part in cooking, cleaning their houses, compound, &c., &c. From the natural inertness of the native character, it is felt to be highly important to cultivate in our charge habits of steady industry; and it is pleasing to observe that our efforts in this respect are not in vain. They are much indebted to those kind friends who have afforded them employment in knitting, crocheting work, &c. Their united earnings amount to Rupees 86. A portion of the money thus earned is expended in the purchase of materials; and those girls who are industrious and well-behaved, receive little rewards, and are allowed to subscribe something monthly to the cause of Christ. After these deductions, a considerable balance remains, which is carried to the credit of the school funds.

**Boys' ASYLUM.**—The past year, in reference to our Asylum, has been one of great anxiety, on account of the prevalence of cholera in the neighbourhood, its appearance in our Asylum, and some of our dear charge having fallen victims to its ravages. The most robust were attacked, without any premonitory symptoms, and medical skill seemed of little avail. *Three* of our

number having died, we made speedy arrangements for removing the whole of the children to our new Christian Location, where they remained till the cholera had subsided.

The course of instruction pursued during the year has been similar to that mentioned in former reports. The Khund boys, in addition to their other studies, which are principally in Oriya, are encouraged to keep up their acquaintance with their own language, and the study of the Khund books prepared by Captain Frye forms a part of their school exercises. The morning service, for prayer and study of the Scriptures, has as usual been conducted by Mr. Wilkin-

### REPORT OF CUTTACK.

*Missionaries.*—C. LACEY, J. BUCKLEY.

W. BROOKS, *Missionary Printer.*

*Native Preachers.*—GUNGADHOR, RAMACHUNDRA, BAMADEB, SEBOPATRA, PARASUA.—DOITARI, *Invalid.*

**LABORS AMONG THE HEATHEN.**—During the year, the blessed Gospel has been extensively proclaimed throughout the wide and populous districts of Kotedase, Hurihurpore, Assureswara, and Konnas, at several large festivals, in numerous markets, and in the streets and bazars of Cuttack. Instances, as usual, have come to our knowledge of much Christian light having been obtained, both through our ministry, and by the perusal of religious tracts, which we have freely but judiciously distributed wherever we have gone. Passages, and even whole pages, have been repeated to us, and observations made by the holders, which have clearly proved the possession both of divine knowledge, and strong conviction on the subject of Christianity.

**CUTTACK AND CHAGA CHURCHES.**—

Attendance on the usual opportunities of divine instruction and worship has been moderately good; and while some have manifested little improvement in divine things by such means, not a few others have exhibited a pleasing and increasing conformity to the mind and example of Jesus Christ, exciting in our hearts strong emotions of gratitude to God that we have not "labored in vain, or spent our strength for nought." All our people "were sometimes darkness," like the Ephesians, "dead in trespasses and sins," and "far off" from God; but now they are "light in the Lord." Only recently, we knew them in heart and life the deeply degraded subjects of debasing and demoralizing idolatry: now we behold them, by grace, the subjects of a new birth unto righteousness, disabused of the false doctrines and evil customs of heathenism, *trying*, though with trembling steps, to "walk as children of the light."

*Statistics of Cuttack.*—Baptized, 19; Received from other Churches, 3; Restored after exclusion, 3; Dismissed to other churches, 10; Excluded, 5; Dead, 3; Number in Communion, 125. Nominal and baptized Christians, exclusive of nominal Indo-British and European Christians, and of children in Boarding Schools, 295.

*Statistics of Chaga.*—Baptized, 16; Received, 5; Restored, 2; Excluded, 4; Dismissed, 3; Dead, 2; Present number of Communicants, 69. Nominal and Baptized Christians, 154.

**PUBLIC SERVICES IN THE MISSION CHAPEL.**—Two Oriya services have been regularly conducted on the Lord's-day; and on the Thursday evening, a weekly lecture has been delivered in the chapel at Christianspore and in the school chapel. The attendance on the Sabbath services has been very encouraging, and the Scriptural instruction communicated has not been in vain.

On the Lord's-day evening, as in former years, an English service has been conducted by the missionaries alternately; and when they have been absent from the station on their missionary duties, a lay brother has very acceptably conducted divine worship.

**REPORT OF THE MISSION ACADEMY.**—

Four young men, who have been accepted by the Annual Conference of Missionaries with a view to their being regularly employed in the ministry, have pursued their studies during the year. The vernacular language has been the only medium of instruction; and the students have been employed in direct labor among the people as much as has been compatible with their other studies.

Our daily exercises have, as heretofore, commenced with supplicating the guidance and blessing of "the Father of lights." *The exposition of the Word of God* has engaged not less attention than in former years. The importance of strictly adhering to the word of truth, and of implicitly and with reverence receiving all its teachings, has often been earnestly inculcated. Much labor has been expended in giving them correct principles of Scriptural interpretation; and it is trusted that, as the result of these efforts, they will obtain a deep and intimate knowledge of divine truth; and will not be like those of whom one of the fathers of the fifth century says, that "they mingle the bad and sluggish water of their own dogmas with the pure, sincere, and soul-delighting sense of Scripture." Lectures have been delivered twice a week. The junior students have gone through the former part of the Divinity course. A course of lectures has also been delivered on the divine authority of the Holy Scriptures; and two series of prelections on preaching

have engaged much time and attention: the first series related to preaching in general, and the spirit in which the work of the ministry should be pursued; the second was designed to embrace all the topics of importance in connection with showing unto idolaters "the way of salvation."

The examination was attended to at the Annual Conference. *Makunda* read a sermon on the subject of *Justification by faith alone*, and an essay on the *Priesthood of Christ*. Both these productions were honorable to his ability and application, and evinced an extensive and accurate acquaintance with the Word of God. *Jagu* read a discourse on *progressive piety*; which was thought to be a respectable composition; and an essay on the *Inspiration of the Holy Scriptures*, which was, in the opinion of all who heard it, a production of extraordinary merit. *Erabhan* read an essay on *Repentance*; and *Sarathi* one on *Salvation for sinners through the Lord Jesus Christ*; and with both the Examiners were gratified. The examination further embraced Biblical Interpretation; Hebrew History; Church History; Orissan History; Preaching and Pastoral work; Church Government; Hinduism and Muhammadanism; and the senior students were prepared to undergo an examination in Sanscrit Grammar.

THE PRINTING AND BOOK-BINDING DEPARTMENTS, besides furnishing all the printed literature for Orissa, afford constant employment to a goodly number of our Christian people; thus providing the means of a respectable subsistence, apart from any outward evil influence.

During the year 53,000 Tracts, and 5,000 Gospels, have been printed.

From 50,000 to 80,000 Tracts, besides Scriptures, single Gospels, and other religious books are annually put into circulation; all of which, as we know they are extensively read, must be working a great moral change in the province.

Two elementary works in the Khund language have progressed very slowly through the year, and are still in hand.

REPORT OF THE ASYLUMS.—The average number in the two Asylums through the year has been 105. Fifty-six of them were rescued from a bloody death on the hills of Goomsur, Boad, and Chinna Kimeddy. How changed their condition and prospects from what they once were! Then, doomed to a death at which humanity shudders: now, receiving instruction which will fit them to be useful members of society, and daily hearing of Him in whom "all the kindreds of the earth shall be blessed." The remainder are, with very few exceptions, orphan and destitute children; and but for such an institution as this, most of them would be in circumstances of abject want, and instead of being educated in Christian prin-

ciples, would be trained up in habits of vice.

In the *Male Asylum*, the usual studies have been pursued through the year, and a weekly examination has been conducted by Mr. Buckley, who has also daily instructed them from the Word of God. The books used in the school, beside the Oriya Scriptures, are vernacular translations of the Pilgrim's Progress, Companion to the Bible, Barth's Church History, Watta's Catechisms, Peep of Day, Oriya Instructor, and various useful tracts; while those who appear likely to be benefited by the exercise, study the Sanscrit Vocabulary. Writing and arithmetic also engage attention.

*Female Asylum*.—Mrs. Buckley has received much valuable assistance from her friend Miss Collins, and has, through the goodness of God, been favored with better health. Much time and attention have been daily devoted to the instruction of the girls; and the importance of forming habits of cleanliness, industry, and self-respect, has often been urged on their attention. The same books are used which are mentioned in the report of the Male Asylum; and the same studies are pursued, with the addition of the domestic duties of the school, which devolve on the elder girls in course. It is satisfactory to report, that the proficiency of many furnishes the best evidence that the labor expended on them is not in vain.

Several destitute children have been recently received, so that the present number in both the institutions is 115.

## KHUNDITTUR.

*Missionary*.—W. BAILEY.

*Native Preachers*.—SEBOSAHU, TAMA.

KHUNDITTUR is a subordinate station in connection with Cuttack. Mr. and Mrs. Bailey have resided at this place during the year, but have since removed to Pipili, to be associated with Mr. and Mrs. Miller. The following is the report of their labors while at Khundittur.

LABORS AMONG THE HEATHEN.—As the greatest part of the villages in the vicinity of Khundittur are small, we found it difficult to obtain congregations; but rather than remain silent, we sat down by the way side and conversed with individuals. Four or five festivals were visited, and at one of them, (Singapore,) we obtained for three or four successive days very large congregations: here we distributed many tracts and gospels, which would be carried into the hill estates. At a short distance from the Christian village, there are three or four hopeful characters: these we visited very frequently, but up to the time of our departure they had not relinquished their connection with heathenism.

**LABORS AMONGST THE CHRISTIANS.**—Three services were regularly conducted every Lord's-day, and one on the week day; and throughout the whole of the year the attendance and attention of the people were encouraging. Towards the close of the year, it was ascertained by accident that it was customary for the males to stay after the morning service, that they might relate to each other how much they had remembered of the sermon they had just heard. Two persons who had fallen away from their steadfastness have been restored to the fellowship of the church; and one hopeful convert has been baptized.

**MRS. BAILEY'S REPORT.**—"At Khundittur I found a small school of from twelve to fourteen boys and girls, the children of native Christians, whose instruction was committed to a native Christian school-master. I left him to instruct them still in writing and arithmetic; and during the ten months I was there, attended principally to their reading and lessons, endeavouring, as much as was in my power, to impress on their minds the simple but sublime truths of the word of God. They came to our house for two hours every morning: the books they read were the Scriptures, Church History, and the Peep of Day: they also committed to memory much of Watts's Catechism, and several hymns. On the whole, I think the progress they made was pleasing.

"I had also a class of ten women, who came for an hour every Tuesday: their attendance was tolerably regular. We commenced and ended with prayer, the women who were members of the church engaging in turn. On these occasions we read together some portion of the Word of God; and I generally questioned them on the sermon they had heard the previous Sabbath, endeavouring to refresh their memories, and fix the truths then delivered more firmly in their minds. In the future may it be seen, that the few months I spent at Khundittur were not without some benefit to the people."

#### REPORT OF PIPLI AND PURI.

*Missionary.*—W. MILLER.

*Native Preachers.*—LAMODAR, KAMBHU.

**ITINERACY, AND LABORS AMONG THE HEATHEN.**—In January, a tour of twenty-one days was made in the district which lies between Pipli and the Black Pagoda; and eleven markets, some of them large, eleven villages, and two festivals, were visited. Our congregations in the markets varied from 50 to 300 persons. We visited the villages generally about mid-day, when the people had returned from their employment, and succeeded well in obtaining hearers.

We met with many parties who paid great attention to the word spoken; some who asked for tracts like those they had obtained on former visits, and read, but which had been taken from them, or lost; and with others, whose dissatisfaction with Hinduism and anxiety about the truth indicated that they had entered that course by which the Holy Spirit has led many in this province to the feet of Jesus.

In journeying to and from the Annual Conference, held at Berhampore in February, twelve villages, and three markets, were visited, the latter not having been visited before, as well as some of the former.

Through the wet season, and part of the hot, we labored as usual among the adjacent villages and markets. Our message being no longer a novelty, the people were less disposed to hear than in the preceding year; yet we seldom failed in obtaining a goodly number of attentive hearers.

In December, accompanied by Mr. Brooks, we journeyed through the thickly populated tract of country between Pipli and Puri; and visited four large markets, and thirteen villages, as well as came in contact with some hundreds of persons from various parts of Orissa and the Upper Provinces, going to and returning from Puri.

Dec. 24th, we commenced a tour in the Kotadase district, where twenty-one days were fully and usefully employed for the furtherance of the Gospel.

**FESTIVALS VISITED.**—Among the many and large festivals held in the district, we have attended, preached, held discussions, conversations, and distributed tracts, in the Tribeni, Chandrabhágá, Chandana, Dashedar, and Rath festivals. The first, held on the 13th January, about twelve miles from Pipli, was composed of about 30,000 persons, among whom (in company with Messrs. Lacey and Brooks, and native preachers, who joined us the preceding day) we laboured five hours. After preaching, much interesting discussion and conversation was conducted with the many who gathered round us: many books were given away during the day. Just as we entered the festival, a poor woman was seen kneeling by the side of her nephew, a young man attacked by cholera, and in great agony. Administering medicine which we had with us, he soon recovered. Never shall we forget the gratitude evinced by the old woman as she shouted out, "You have restored him to life! you have restored him to life!"—At the Chandrabhágá, held on the sea shore near the Black Pagoda, on the 19th January, about 40,000 persons were present, many of whom were from Puri, as on the preceding year. On their return from bathing in the morning, large congregations were addressed near the old Pagoda, and books distributed in various places.

While labouring at the Puri Chandana festival, we accidentally met with a bráhmaṇ from a village near Puri, named Bala-bhadra-sáhu, who from a bound volume of poetical tracts, received six years previously, had obtained an amount of knowledge that astonished us, and excited the indignation of our hearers. We have subsequently twice visited and spent several days at his village; and from our frequent interviews with him, have been led to regard him as a true and intelligent, though in some respects feeble disciple of the Lord Jesus. He almost daily makes known the Gospel in his own village or in adjoining ones: many of his neighbours often assemble at his house, and read the Word of God or Christian tracts, and are well informed on the great and saving truths of Christianity.

STATE OF THE CHURCH.—In reviewing the state of our little church during the past year, we behold things which excite in our minds both joy and sorrow. In the

former part of the year, frequent disputes among the female members of the church, arising from the most trivial causes, greatly distressed and humbled us: ultimately an improved state of feeling was introduced, and Christian love, with its attendant graces, reigned in our midst.

The services held for the benefit of the church have been much the same as those of the preceding year: viz., preaching twice on the Lord's-day, and once in the week; a bible class, and prayer-meeting for the females on Saturday, and for the males on Wednesday. These services have on the whole been well attended, and have, we trust, been made conducive to the spiritual growth of the members.

We desire, in conclusion, to record our thankfulness to God for his goodness in bringing our friends, Mr. and Mrs. Bailey, early in the present year, to be associated with us in efforts for the furtherance of the Gospel in the Pipili and Puri district.

## Narratives and Anecdotes.

### "GIVE WISELY."

ONE evening, a short time since, the curate of B——, a small village in the north of France, returned, much fatigued, to his humble dwelling. He had been visiting a poor family who were suffering from both want and sickness; and the worthy old man, besides administering the consolations of religion, had given them a few small coins, saved by rigid self-denial from his scanty income. He walked homewards, leaning upon his stick, and thinking, with sorrow, how very small were the means he possessed of doing good and relieving misery.

As he entered the door, he heard an unwonted clamour of tongues, taking the form of a by no means harmonious duet—an unknown male voice growling forth a hoarse bass, which was completely overscreed by a remarkably high and thin treble, easily recognised by the placid curate as proceeding from the well-practised throat of his housekeeper.

"A pretty business this, Monsieur!" cried the dame, when her master appeared, as, with flashing eyes, and left arm a-kimbo, she pointed with the other to a surly-looking man dressed in a blouse, who stood in the hall, holding a very small box in his hand. "This fellow," she continued, "is a messenger from the diligence, and he wants to get fifteen francs as the price of the carriage of that little box directed to you, which I'm sure, no matter what it contains, can't be worth half the money."

"Peace, Nanette," said her master; and taking the box from the man, who, at his approach, civilly doffed his hat, he examined the direction.

It was extremely heavy and bore the stamp of San Francisco, in California, together with his own address. The curate paid the fifteen francs, which left him possessed of but a few sous, and dismissed the messenger.

He then opened the box, and displayed to the astonished eyes of Nanette an ingot of virgin gold, and a slip of paper, on which were written the following words:—

"To Monsieur the Curate of B——,

A slight token of eternal gratitude, in remembrance of August 28th, 1848.

Charles F——,

Formerly sergeant-major in the —th regiment; now a gold-digger in California."

On the 28th of August, 1848, the curate was, as on the evening in question, returning from visiting his poor and sick parishioners. Not far from his cottage he saw a young soldier with a haggard countenance, and wild, bloodshot eyes, hastening towards the bank of a deep and rapid river, which ran through the fields. The venerable priest stopped him and spoke to him kindly.

At first the young man would not answer, and tried to break away from his questioner; but the curate fearing he meditated suicide, would not be repulsed, and at length, with much difficulty, succeeded in leading him to his house. After some time,



softened by the tender kindness of his host, the soldier confessed that he had spent in gambling a sum of money which had been entrusted to him as sergeant-major of his company. This avowal was made in words broken by sobs, and the culprit repeated several times, "My poor mother! my poor mother! if she only knew——"

The curate waited until the soldier had become more calm, and then addressed him in words of reproof and counsel, such as a tender father might bestow on an erring son. He finished by giving him a bag containing one hundred and thirty francs, the amount of the sum unlawfully dissipated.

"It is nearly all I possess in this world," said the old man, "but by the grace of God, you will change your habits, you will work diligently, and some day, my friend, you will return me this money, which, indeed, belongs more to the poor than to me."

It would be impossible to describe the young soldier's joy and astonishment. He pressed convulsively his benefactor's hand, and, after a pause, said:—

"Monsieur, in three months my military engagement will be ended. I solemnly promise, that, with the assistance of God, from that time I will work diligently." So he departed, bearing with him the money and the blessing of the good man.

Much to the sorrow and indignation of Nanette, her master continued to wear, through the ensuing winter, his old threadbare suit, which he had intended to replace by warm garments; and his dinner frequently consisted of bread and *soupe maigre*.

"And all this," said the dame, "for the sake of a worthless stroller, whom we shall never see or hear of again!"

"Nanette," said her master, with tears in his eyes, as he shewed her the massive ingot, whose value was three thousand francs, "never judge hardly of a repentant sinner. It was the weeping Magdalen who poured precious ointment on her Master's feet; it was the outlawed Samaritan leper who returned to give Him thanks. Our poor guest has nobly kept his word. Next winter my sick people will want neither food nor medicine; and you must lay in plenty of flannel and frieze for our old men and women, Nanette!"—*The Church.*

### THE EVANGELIZATION OF THE WORLD.

A few years since, Mr. Jay was invited to preach before the Baptist Missionary Society in London, with several of the founders of which he was well acquainted. The sermon was a fine illustration of piety and of fraternal love. He beautifully sketched the origin of the missionary spirit, and the difficulties it had to encounter. He stated that he himself, when a comparative youth, had some doubts as to whether the time

was come for the evangelization of the earth, and at length he determined to call and converse on the subject with the venerable John Newton. The aged apostolic clergyman received his younger brother with ardent affection, and requested him to detail the peculiar difficulties which oppressed his mind. Mr. Jay did this at considerable length, especially insisting on the manifold obstacles which idolatry and human depravity, in all their various forms, presented to the extension of the gospel. When he had ceased, the venerable clergyman slowly laid down his pipe, gathered up his form to an erect posture, and looking his junior brother full in the face, said, in a most emphatic tone, "My brother, I have never doubted the power of God to convert the heathen world since he converted me!" "Never from that period," said the preacher, "have I had a doubt on the subject. Facts, too, have proved the fulfilment of divine prophecies, and have gone so far to accomplish the divine oath."—*Ibid.*

### LISTEN TO HIM.

In a seaport town, notice was given that a distinguished preacher would deliver a discourse "on the observance of the Sabbath." A large congregation assembled, and the preacher, after the usual introductory exercises, named his text, and seemed about to proceed, when he suddenly leaned down upon the pulpit, and remained silent. The audience supposed he was unwell. But he soon rose up, and said, "Before entering upon my discourse, I will relate an anecdote. It is fifteen years since I was last in this place of worship. The occasion was then the same which has brought us now together. Among those who then assembled were three young men, who came for the purpose of insulting and abusing the preacher. They had stones in their pockets to throw at him as he stood in the pulpit. They listened for a time, when one of them said, "Throw." "Stop," said another: "let us first see what he will make of this point." His curiosity was soon satisfied, and he said, "Confound him, it is as I expected; now, throw." But the third interposed, and said, they had better give up their design and not do anything. At this, the other two took offence and left the house. This one remained to the close of the service. "Now, mark," said the preacher, with strong emotion, "the fate of these young men. The first was hanged for forgery. The second is now lying in the jail in this city, under sentence of death for murder. The third," said the preacher, "is he who is about to address you. LISTEN TO HIM." Must not every heart in that immense congregation have been ready to echo, "Listen to him?" One is taken and

others are left ; and prominent among the influences that work these opposite results is the difference in their treatment of the Sabbath. The due observance of it is a savor of life unto life ; the desecration of it, of death unto death.—*American Paper.*

### THE POWER OF PRAYER.

THE following incident, from the pen of the Rev. Mr. Read, Missionary to the Mahrattas, is interesting and instructive. "The first Monday in January, 1833, I shall ever remember. On that day God vouchsafed to visit us from on high with a token of his faithfulness to the promise, 'Lo! I am with you.' The day had been set apart, though unknown to us at the time, by the General Assembly of the Presbyterian Church of the United States, and by other bodies of Christians, as a day of fasting and prayer for the heathen world. I find in my journal the following notice of the day:—

" 'This has been the most solemn and interesting day I have witnessed in India. At our morning prayers in the native language, three strangers were present, who said they had come to inquire about the 'new way.' I found on inquiry that two of these were the parents of a blind man in the asylum, who had expressed a desire publicly to profess Christ. 'Our son,' said they, 'has been blind from his birth, but now he says that he can see.' At ten o'clock, Babaji returned from his morning visit to the poor-house in an ecstasy of joy, saying, 'The poor people all come about me inquiring 'What shall we do?' They are all risen up, and have their loins girt, and are ready!' I appointed a meeting for inquiry at three o'clock to-day, and to my joy and surprise there were sixteen present. A heavenly influence, I am persuaded, was with us. Our Christian friends in America must be *praying for us.*'"—*Morrison's Sermon on united Prayer.*

### A CURE FOR LOW SPIRITS.

FOR some cause, real or imaginary, I felt low-spirited. There was a cloud upon my feelings, and I could not smile as usual, nor speak in a tone of cheerfulness. As a natural result, the light of my countenance being gone, all things around me were in a shadow. My husband was sober and had little to say, the children would look strangely at me when I answered their questions, or spoke to them for any purpose, and domestics moved about in a quiet manner, and when they addressed me, did so in a tone more subdued than usual.

This re-action upon my state only made darker the cloud that veiled my spirits.

I was conscious of this, and was conscious that the original cause of depression was entirely inadequate in itself to produce the results which followed. Under this feeling, I made an effort to rally myself, but in vain ; and sank lower from the very struggles to rise above the gloom that overshadowed me.

When my husband came home at dinner-time, I tried to meet him with a smile ; but I felt that the light upon my countenance was feeble, and of brief duration. He looked at me earnestly, and, in his kind and gentle way, inquired if I felt no better, affecting to believe that my ailment was one of the body instead of the mind. But I scarcely answered him, and I could see that he felt hurt. How much more wretched did I become at this ! Could I have then retired to my chamber, and, alone, given my heart full vent in a passion of tears, I might have obtained relief to my feelings. But I could not do this.

While I sat at the table, forcing a little food into my mouth for the sake of appearance, my husband said,—

"You remember the fine lad who has been for some time in our store?"

I nodded my head, but the question did not awaken in my mind the least interest.

"He has not made his appearance for several days ; and I learned this morning, on sending to the house of his mother, that he was very ill."

"Ah!" was my indifferent response. Had I spoken what was in my mind, I would have said, "I'm sorry, but I can't help it." I did not, at the moment, feel the smallest interest in the lad.

"Yes," added my husband, "and the person who called to let me know about it, expressed his fears that Edward will not get up again."

"What ails him?" I inquired.

"I did not clearly understand. But he has a fever of some kind. You remember his mother very well? His loss to her, will be almost every thing."

"Is he so very ill?" I inquired, a feeling of interest beginning to stir in my heart.

"He is not expected to live."

"Poor woman! How distressed she must be ; I wonder what her circumstances are just at this time. She seemed very poor when she worked for me."

"And she is very poor still, I doubt not. She has herself been sick, and, during the time, it is more than probable, that Edward's wages were all her income. I am afraid she has not now the means of procuring for her sick boy things necessary for his comfort. Could you not go round there this afternoon, and see how they are?"

I shook my head, instantly, at this proposition, for sympathy for others was not

strong enough to expel my selfish despondency of mind.

"Then I must step round," replied my husband, "before I go back to the store, although we are busy to-day, and I am much wanted there. It would not be right to neglect the lad and his mother under present circumstances."

I felt rebuked at these words; and, with an effort, said, "I will go."

"It will be much better for you to see them than for me," returned my husband; "for you can understand their wants better, and minister to them more effectually. If they need any comforts, I would like you to see them supplied."

It still cost me an effort to get ready, but as I had promised to do as my husband wished, the effort had to be made. By the time I was prepared to go out, I felt something better. The exertion I was required to make, tended to disperse, slightly, the clouds that hung over me, and, as they began gradually to remove, my thoughts turned, with an awakened interest, toward the object of my husband's solicitude.

All was silent within the humble abode to which my errand led me. I knocked lightly, and in a few moments the mother of Edward opened the door. She looked pale and anxious.

"How is your son, Mrs. Ellis?" I inquired, as I stepped in.

"He is very low, ma'am," she replied.

"Not in danger, I hope?"

"The fever has left him, but he is weak as an infant. All his strength is gone."

"But proper nourishment will restore him, now the disease is broken."

"So the doctor says. But I'm afraid it's too late. He seems to be sinking every hour. Will you walk up and see him?"

I followed Mrs. Ellis up stairs, and into a chamber where the poor boy lay. I was not surprised at the fear she expressed, when I saw Edward's pale, sunken face, and hollow, almost expressionless eyes. He scarcely noticed my entrance.

"Poor boy?" sighed his mother, "he has had a very sick spell."

My liveliest interest was at once awakened.

"He has been sick, indeed," I replied, as I laid my hand upon his white forehead.

I found his skin was cold and damp. The fever had nearly burnt out the vital energy of his system.

"Do you give him much nourishment?"

"He takes a little barley-water."

"Has not the doctor ordered wine?"

"Yes, ma'am," replied Mrs. Ellis; but she spoke with an air of hesitation. "He says a spoonful of good wine, three or four times a day, would be very good for him."

"And you have not given him any?"

"No, ma'am."

"We have some very good wine, that we

always keep for sickness. If you will step over to our house, and tell Alice to give you a bottle of it, I will stay with Edward until your return."

How brightly glowed that poor woman's face as my words fell upon her ears.

"Oh! ma'am, you are very kind!" said she. "But it will be asking too much of you to stay here."

"You didn't ask, Mrs. Ellis," I simply replied. "I have offered to stay; so do you go for the wine as quickly as you can, for Edward needs it very much."

I was not required to say more. In a few minutes I was alone with the sick boy, who lay almost as still as if death were resting upon his half-closed eyelids. To some extent, during the half hour I remained thus in that hushed chamber, did I realize the condition and feeling of the mother, whose only son lay gasping at the very door of death, and all my sympathies were, in consequence, awakened.

As soon as Mrs. Ellis returned with the wine, about a teaspoonful of it was diluted, and the glass containing it placed to the sick lad's lips. The moment the flavour touched his palate, a thrill seemed to pass through his frame, and he swallowed it eagerly.

"It does him good!" said I, speaking warmly, and from an impulse that made my heart glow.

We sat and looked with silent interest upon the boy's face, and we did not look in vain, for something like warmth came upon his wan cheeks, and when I placed my hand again upon his forehead, the coldness and dampness were gone. The wine had quickened the languid pulses. I staid an hour longer, and then another spoonful of the generous wine was given. Its effect was as marked as the first. I then withdrew from the humble home of the widow and her only child, promising to see them again in the morning.

When I regained the street, and my thoughts for a moment reverted to myself, how did I find all changed. The clouds had dispersed,—the heavy load had been raised from my bosom. I walked with a freer step. Sympathy for others, and active efforts to do others good, had expelled the evil spirit from my heart; and now serene peace had her quiet habitation there again. There was light in every part of my dwelling when I re-entered it, and I sang cheerfully, as I prepared, with my own hands, a basket of provisions for the poor widow.

When my husband returned in the evening, he found me at work, cheerfully, in the family, and all bright and smiling again. The effort to do good to others, had driven away the darkness from my spirit, and the sunshine was again upon my countenance, and reflected from that of every member of my household.—*American Paper.*

## For the Young.

### NINEVEH.

LET the reader open a map of the ancient world, such as is found in some modern Pocket Bibles, and in Lat. 31° N., Long. 47° E., he will find the confluence of two great rivers—the Tigris and the Euphrates. These rivers watered two great cities of ancient renown, Babylon and Nineveh. Although the latter place was the capital of the Assyrian empire and a celebrated city, yet, until recently, very little was known respecting it, and even its site has been a subject of controversy.

I have taken some trouble to compile the following particulars relative to Nineveh from various sources of information, with the hope that they may prove both pleasing and instructive to my younger readers. I shall begin with—

#### I. A BRIEF SKETCH OF ITS ANTIQUITY AND HISTORY.

In Genesis, chap. x., Nimrod, the grandson of Ham, is introduced to our notice as “a mighty hunter before the Lord,” and we are told that “the beginning of his kingdom was Babel,” &c. It is supposed that Nimrod was a hunter of men, and not of beasts. In all probability he was the first hero, who changed the patriarchal system of government and constituted himself a sovereign. In the 11th verse we read that Asshur went forth and built Nineveh. Asshur was the son of Shem, and it is commonly supposed that he built Nineveh. In the margin, however, we have a different reading, “He went out into Assyria;” that is, Nimrod having built Babylon, extended his dominions and built Nineveh. This is in perfect harmony with the brief history of Moses: he is not giving an account of the descendants of Shem but of Ham. I am therefore led to the conclusion, that Nimrod was the founder of Nineveh the great city, and it may be added that local tradition supports this opinion. If it be so, we have here a fact not unworthy of our notice, that the descendants of Ham were the earliest founders and masters of nations.

After Nimrod, there is a chasm in the history of Nineveh of more than a thousand years; and throughout this period the Scriptures contain few clear references to Assyria. Balaam, who came from a country contiguous to it, predict-

ed some of the devastations it should commit and its own subsequent fate. The 83rd Psalm also makes mention of Assur as an enemy of Israel; but the date of its composition is uncertain. It is remarkable that the earliest account of Nineveh in connexion with the Israelites is that contained in the history of Jonah; in whose days (about B. C. 800,) it had become amazingly great and populous. This fact is a striking one, as showing the providential care of God over his chosen people in preserving them throughout many centuries from the oppression of an empire so near to their borders, and so remarkable for prowess and conquest. The first king of Assyria, after Nimrod, mentioned by name is Pul, who invaded the kingdom of Israel, B. C. 771. Menahem gave him a thousand talents of silver and prevailed on him to withdraw his forces. Wicked Ahaz sent ambassadors with presents to Tiglath-pileser to solicit his assistance against the kings of Israel and Syria. Shalmaneser besieged Samaria, the capital of the kingdom of Israel, for three years, and having succeeded in taking the city, carried the ten tribes captives and thus destroyed the kingdom of Israel. The next Assyrian monarch mentioned in the Bible is Sargon, whose forces besieged and took Ashdod. (Isaiah xx. 1.) In the days of Hezekiah, Sennacherib invaded Judea, when an angel of the Lord smote 185,000 of his army. Esarhaddon, his son, invaded Judea, took Jerusalem and carried king Manasseh captive to Babylon. This monarch is said to have reigned both in Babylon and Nineveh. It is now agreed that Nabopolassar, the father of Nebuchadnezzar the Great, and Cyaxares, the king of the Medes, having joined their forces, besieged Nineveh and destroyed it, B. C. 606.

#### II. ITS SITE AND MAGNITUDE.

Nineveh was destroyed a full century before the existence of Herodotus, the father of profane history, and it was never rebuilt. Ancient writers do not agree as to its precise situation: some place it on the banks of the Euphrates, others on the Tigris. Alexander the Great passed by it in his conquest of Persia, yet his historians do not mention it. Xenophon, from his account of the celebrated retreat of the ten thousand Greeks, is supposed

to have seen its site, but there is no clear allusion in his writings to the far famed capital of Assyria. In the second century, Lucian, a native of a city on the banks of the Euphrates, testified that Nineveh had utterly perished, that there was no vestige of it remaining, and that no one could tell where it was situated. It is a remarkable fact, that within the last few years, there was avowed ignorance as to the precise locality of Nineveh.

But whilst there has been diversity of opinion respecting its site, ancient writers are generally agreed as to its magnitude. The testimony of the sacred writer is decisive on this point: Nineveh was an exceeding great city of three days' journey. Twenty miles is considered a day's journey in the East; this makes the circuit of the city sixty miles. Diodorus Siculus testified that its walls were a hundred feet high, and so broad that three chariots could drive abreast on them. On the walls were fifteen hundred towers, each two hundred feet high. We are not, however, to suppose that its vast area was closely built and thickly inhabited. There was, no doubt, a large space allowed for gardens and general cultivation, in case of a protracted siege. The population in the time of Jonah was very great, for we read that there were 120,000 that knew not their right hand from their left. Understanding by this infants, and supposing that they formed the fifth part of the population, the whole number of the inhabitants will appear to have been 600,000.

### III. MODERN DISCOVERIES.

When Herculaneum and Pompeii were excavated, we were introduced to the homes of the Romans. The opening of the ancient tombs of Etruria unfolded to our view the habits and customs of a race anterior to the Romans, respecting whom history gives but little information. By the same process we were made acquainted with the early history, greatness, and civilization of the Egyptians. Through the labors of Mr. Rich at Babylon, another page was added to the history of that city. But Nineveh remained an enigma. It is now our duty to notice one of the most important discoveries of modern days.

In Lat. 36° N. Long. 43° E. the reader will find Mosul. In 1820, Mr. Rich went from Baghdad to Kurdistan for the benefit of his health, and on his

return stayed a few days at Mosul. Whilst there, he observed on the opposite bank of the river some great mounds, the largest of which he found to be 7,690 feet in circumference. As he proceeded down the Tigris, he landed at Nimroud and examined the great mound there; but in both places he only found a stone chair and a few inscriptions, which, together with the antiquities he had collected at Babylon, were enclosed in a box *three feet square*, and subsequently deposited in the British Museum.

In 1843, M. Botta went from France to take the office of French Consul at Mosul, and observing the great mound, he commenced excavations. He found little there to reward his search, but after a short time was induced, by the report of a peasant, to explore a mound at a village called Khorsabad. Here he soon discovered a wall, then a chamber, and on the wall, slabs of gypsum covered with figures in bas-relief, representing warriors, chariots and kings. These were forwarded to France, and produced a great sensation. The *savans* were deeply interested in the labors of M. Botta, and the French government liberally contributed towards defraying the expenses of the excavations.

While M. Botta was making these discoveries, he carried on a correspondence with Mr. Layard, a distinguished and enterprising oriental traveller. After some time Mr. Layard determined to examine the great conical mound at Nimroud. Let us now follow him in his work. He is attended by a party of Arabs and by Chaldean Christians. They begin by digging trenches; they find a wall, then a room. It has been destroyed by fire. As they advance they find a gigantic sculpture—it is a winged, human-headed bull; then a winged, human-headed lion. This is the entrance to a palace:—they excavate the spacious apartments; they find the walls covered with slabs having figures in bas-relief. What are they? There are warriors, battle scenes, sieges, scaling ladders, towers, lofty walls: the battering ram is at work, the warriors are armed with bows, shields, spears, swords; some are on horse-back, some in chariots, some on foot. Here are naval engagements, triumphal processions, religious ceremonies, the eagle-headed god Nisroch, vases, rings, tables, chairs, all beautifully worked. This is a royal palace of Nineveh the great; the question of ages is solved; everywhere there are inscrip-

tions in cuneiform characters;—they are the records of wars, invasions, victories, the exploits of great kings. Some of the sculptures and slabs had been exposed to the action of fire, and, could not be removed; but many others not so injured are carefully packed, put on rafts, floated down the Tigris to Baghdad, and many of them are now placed in the British Museum.

The results of Mr. Layard's labors may be thus summed up. He has removed all doubts respecting the site of Nineveh. The testimony of scripture, respecting the greatness of the Assyrian empire, and its warlike expeditions to the Syrian coasts, is amply confirmed. The high state of civilization to which the earliest nations had attained, is proved beyond contradiction. It has been remarked, that the earliest sculptures are the most correct, and shew the highest degree of taste; some of the rings discovered are most elaborately finished, and some architectural ornaments, supposed to be of Grecian invention, were evidently borrowed from the Assyrians. We are also made acquainted with the most ancient objects of idolatrous worship; for instance, Astarte, "the queen of heaven."

#### IV. THE CUNEIFORM INSCRIPTIONS.

Some account of this ancient mode of writing, may prove interesting to our young readers. The characters may be compared to wedges, nails, or arrow-heads, according to the fancy of the reader. They have been divided into three classes, the Persian, the Median, and the Assyro-Babylonian. The Persian has about thirty-nine characters, the Median about a hundred, and the Assyro-Babylonian about three hundred. The last are the most ancient, and comparatively little progress has, as yet, been made in deciphering them. However the successful efforts of Major Rawlinson and others in interpreting the Persian branch afford strong hopes, that we shall soon be made fully acquainted with the history of Assyria, written by its own people.

The principal cuneiform inscription, hitherto read and translated, is a very remarkable one at Behistun near Kirmanshah on the frontiers of Persia. It is cut upon an almost perpendicular rock rising abruptly to the height of 1700 feet. The sculpture instead of being on a level with the eye of the spectator, has been engraved on an elevation of three hundred feet above the plain. The

amount of labor expended on the work must have been enormous. It appears that after the engraving had been accomplished, a coating of siliceous varnish was laid on, to give a clearness of outline to the letters and to secure their better preservation. Much of this remains to the present day. The sculptures which accompany this inscription are remarkably interesting. The group consists of fourteen figures, one of which hovers in the air over the principal personage, who on this account and by reason of his majestic air and superior stature, is recognized as a monarch. He stands with one foot placed upon a prostrate enemy, whose two arms are stretched upwards in supplication. The king holds a bow in his left hand, and his right hand is held forth in an attitude of exhortation. Before him stand a row of nine captives with their hands bound behind them, and strung together by a cord attached to their necks. Behind the king stand two of his body-guard.

Much interest has been excited by this group. Sir R. Ker Porter considered it to commemorate the captivity of the ten tribes by Shalmaneser; and Heeren regarded it as having reference to the reign of Cyrus. But these and other hypotheses prove to be incorrect. The inscription, as deciphered by Major Rawlinson, proves that this stupendous monument owes its existence to Darius Hystaspis, and was executed B. C. 516. It was intended to commemorate various rebellions in his empire and his victories over the rebels. Portions of the translation are subjoined.

"I am Darius, the great king, the king of kings, the king of Persia, the king of (the dependent) provinces, the son of Hystaspes, the grandson of Arsames, the Achæmenian. . . Ormazd has granted me the empire. . . Says Darius the king: These are the countries which have fallen into my hands,—by the grace of Ormazd I have become king of them,—Persia, Susiana, Babylonia, Assyria, Arabia, Egypt; those which are of the sea, Sparta and Ionia; Armenia, Cappadocia, Parthia, Zarangia, Aria, Chorasmia, Bactria, Sogdiana, the Sacæ, the Sattagydes, Arachosia, and the Mecians, the total amount being twenty-one countries."

Short inscriptions, attached to the ten captive figures, inform us that these represent the rebel chiefs whom Darius had, at various times, overthrown. They are, with a single exception, said to have put forth false claims to power;

two of them had assumed the name of Nabokhodrossor, the son of Nabonidus, king of Babylon; and two others that of Bartius (also called Smerdis) the son of Cyrus.

To Professor Grotefend, the honor of having deciphered a portion of the cuneiform character is due. Niebuhr had published accurate copies of two inscriptions, found by him at Persepolis. It occurred to the learned Professor, that the inscription over the portrait of a king, might contain the title of that king. Having ascertained from the Greek historians the particular age of the Persian kings to which the bas-reliefs in the ruins of Persepolis belonged, he successively applied their names to the characters of the inscription. He thus found, that these could not refer to Cyrus and Cambyses, because the names occurring in the inscriptions do not begin with the same letter. Cyrus and Artaxerxes, again, were not applicable because one was too short, and the other too long. There remained but two more names, Darius and Xerxes: and these agreed with the inscriptions. This was not enough. The Professor remembered that he had only the Greek spelling of these two names, and the next question was, what was the true Persian form of them? He at last discovered that the Greek Darius represented the ancient Persian *Dariaves* or *Dariavesh*, and Xerxes, *Ksharsha* or *Kshershe*. In this manner, several letters were ascertained. His discoveries were still very imperfect as may be made clear by an example: the cuneiform word *wazarka*, great, (identical with the modern Persian, *buzurg*) is, according to the powers he gave to the letters, *eghré*. About a third of the alphabet was, however, correctly determined by Grotefend; and other continental scholars, especially M. Burnouf and Professor Lassen, improved greatly upon his labors. The last named scholar succeeded in translating, with tolerable accuracy, several brief inscriptions from Persepolis, &c. It is, however, to Major Rawlinson that the credit of having perfected the alphabet and given a full translation of upwards of four hundred lines, by means of which satisfactory proof is afforded that the labors we have thus briefly referred to have been crowned with success, is due. The language of the Assyrian and Babylonian inscriptions, is, there is good reason to believe, Semetic; that is, allied to the Hebrew, Chaldee, Arabic, &c.

What a large amount of information relative to ancient Nineveh will be restored to the world when the Assyrian inscriptions are interpreted, will be evident from the following statements made by Major Rawlinson at a late meeting of the British Association, and which we copy from the *Athenæum* of Aug. 24th. He said that "Mr. Layard in excavating beneath the great pyramid at Nimroud, had penetrated a mass of masonry, within which he had discovered the tomb and statue of Sardanapalus, accompanied by full annals of the monarch's reign engraved on the walls. He had also found tablets of all sorts, all of them being historical, but the crowning discovery he had yet to describe. The palace at Nineveh, or Kouyunjik, had evidently been destroyed by fire, but one portion of the building seemed to have escaped its influence; and Mr. Layard, in excavating this part of the palace, had found a large room filled with what appeared to be the archives of the empire, ranged in successive tablets of terra cotta, the writings being as perfect as when the tablets were first stamped. They were piled in huge heaps from the floor to the ceiling, and he wrote to him, (Major Rawlinson,) stating that he had already filled five large cases for despatch to England, but had only cleared out one corner of the apartment. From the progress already made in reading the inscriptions, he believed we should be able pretty well to understand the contents of these tablets—at all events, we should ascertain their general purport, and thus gain much valuable information. A passage might be remembered in the book of Ezra, where the Jews, having been disturbed in building the Temple, prayed that search might be made in the house of records for the edict of Cyrus permitting them to return to Jerusalem. The chamber recently found, might be presumed to be the house of records of the Assyrian kings, where copies of the royal edicts were duly deposited."

In conclusion, I beg my young friends to do me the favor of reading the books of Kings, Jonah and Nahum. In the latter, they will find full and graphic predictions of the fall and the utter destruction of Nineveh, and my hope is, that the remarkable fulfilment of this prophecy will confirm their faith in the truth of the Holy Scriptures.

T. M.

## Essays and Extracts.

### VARIATIONS OF PÆDOBAPTISM.

#### 2.—THE ANGLICAN THEORY OF BAPTISM.

AMONG the non-Lutheran denominations of Protestants the Church of England first attracts our attention. Although numbered among the Reformed or Calvinistic churches by continental divines, it differs in a variety of points from those churches, approaching sometimes nearer to Romanism, and (partly on that very account) sometimes nearer to Lutheranism than any of the rest.

The standards of doctrine, acknowledged by the Church of England, which we shall quote on the present occasion, are three; 1, the 39 Articles, resembling a tree grown in a Calvinistic soil, from which all excrescences (i. e. all those things which would have made it decidedly Calvinistic) have been lopped off pretty carefully;—2, the Book of Common Prayer, a tree grown in a Romish soil, and not very carefully pruned;—and 3, the Church Catechism, a genuine Anglican (or, as it would now be called, *Puseyite*) production.

In our enumeration of the statements on baptism, set forth by non-Lutheran Protestant Pædobaptists, we shall distinguish two heads: 1, the object and efficacy of baptism; and 2, the pleas for infant-baptism. We are compelled to group the object and efficacy of baptism together, because the distinction between the two appears to have been, occasionally, lost sight of.

1.—Regarding the object and efficacy of baptism the 27th Article says:

“Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God.”

It will be perceived that this account of baptism admits of a variety of interpretations;\* but it must be owned that it does not clearly assert baptismal justification and regeneration.

The 16th Article, however, which is

\* The true interpretation is, no doubt, that which identifies the theory of baptism with that of the Reformed churches, which will be explained more fully afterwards.

entitled, “of sin after baptism,” takes baptismal justification and regeneration for granted; since otherwise there would be no occasion whatever for that Article. It is to the following effect:

“Not every deadly sin willingly committed after baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, &c.”

The *baptismal service* in the Book of Common Prayer, also, will not admit of any other interpretation than this that, with one singular reservation, it decidedly maintains those two doctrines. The first part of the service contains various prayers, in which God is entreated to grant to the persons (or infants) about to be baptized, the blessings of justification and regeneration, in short of full salvation. The last part of the service contains thanksgivings to God, on the ground that these persons “are regenerate and grafted into the body of Christ’s church.” The service for the baptism of infants adds as another ground of thanksgiving, that God has been pleased “to receive them for his own children by adoption,” and expressly states that regeneration “by the Holy Spirit” is meant.

The Anglican ritual, however, possesses this peculiarity, that in the middle part of the service, the candidate professes—personally, if an adult; and through the godfathers and godmothers, if an infant—to renounce the devil, the world, and the flesh; to believe the Apostles’ Creed, and to be willing to be baptized and to obey Christ. This practice apparently leaves the door open for saying that the attainment of justification and regeneration depends upon the truthfulness of this profession. But as the service is based upon the supposition that this profession, without any further proof, is in every instance to be regarded as truthful, even in the case of infants; it affords strong presumptive evidence that the Church of England believes baptismal justification, regeneration and salvation. And the service prescribed for the rite of confirmation corroborates this supposition, for it takes it for granted that all per-



sons who come to be confirmed, have been regenerated by water and the Holy Ghost, and have received the forgiveness of all their sins.

The statements contained in the *Church Catechism* bear out this view most distinctly. At the very commencement the child is taught to say that in baptism he was made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Towards the close the catechism says, that a sacrament is "an outward and visible sign of an inward and spiritual grace given unto us; [a sign] ordained by Christ himself, whereby we receive the same, and a pledge to assure us thereof." It then goes on to say, that in the sacrament of baptism the sign is water, and the inward and spiritual grace given to us, received by us, and pledged to us, is, "a death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby [by baptism] made the children of grace." The catechism, however, makes the very important admission that two things are required of persons to be baptized, viz. "repentance, whereby they forsake sin: and faith, whereby they stedfastly believe the promises of God made to them in that sacrament." This last clause regarding faith is remarkable, inasmuch as it does not even mention the Apostles' Creed, the only thing concerning which the baptismal service inquires in its reference to faith.

Upon the whole then, we arrive at the conclusion that the Church of England regards baptism as that which secures justification, regeneration and salvation. But it is very clear that it does not regard baptism as that which secures repentance and faith. According to its doctrine, then, a penitent believer must be baptized, before he can be justified, regenerated, and saved. It does not, however, affirm in so many words, that a penitent believer, who dies unbaptized, is not saved. But it explicitly makes the following statement: "It is certain by God's word, that children which are baptized, dying before they commit actual sins, are undoubtedly saved," leaving it undecided, whether they are saved on account of their baptism, or for any other reason.

2.—With reference to the grounds on which the baptism of infants is founded, the standards of the Church of England contain the following statements.

The 27th Article says, "The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

The baptismal service in the Prayer Book recites Christ's words to his disciples: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven," and makes the following exhortatory comment upon them:—

"Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not, therefore, but earnestly believe, that he will likewise favorably receive this present infant; that he will embrace him with the arms of his mercy; that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we, being thus persuaded of the good will of our heavenly Father towards this infant, declared by his Son Jesus Christ, and nothing doubting but that he favorably alloweth this charitable work of ours in bringing this infant to his holy baptism; let us, &c."

The *Church Catechism* assigns an additional reason, or rather, a totally different reason, for the baptism of infants. It says that although infants are incapable of *performing* (not of *having*) repentance and faith, yet they are baptized, "because they promise them both by their sureties; which promise, when they come to age, themselves are bound to fulfil."

The word *promise*, here used twice, is very strangely introduced. It appears to refer to the baptismal service which states that the child must "*promise* by his sureties (until he come of age to take it upon himself) that he will" repent, &c. But the expression *promise that he will*, in the Prayer Book, means the same thing as *declare that he is willing or ready* to repent, &c.; for immediately afterwards the questions are put to the child, the sureties being his mouth-piece, not whether he *will hereafter* repent and believe, but whether *he does so now*; and he replies, *I do*; not, *I will*. Whether the compilers of the Catechism used the term *promise* in the same sense, becomes very questionable indeed, when we consider the introductory part of the Catechism; for there the child is addressed in this language: "Dost thou not think that thou art bound to believe and to do as they [the sureties] have promised for thee?" To which he replies: "Yes, verily."

We are justified, from all these state-

ments, in drawing the following inferences with reference to the doctrine of the Church of England.

1.—It regards repentance and faith as pre-requisites to baptism, and therefore not as produced by or in baptism.

2.—With this singular reservation, it teaches the doctrine of baptismal justification and regeneration.

3.—It does not state that only the children of believers, or church members, or Christians, are entitled to baptism.

4.—Circumcision is not so much as alluded to, in the light of a precedent for infant baptism.

5.—In the baptismal service, the child is clearly represented as professing, through its sureties, that it actually does repent and believe.

6.—In the Catechism it is apparently represented as promising, through its sureties, that it will hereafter repent and believe.

7.—This profession of faith and repentance, whether present or future, through sureties, is the peculiar feature in the Anglican theory of infant-baptism. No other denomination of Protestants regards it as necessary. The Lutherans look upon godfathers and godmothers as representing those members of the Church, who, in addition to the parents or nearest relatives, desire the child's baptism. The remaining Protestant Pædobaptists, who admit of their co-operation, look upon them partly in the same light, and partly as persons who simply promise to see to it, that the child shall hereafter be instructed in the doctrines of Christianity. Neither the Eastern Churches nor the Roman Catholics attach to them the same character as the Church of England.

8.—The natural effect which the doctrine and practice of the Church of England, with reference to infant-baptism, must produce, is to give the impression that it holds the tenets of baptismal justification and regeneration. And experience shows that this impression prevails very widely indeed.

9.—The doctrine of baptism, especially in its application to infants, is so strangely worded in the standards of the Church of England, that it is almost impossible to make out the exact meaning. The three standards appear to favor three different interpretations; and yet they must be supposed to agree with each other, and to admit of being combined into one. It may, however, be

questioned whether this is possible; and whether incongruous statements were not designedly adopted and sanctioned, for the purpose of securing the adhesion to the Church of England of various parties, semi-Papists as well as moderate Lutherans and Calvinists.

J. W.

#### WHAT IS PUSEYISM?

THE QUESTION ANSWERED BY PUSEYITES.

It is to "say anathema to the principle of Protestantism;" to "depart more and more from the principles of the English reformation;" to "sigh to think that we should be separate from Rome;" to "desire the restoration of unity with the Church of Rome;" to regard "Rome as our mother, through whom we were born to Christ."

It is to eulogize the Church of Rome as giving "free scope to the feelings of awe, mystery, tenderness, reverence, and devotedness," and as having "high gifts and strong claims on our admiration, love and gratitude."

It is to declare that the articles of the Church of England "are the offspring of an uncatholic age," and that its communion service is "a judgment upon the Church;" it is to teach that "the Romish ritual was a precious possession," and that the mass book is "a sacred and most precious monument of the apostles."

It is to assert that "Scripture is not the rule of faith;" that "the oral tradition of the Church is a fuller exposition of God's revealed truth;" that the Bible "placed without note or comment in the hands of uninstructed persons, is not calculated, in ordinary cases, to make them wise unto salvation;" and that only persons "disclaiming the right of private judgment in things pertaining to God, are members of the church of Christ."

It is to teach "that baptism and not faith is the primary instrument of justification;" that we are not to neglect the doctrine of justification by works; and that "the prevailing notion of bringing forward the doctrine of the atonement, explicitly and prominently on all occasions, is evidently quite opposed to the teaching of Scripture."

It is to assert that, in the Lord's Supper, Christ is "present under the form of bread and wine;" that he is then "personally and bodily with us;" and that the clergy are "entrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood."

It is to maintain the lawfulness of prayers for the dead; to make "a distinction between venial and mortal sins;" and to assert that a person may believe that there is a purgatory; that relics may be venerated; that saints may be invoked; that there

are seven sacraments ; that the mass is an offering for the quick and dead, for the remission of sins ; and that he may yet, with a good conscience, subscribe to the thirty-nine articles of the Church of England.

It is to put the visible church in the place of Christ, by teaching that " she alone is that true hiding-place into which the servants of God may flee for refuge, and be safe ;" it is to put the sacraments in the place of God, by declaring that they are " the sources of Divine grace."—*Papery : its character and its crimes.*

### A WELL EXPRESSED TRUTH.

It is difficult to conceive anything more beautiful than the reply given by one in affliction, when he was asked, how he bore it so well ? " It lightens the stroke," said he, " to draw nigh to Him who handleth the rod."—*Christian Index.*

### THE CHRISTIAN AND HIS ECHO.

True faith, producing love to God and man ;—  
Say, Echo, is not this the Gospel plan ?  
The Gospel plan.  
Must I my faith and love to Jesus show,  
By doing good to all, both friend and foe ?  
Both friend and foe.  
But if a brother hates and treats me ill,  
Must I return him good, and love him still ?  
Love him still.  
If he my failings watches to reveal,  
Must I his faults as carefully conceal ?  
As carefully conceal.

But if my name and character he blast,  
And cruel malice, too, a long time last ;  
If when I sorrow and affliction know,  
He loves to add unto my cup of woe ;  
In this uncommon, this peculiar case,  
Sweet Echo, say, must I still love and bless ?  
Still love and bless.

Whatever usage ill I may receive,  
Must I be patient still, and still forgive ?

Be patient still, and still forgive.  
Why, Echo, how is this ? thou'rt sure a dove,  
Thy voice shall teach me nothing else but love !

Nothing else but love.  
Amen ! with all my heart, then be it so,  
'Tis all delightful, just, and good, I know,  
And now to practise I'll directly go.

Directly go.  
Things being so, whoever may reject,  
My gracious God me surely will protect.

Surely will protect.  
Henceforth I'll roll on him my every care,  
And then both friend and foe embrace in prayer,

Embrace in prayer.  
But after all these duties I have done,  
Must I, in point of merit, them disown,  
And trust for heaven thro' Jesus' blood alone ?

Through Jesus' blood alone.  
Echo, enough, thy counsels to mine ear  
Are sweeter than to flowers the dew-drop tear ;

Thy wise instructive lessons please me well :  
I'll go and practise them. Farewell, farewell.  
Practise them. Farewell, farewell.

—Communicated.

## Correspondence.

### CHRIST'S PRESENCE WITH HIS PRAYING PEOPLE.

To the Editor of the Oriental Baptist.

SIR,—Those who have reflected upon the nature and importance of prayer will readily admit the necessity of a correct apprehension of the divine will on the subject ; without which it must be impossible for us to ask aright at the throne of grace, or to know what pleas to urge in support of our supplications. It is the glory of Christianity that it makes to its disciples clear declarations of the terms upon which God will hold communion with men, and thus opens " the path of prayer" before them. Yet, I think, those of your readers who have set themselves to seek the Lord will agree with me that prayer still has its difficulties, and that there is abund-

ant necessity for diligent study of the teaching of God's word on the matter. Especially those who are privileged to lead the devotions of an assembly in public or social worship will desire to pray " with the understanding," with a definite comprehension of the blessings to be sought and an enlightened trust in the promises which ensure their bestowal. I wish to call the attention of such to the 20th verse of Matt. xviii. as a portion of scripture very commonly used as an argument in prayer, and manifestly well adapted to excite and strengthen the faith of all who sincerely engage in the exercise.

There is reason to think that some misapprehension exists as to the purport of this interesting passage. It has very frequently been quoted as

follows: "Whosoever two or three are gathered together in my name, there *will I be* in the midst of them, *and that to bless them, &c.*" So commonly is it repeated thus that there is good cause to believe that many well-informed Christians would be ready to maintain that the text stands thus in the Gospel. But as a reference to the Bible will expose this mistake it is not necessary to enlarge upon it. It is very probable, too, that some who quote our Lord's words in this manner will justify themselves by asserting that the addition they are accustomed to make is fully in accordance with the spirit and meaning of Christ. In reply, it might be sufficient to remark that when "putting God in remembrance" of his own word in prayer it is obviously improper to make additions, however consonant with his revealed will, or to insert glosses, however correct, of human invention, and to repeat them as his. But it may be doubted whether the words, "and that to bless them and to do them good" are in accordance with the Saviour's meaning in the passage. Let us view the text in its connexion. The whole of the chapter is devoted to instructions how Christians should act towards each other, in avoiding occasions of dissension, in the exercise of forgiveness, and in the treatment of erring brethren. In the case of an obstinate offender who refused to listen to the remonstrance of the church, the disciples were enjoined to regard such a one as a heathen man and a publican, and were assured that their decision should be confirmed in heaven. In close connexion with this declaration our Lord adds: "I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." It cannot escape the observation of the reader that the verse to which we are calling attention does not present to us an independent promise, but a statement of fact, which is brought forward to substantiate the promise made in the preceding verse. The united prayer there spoken of shall be answered, because Christ is ever in the midst of even the smallest number of his people when they meet in his name. The word "for" which introduces the 20th verse shews that it is thus adduced as the cause of

what goes before. No more need be said to prove how unsuitable the vague addition "*to bless them, &c.*" is. Christ is in the midst of his people for the special purpose of securing to them the answer to their united supplications. The question how this is effected by the presence of Christ is an interesting one. The most ready way of answering it would be to say that he himself gives his servants what they ask; and indeed he does sometimes speak of himself as granting the requests of his people. But a comparison of passages on the subject shews that, according to the scriptures, the Father is the hearer and answerer of prayer, and that he confers his favors for the sake of, and by means of the Son; so that Christ answers prayer not immediately but as the Mediator between God and man. And, moreover, in the scripture before us it is distinctly stated that the blessing sought will be granted by the Father:—"It shall be done for them of my Father which is in heaven." We have therefore to seek for another reason why Christ's presence secures the answer of prayer. And it is not hard to discover reasons sufficient to account for this. Christ is at once the medium through whom prayer must be made, and the cause why prayer is heard. If he is present with us our prayers cannot fail to reach the throne, and coming to the throne by him they will not be rejected. And may not the language be understood to imply that Christ condescends to countenance the prayers of his people when they are gathered together in his name, that he puts himself among the petitioners, and makes their cause his own? He certainly does this in effect when he gives them his name to plead, and we may therefore without presumption suppose this to be his meaning here. If it be so we may be sure the prayer of the smallest number of his disciples must be fulfilled when the Father sees his beloved Son in the midst of them. And if this be the meaning of the text it is certainly marred and obscured by the unauthorized addition we have before noticed.

The limits I have prescribed to my letter will not permit me to enlarge upon this subject; otherwise I might attempt to exhibit the importance of the fact which the Saviour brings before us in the text under consideration, and the magnitude of the promise which he has based upon it. The conditions,

too, by which all this is guarded must be well weighed by those who would avail themselves of it. Many have grounded expectations upon this and similar texts which have never been realized; and the cause of their disappointment must be sought for in themselves. Indeed, we all have need to ponder the language of James: "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss."

SILURIAN.

### THE HINDU MOVEMENT.

*To the Editor of the Oriental Baptist.*

SIR,—I have learnt from the newspapers and other quarters, that very lately, certain Rájás, great Bábus, Pandits and others, have banded themselves together to adopt measures for obstructing the progress of the work which God is carrying on through means of the Missionaries in this country, and I see in this event a verification of the words of the Prophet David, in the 2nd Psalm, from the 1st verse, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

It is indeed distressing that these Rájás, great Bábus and Pandits know not God and are ignorant of his revelation. God says, Isaiah xliii. 13: "Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" and again at the 6th verse, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Now, consider, God himself is at this present time, calling his sons and his daughters from the ends of the earth, and who shall hinder him? If any one is designing and contriving to place obstacles in his way, let him hear what God says, Isaiah viii. 9: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand." Look at the case of the Jews: they put forth strenuous

efforts for the destruction of Christ's kingdom; but in doing so, they only brought guilt upon themselves. Muhammad and his followers used their endeavours to overthrow the religion of God, that is, of Christ; but what profit has accrued to them from so doing? Rather, the head of their pride has been bowed down, and is being bowed down. Why then are these Kings, and great Bábus, and Pandits now wasting their labour for nought? When the beasts and birds which love darkness can obstruct the diffusion of light, then may the gentlemen referred to, succeed in their end.

Well, but if the parties in question are ignorant of the Christian Scriptures, are they not acquainted with their own shástras, in which it is written that in the Kali Yug all shall be one? Why then have they united to dishonour their own shástras? I am of opinion that these gentlemen are at variance with their own Rishis and Munis.

Now let the Rájá Bahádurs, Bábus and Pandits take into their consideration this scripture, saying, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it," Job xl. 2. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psa. i. 12.

Now, therefore, O servants of the Lord, be not afraid of their tumult and threatenings; but rather remember the words of the Lord in Acts xviii. 9, 10: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." And in 1 Corinthians xv. 58: "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Wherefore arise, my beloved brethren, for it is high time, and see the foundation of false religion tottering; sound aloud the trumpet of the gospel; and error will be torn up by the root.

"And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord," Jeremiah xv. 20.

SHUJA'AT ALI.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Agra.*—The Rev. R. Williams had the pleasure to baptize *four* Europeans on Sabbath day, the 1st of June.

*Chitaura.*—At this station *four* native believers were baptized by the Rev. J. Smith on the first Sabbath in June.

*Mergui.*—In the months of November and December last, the Rev. Mr. Brayton was permitted to baptize *thirteen* willing converts, all Karens. The most of these are heads of families in the prime of life. May they be faithful and useful followers of Christ.

### CALCUTTA.

**ANTI-MISSIONARY MOVEMENT.**—The friends of Missions may derive encouragement from the fact that the steady progress of the Gospel has awakened the apprehensions of those most interested in the cause of Hinduism. The recent conversion of some of the youths in the London Missionary Society's Institution at Bhowanipour was attended by much excitement among their relatives, who occupy a respectable position in native society, and strenuous efforts were made to induce them to abandon the faith they have embraced. These efforts having failed, some of their friends have exerted themselves to originate a great Hindu Movement in opposition to the progress of Missionaries. It was thought that some relaxation of the laws which guard the institution of caste, so that it might be possible for those who have become Christians to return to their ancestral creed and former status in society, on recanting and performing a ceremony of absolution would best secure the desired end. A requisition was therefore addressed to Rájá Rádhá Kánt Deb calling on him to convoke a meeting to take the subject into consideration. In compliance with this request a meeting was held at the Oriental Seminary on Sunday the 25th of May. It was attended by a numerous body of Hindu gentlemen, chiefly of the orthodox, or more bigoted class. Rájá Rádhá Kánt Deb took the chair. A pleader in the Sudder Court related the circumstances which had recently taken place at Bhowanipour, and called attention to the danger to which the youths educated in the Mis-

sion schools are exposed. One individual said it would be better to abandon the study of English than to imperil the faith of their children; but he was at once put to silence by the remark, that "if English did not lead to heaven, it did to wealth." The question to be submitted to the decision of the numerous Pandits present was read aloud, as follows:—"If a Hindu forfeits the privileges of his caste and religion, by partaking of forbidden food, and frequenting places and observing practices in contravention of the injunctions of the shástras knowingly and deliberately, and if he afterwards express his contrition and prays to be restored to his privileges, can he not be entitled to perform the ceremony of absolution, and thereby procure redemption?" A large majority of the religious authorities present replied to this in the affirmative, and the sense of the meeting was decidedly favorable; but the opinion of the learned throughout the country must be ascertained before any thing can be determined upon. The chairman stated that the Mahárája of Nuddea, whose religious influence is paramount in Bengal, approved of the scheme. The requisite purification was stated to consist "in the presentation of some hundred kine and some kahuns of cauris" to the Bráhmans. The exact amount of the fine will no doubt be regulated by the extent of the offender's wealth.

Few things could be more favorable to the spread of the Gospel, than the adoption of the proposed measure. If there are, among the converts from Hinduism, any who are anxious to abandon the name of Christians and to return to their former religion, it is greatly to be desired that they may be permitted to do so. Their return will remove weakness from the Christian camp and will destroy the compactness of Hinduism. We have no fear that the number of conversions will be diminished by the proposed arrangement. Its immediate consequence will be to increase them; since the bare possibility of the ultimate return of a convert will naturally abate the terror and opposition which his abandoning caste now inspires. And egress, and regress too, will soon break down the walls of this stronghold of Satan, which has so long defied the efforts of all without it.

## AKYAB.

WE regret to state that the American Baptist Mission at Akyab has, in May last, suffered the loss of Mrs. Knapp, who in company with her husband and Mr. and Mrs. Campbell arrived in Calcutta from Boston in January, 1850. Her illness lasted but two days.

## BURMAH.

A LETTER from Maulmain brings intelligence that Mr. Kincaid has been successful in an application to the Burmese authorities for permission to carry on Missionary efforts in the interior, where Dr. Judson so often suffered disappointment. Mr. Kincaid and Dr. Dawson encountered many difficulties and much opposition in their attempts to gain a footing at Rangoon. They however proceeded there with their whole families and arrived on the 16th of April. The governor of the place manifested decided hostility to them, and gave them to understand that on the arrival of final orders from the king they would be expelled. Contrary to expectation, however, the royal commands have proved favorable to their continuance, and the way is now open for direct Missionary labor in this land which has been so long closed against the ambassadors of Christ.

## Foreign Record.

## ENGLAND.

THE *Church and State Gazette* reports the number of "perverts" to Rome to have hitherto been—

From Oxford, .....	92
From Cambridge, .....	43
From Trinity College, Dublin, ..	5
From Durham, .....	1

Of the Cambridge perverts, 19 were in holy orders; and of the Oxford perverts, 63.—*British Banner*.

## FRANCE.

## EVANGELICAL SOCIETIES.

OUR two *Bible Societies* have continued since 1833, to pursue their respective plans of operation. As their efforts are directed to distinct spheres of usefulness, no irritating disputes take place between them. The *Protestant Bible Society* labors principally in connection with the consistories. Its object is to place the sacred volume in every family of the Reformed in our land; and in order to effect this, it presents copies of the Bible to catechumens and to newly-

married couples. This Association receives support from some honorable and pious persons. The *French and Foreign Bible Society*, having a perfectly homogeneous Committee, has infused much vigor and energy into its operations. It has issued several editions of the Catholic Bible of Lemaître de Sacy; and not only has it employed colporteurs to distribute the Scriptures among the Romanists, but it has published some portions of the sacred volume in foreign languages. Thus, it has co-operated in the printing of one or two Gospels in the dialect spoken by the savage tribes in the interior of the Cape of Good Hope.

But these are not the only societies employed in the circulation of the Scriptures in France. The British and Foreign Bible Society has established an agency in Paris having the same object, to which it devotes considerable sums. I cannot estimate, with rigid exactness, the number of Bibles and New Testaments circulated in this country since the Revolution of 1830, but I believe that I do not exaggerate in saying, that it has exceeded *two millions* of copies. The soil has been thus prepared in many hearts; and the religious movements which have taken place among some portions of the Romish population, are owing, in a great measure, to this abundant dissemination of the Word of God.

The *Religious Tract Society*, established in France in imitation of those which had been instituted in England and the United States, dates from the year 1821, and has been uniformly conducted on orthodox principles. Baron de Staël, whom we had the misfortune to lose just as he was entering upon public life, was, at its commencement, one of the most zealous and eminent members of this Society. The office of secretary has long been filled by M. Henry Lutteroth, who has shown equal intelligence and devotedness in his laborious duties. He knows well the opinions and wants of our age; he has studied what must be said to the people of France in order to attract their attention, and it is not his fault that this Society has not exerted a still more extensive influence. M. Henry Lutteroth has consented to be the permanent editor of the *Almanach des Bons Conseils*, a work of very humble appearance, but as important in its results. More than 100,000 copies of this almanack are sold every year, and God only knows the good which it has effected in obscure workshops and humble cottages.

There is an annual circulation of from 600,000 to 700,000 religious tracts. This is but little, undoubtedly, for a vast population like that of France; but if the obstacles which we have had to surmount be regarded, it will be seen to be a great deal.

The Popish priests have carried their audacity so far as to pretend that these publications are of an *immoral* and *corrupt* tendency, and by these base calumnies they have excited the most absurd prejudice against our tracts. Assuredly, our colporteurs have need of courage and patience to overturn these barriers, and we must thank God that he has opened so many doors to the propagation of the truth.

Beside the Religious Tract Society must be placed the *Religious Book Society of Toulouse*; for though situated in a remote part of the southern provinces, it has, from its importance, and the extent of its labors, taken rank among our most flourishing associations. I must make honorable mention, as members of the Committee, of the venerable pastor Chabrand, who for forty years has been actively engaged in every good work, and the three brothers, Franck, Louis, and Armand Courtois. The latter are simply laymen, but they have promoted the cause of the Gospel in France more than many ministers of the Gospel. Engaged in commercial affairs, they have yet found time and strength to contribute to the evangelization of the country. Every Christian and philanthropic suggestion is sure to meet with a warm and generous response from them. Never are their minds weary of devising good things, their hearts of loving them, their wills of co-operating in them, or their hands of affording them pecuniary support. Would to God, that we had not only three brothers Courtois, but hundreds of such men in France! The law of God would be better known, and the Christian name more honored.

The Society of Toulouse has published, since its formation, more than 960,000 volumes. Some of these works are of considerable extent, and on matters of doctrine, morality, controversy, and history. They have been prepared for the more intelligent class of readers. These books have been circulated in every country in which the French tongue is known, and to the distant shores of Egypt and of Hindostan.

When the revival of religion had somewhat advanced in our churches, attention was naturally turned to idolatrous nations, and hence arose the *Society of Evangelical Missions among the Heathen*. It was established in the year 1822. Admiral Coligny, of glorious memory, had already made an attempt, about the middle of the sixteenth century, to found a missionary station in Brazil. But, for more than two hundred years, every effort of the kind had been abandoned. The French Protestants were too much oppressed at home to be able to do anything abroad. Peace and liberty being restored, the missionary spirit re-appeared also. The Society of Paris

gave rise, at first, to a host of objections; it was a new thing, an unusual enterprise, and the indifferent were unable to understand why we should go at great expense to the other extremity of the globe, in order to seek the conversion of souls. But prejudice against the work has disappeared, and it is now supported by the majority of our pastors.

A house was opened in Paris for the training of young men as missionaries. The first director of the establishment was M. Galland, who afterwards became a professor in the theological Seminary of Geneva, and is now a pastor in the Canton of Berne. The present director is M. Grandpierre, who is at the same time one of the pastors of Paris. He well deserves the confidence of the friends of the Gospel, and the affectionate esteem of his pupils. A man of learning and talent, an eloquent speaker, and a fervent Christian, he has been in the hands of God a powerful instrument for advancing the Missionary cause.

Hitherto, the Missionary Society has employed its agency on one point only—in the vicinity of the Cape of Good Hope. It appeared to the Committee more advisable to concentrate than to scatter its forces. This judicious course has been crowned with success. Remarkable results have attended the labors of our Missionaries. Several congregations have been formed amongst the Bechuanas and Bassutos, and other savage tribes of that country. Our agents have also found some descendants of French Protestants, who had quitted their native land on the Revocation of the Edict of Nantes, who welcomed their brethren with joy.

I shall not pause at length on the *Evangelical Society*, of which I have elsewhere spoken somewhat particularly. From year to year it has seen its receipts augment, and its influence become greater; it has employed, since its origin, two hundred agents, of different classes,—colporteurs, school-masters, school-mistresses, evangelists, and pastors. The Gospel has been proclaimed through its instrumentality to thousands and thousands of persons who otherwise would never have heard of it; its operations are as various as the spiritual wants of the population: it has founded two normal schools in Paris, one for young men, another for young women. In the Departments, it has seconded, according to the measure of its resources, all the religious movements which have taken place, whether among the Papists, or within the pale of the Reformed Church.

This Society, notwithstanding the liberal support which it has received from French and foreign Christians, has suffered more than once from pecuniary embarrassment; its annual income, which has been of late



from two hundred to two hundred and fifty thousand francs, being inadequate to meet the necessities of its position. Double that sum would be required to satisfy all the demands which are made upon it. Let us hope that the Father of Mercies, who has blessed it so abundantly hitherto, will continue to protect it in these days of difficulty, so that if it sows in tears, it may reap in joy. The Evangelical Society is indispensable to France, and its sphere of action widens with every step of its progress.

Another association of the same kind, but whose field of labor is more limited, has recently been founded at Paris. It bears the name of the Protestant Central Society. Its object is to provide for the wants of the Reformed communion, and to establish a closer union among our Churches. "We are Protestants," say the members of the Committee, "and as such, we cannot forget the Church of our fathers, the Church of our children, that Church in which we have received the truth which regenerates, the faith which justifies, the hope which consoles, and the charity which teaches us to deny ourselves and suffer, to love and to obey. . . . That which attaches us to our Protestant Church is her goodly origin, her history so fruitful in noble and hallowed recollections, the learning of her pious divines, the virtues of her glorious martyrs. We love her evangelical doctrine and her ancient constitution, which we hope to see her one day recover in all their integrity. We have confidence in the germs of piety which lie concealed in her bosom, and in the religious revival, with which, since the commencement of the present century she has been honored of the Lord." Before pronouncing an opinion on this Society, we must wait to see its proceedings.

The last Society of Paris which I shall mention is that for the *Encouragement of Primary Instruction among Protestants*. What I have stated in my remarks respecting the danger of mixed schools, shows, clearly enough, the utility of this Institution, whose object is to aid the Reformed in establishing Protestant schools in every possible direction. Unhappily, for several years the Society in question vegetated rather than lived, and the treasurer annually complained of the insignificant amount of the subscriptions which were sent to him. The orthodox pastors took but little interest in the Institution, because the proceedings of its Committee did not appear to them to be of a very decided character. There is now an improvement in these respects, and the Society has established a Normal school, at the head of which is a pastor of Evangelical sentiments.

I shall add but a few words respecting the religious and charitable Societies of the provinces. There is at Bordeaux a Pro-

testant Christian Society: at Lille, a Society of the same kind: at Nismes, a *Society for Scattered Protestants*. Other Institutions at Saverdun, Castres, Montauban, Livron, and Orleans, are devoted to the reception of orphans of both sexes. Efforts of Christian proselytism have been followed by equal progress in works of benevolence; and this was but natural; for true faith always produces charity.

On the whole, we may contemplate our Christian associations with humble satisfaction. Our subscriptions amount to at least five or six hundred thousand francs a-year, a sum which, when our religious societies commenced, it would have been thought impossible to raise. God is faithful, and our hope, if placed continually on him, will not be deceived.—DR. DE FELICE, in the *British Banner*.

### HAMBURG.

THE following extract of a letter from Mr. Oncken, bears date, Hamburg, March 12th, 1851:—

Brother K  bner has been again obliged to proceed to Aalborg, (north Denmark,) on account of the heresies of the Mormons, introduced there by an emissary from America. Nearly fifty of the members of the church there have been seduced. May our dear brother be successful in reclaiming them from their errors, and stay the further spread of sentiments equally repugnant to sound reason and the Holy Scriptures. When will the trials and difficulties to which we have been called in our connection with the churches in Denmark, end? May God give us patience not to grow weary in well doing. Six believers were immersed here, on the last Lord's-day in February, among whom is a dear boy eleven years old.

The intelligence received from various parts of the country, from our missionaries, is most gratifying, and the demand for more labourers is still encouraging. We have now six brethren with us for instruction, but so urgent is the demand for labourers, that we are almost tempted to send them forth immediately.

My fears that the persecutions would be renewed, as the reaction proceeded, and the constitutions granted to our people were trampled upon, begin, alas, already to be verified. Not only has brother Bues been banished out of Mecklenburg, on the pretence that he was not a native of that part of Germany, but the brother at Kletzin, at whose house the little church met for worship, has been threatened with a fine of one hundred thalers, and eventually imprisonment, if he persisted in continuing these religious meetings at his house. He has appealed to the grand duke, and we must now wait the result.—*Baptist Magazine*.

# THE CALCUTTA MISSIONARY HERALD.

## ENGLAND.

### EXTRACTS FROM THE FIFTY-NINTH REPORT OF THE BAPTIST MISSIONARY SOCIETY.

*Presented to the London General Meeting, April 30th, 1851.*

#### FINANCES.

THE year was begun with a debt of £6357, 9s. 1d. inclusive of a balance of £1554 14s. 1d. due on the account of the special grant to Jamaica. The debt on this latter account was to have been liquidated by charging every year the sum of £500 to the general account of the Mission. For two years this was accidentally omitted, but this year it has been done, and that account is now closed. The present balance, therefore, against the Society is the amount of the whole debt.

The total amount of receipts has been £19,064 18s. 5d. and the expenditure £18,459 0s. 8d.; the excess of income over expenditure is £605 17s. 9d. which will reduce the balance due to the Treasurers to £5751 11s. 4d.

Although the receipts for the past year are below the average of the three preceding years, yet in some respects the account is encouraging. The falling off has been in donations and legacies, which are less this year than in 1850 by £1000. Income from donations and legacies is always variable, reckoned from year to year. The Committee therefore look with more anxiety to the income from the auxiliaries, since any serious diminution of income from that source would show that, either the capabilities of the churches were becoming less, or their interest in the Mission was declining. The Committee have at present, however, no ground for such fear, if the contributions from the churches are to guide their judgment; for this year there has been an increase of £300.

It is plain, however, if the present operations of the Society are to be efficiently carried on, that the income must be increased, and if they are to be extended it must be considerably augmented. The reductions which the Committee have been compelled to make,

have necessitated a reduction in native agency, which all your Missionaries declare to be among the most useful. How, then, is the income to be increased? The Committee feel some hesitation in urging the members of the churches generally to greater efforts. For the most part they are constituted of the poorer classes, and it is to their honor that they have done so much. The annual subscribers, however, are a class of supporters among whom much more might easily be done. Their contributions are mournfully monotonous. If they could be induced to follow the example of their poorer brethren, and give weekly, or monthly, or quarterly, as God had prospered them, the result would both surprise themselves, and go far adequately to fill the treasury of the Society.

#### THE CHOLERA FUND.

The Committee cannot close their report without adverting to the providential dispensation which has visited Jamaica. Though not now included in the sphere of the Society's operations, it was impossible not to feel most deeply for the brethren and churches there. The Committee, therefore, resolved to appeal to the churches for aid, and to undertake the distribution of any funds which might be entrusted to them for this special object. In a very short time they received for a West India Cholera Fund rather more than £2000. They sent out directions to every pastor of our churches in the island, to draw on the Treasurers for certain amounts, accompanied with this general instruction, that in case of need, they might appropriate one half to their own necessities, for it seemed a primary object to take special care of the pastors. The other portion they were to apply to general relief. With but few exceptions, their honored brethren refused to appropriate

any thing whatever to their own wants. The last advices were directed for appropriation to pastors alone. These brethren have had not only to comfort the sick, administer consolation to the dying and bury the dead ; but in the absence of medical practitioners, have had to do what they could to supply the need, it was felt that their lives were indeed precious, and after such a display of a noble self-denial, they were worthy of the most generous confidence. They

have all been signally preserved amidst disease and death. The moral effects of this dispensation have been very striking. Backsliders are returning. Inquirers are multiplying on every hand. The chapels are full to overflowing : and while our brethren rejoice with trembling, yet in these signs of prosperity they do rejoice, ● brethren at home, who can never forget Jamaica, nor the honored men once connected with the mission there, will rejoice with them.

## AGRA.

### FROM THE REV. R. WILLIAMS.

*May 8th, 1851.*—Death has very recently been in our borders and has taken away one of our number. But we have good ground to conclude that our beloved sister was quite prepared for the solemn change, and that her happy spirit is now before the throne of God and of the Lamb. I sustained a fall from my horse on the night of the 29th ult. I got much hurt from it, but I have great reason to be thankful it was no worse. How truly Mr. Hervey has remarked : “ A horse may throw its rider into eternity in a moment.” I have been out this morning (for the first time since my accident) preaching to the natives in the *Sudder Bazar* and at *Sházudemunde*. In both places I had a good many attentive hearers. One young man, a bráhma who has read the Bible, conversed with me very sensibly on various topics, especially on the sufferings and death of Christ and their design. He has promised to call for further information.

*June 3rd.*—You will be glad to hear that the good cause is progressing amongst us to some extent, and that the Lord is giving testimony to the word of his grace.

On last Sabbath morning I had the pleasure to baptize ; and several others are, I think, enquiring the way to Zion, and one has been received as a candidate

by the church. I have also one native inquirer, a Hindu. He appears to be under serious religious impressions, and is anxious to know more of the gospel, for this purpose he attends the Púrtápirá chapel on Sabbath afternoons, and calls occasionally, to converse with us, and thus to be instructed. I hope well of him, more especially, as he is employed in business, and supports himself, and therefore cannot, as far as I can see, have any sinister motive in wishing to embrace Christianity. This morning, Mohan and I went into the city to preach, we had a very large company of attentive hearers near the river. One man, a Bráhma, said, “ I admit the truth of all you say. I have heard the gospel from Calcutta to this ; and I am convinced of its truth.” I then asked him why he did not, at once, embrace it ; pointing out to him the greater criminality which attaches itself to those who know the will of their Lord, but do not obey it. At this he looked quite confused and walked away. I think that some good impression has been made upon his mind, which, through the divine blessing may terminate in his conversion to God. Our labors among the heathen are as usual almost daily in one place and another. Nor will these efforts, humble though they are, be in vain.

## CHITAURAH.

### FROM THE REV. J. SMITH.

*June 10th, 1851.*—The gospel is held with great interest by hundreds in the surrounding villages : many openly acknowledge its truth and there are not a few respecting whom we have hoped, year after year, that they would openly

profess Christ, but hitherto we have been disappointed. Alas ! how many are there who are ashamed to profess Christ Jesus before men ; his cross is still a stumbling block and rock of offence to many, they are afraid of the odium

which will be heaped upon them as soon as they are known to have decided for the Nazarene. Oh, for the out-pouring of the Spirit! that as in days of old, men may be prepared to suffer the loss of all things that they may win Christ.

Our native brethren have some of them been very zealous; they have been through part of the Dolpur territory and distributed a number of books and scriptures. At Dolpur they presented a New Testament to the Rānā and were allowed to preach to his Pandits and brāhmans—everywhere they were kindly received and well listened to.

Since I last wrote, two village schools have been commenced; one at Chitaurah and the other at Uncha. They number about 15 scholars each. I hope to be able to increase these schools as fast as teachers and funds become available.

You are aware that many of our native converts are weavers, and earn their living by working at their trades. The native loom is so very primitive in its construction, that it is with hard and continued labor a subsistence can be eeked out at all; and consequently we can never expect our brethren to do much for the cause of Christ until their worldly circumstances are improved. This is a subject which has occupied my thoughts for a long time. I have felt that the introduction of the English hand-loom would be a great blessing, and the means of raising our poor people to a position in which they would be able to make a more respectable appearance, and to do something towards the support of the means of grace amongst them. I mentioned the sub-

ject to a number of friends, and I am thankful to say that J. W. Urquhart, Esq. has succeeded in obtaining two hand-loom from Scotland, with a filling wheel and warping mill; the whole at a cost of 400 Rs., half of which he presents to the Mission, leaving the other half to be supplied by other friends. I have had a pious soldier from the European Regiment for the last two months, and the thing is succeeding extremely well; one of our native brethren weaves very nicely, and I hope soon to see the old looms done away with, and all our people at work on English looms. This will change the aspect of the Mission entirely. I shall however be obliged to appeal to the public for funds to enable me to carry out the plans we have in view, and which will, I am convinced, be a great blessing to the whole weaving community in the Upper Provinces; as, when once the new looms are fairly introduced, they will, through the superiority of the cloth they make and the increase of speed obtained, eventually force the old loom out of use. I expect also to receive spinning apparatus in a short time, which will make a superior kind of thread and much quicker than the common native Charka. I shall be thankful for any amount of help from your quarter. I am thankful to say we are enjoying tolerable health this very trying weather. The small-pox has swept through the villages like a plague, carrying away thousands of children of all ages; but, thank God, we have escaped, not a case has occurred in our village.

#### REPORT OF THE BAPTIST MISSION AT DACCA.

OUR efforts to make known the gospel, and to bring sinners to God, have been of the same kind as in preceding years. The gospel has been preached, and portions of the scriptures and tracts have been distributed in all directions.

The preaching in the streets of Dacca, in the Chauk, and in the bazars, has been continued through the year, and many books have been put into circulation. The effect produced has not been equal to our wishes, for we cannot command success. Paul may plant, and Apollos water; but God only can give the increase. In some places, there has been much opposition; and it is a cause of great regret, that the chief opponents

have been the young men from the college. In many instances in Dacca, the word has been heard with attention, and good impressions have evidently been made; but we fear they have often proved transient.

In the country round, the markets have been visited as usual; and we are happy to say, that the progress of light and diminution of prejudice are very apparent, in all directions. Many speak well of the gospel, and some appear to be convinced of its truth; but conviction is not conversion; the judgment may be convinced, while the heart remains unchanged. There has been much preaching to the southward, and

even the opposite banks of the Ganges have been visited. There are, at a place called Rájáagar, on the other side of the Ganges, several natives who are almost persuaded to be Christians. The distance, at which they live, prevents us from having that frequent intercourse with them which could be desired; but we visit them as often as we can. In a place, called Rájhari, perhaps ten or twelve miles from Munshi-bazar, there was a man, of whom we had some hopes; he read the Bible much, and seemed quite ready to declare himself a Christian; and there were several of his relatives who appeared to be similarly disposed; but we are sorry to say, that though much attention has been paid to them, they have been driven back by persecution; the threats of their neighbors have intimidated them, and they appear to have given up all thoughts of becoming Christians.

Sanchâr in the Tippera zillah, has lately been visited, and things look a little more encouraging than they did last year. At the time the last visit was made, there was a large concourse of the disciples of the Satya Guru present. They heard with very great attention, day after day. The old Guru, who made so much opposition last year, has changed his tone; how sincerely, time may show; but he has told his people, that they must not listen to him, but to Jesus Christ. He confesses himself a sinner, reads his Bible much, and he has copied out many texts of Scripture, which he thinks impressive; and he seems to wish for further instruction.

There are several persons, perhaps we might say, many, within a few miles of Munshi-bazar, who appear to have received serious impressions; and they, as far as we can judge, think well of Christianity. There are also some who say: "Give us a piece of land to settle on, and we will immediately become Christians;" but, in these people, we have no confidence, and we have no wish to bribe them into a profession of Christianity.

Vikrampur has been visited, and a tour made through it, two or three times. In September, Mr. Robinson visited this part of the country, and preached in several places. The best reception he met with was at Sojung, where a native merchant, his sirkárs, and others, to the amount of twenty or more, assembled together in a house on purpose to hear. They were very atten-

tive to a short discourse, illness prevented a longer one; and they afterwards conversed much on what they had heard, and confessed the truth of many things that had been said to them.

A native preacher remains at Munshi-bazar a month, and then is replaced by another, who also remains a month. It is the business of this native preacher to visit all the markets and villages in the neighborhood; and he sometimes extends his labors to places at a considerable distance. The same plan has been adopted with respect to Dayápur. The business of the native preacher there, is to instruct the Christians, that live there, expounding the scriptures to them morning and evening, and preaching to them twice on the sabbath.

On the whole, we think, that our prospects are encouraging. There must, we believe, be a general enlightening of the people, before we shall see any great number of converts; and this process of enlightening the people, we endeavor to carry on by constant preaching and the distribution of the scriptures; and we can confidently affirm, that the number of those who hear attentively and reflect on what they hear, is greatly on the increase.

We have commenced a small school for female children; but, at present, we have no pupils besides the children of native Christians. They are placed under the care of a native Christian woman, who was educated in the school belonging to the Free Church Missionaries. In addition to Bengali, the children learn a little English. We have tried to get the children of Hindus and Muhammadans, but we have not yet succeeded.

We are also happy to state, that since this time last year, five natives have been baptized, and added to the church here; and hitherto, their conduct has given satisfaction. Another native, who had not been baptized, died, we hope, a true Christian. His name was Harrischandradra. He was a poor man, and a leper. The disease had not made so much progress as to disfigure him, but he was still a sufferer. An interesting account of his death was given in the Herald for March last. (see page 96.)

It is hoped, that the mission at Dacca will, in future, be carried on with more energy and effect, by means of the labors of the Reverend Messrs. Supper and Bion, who will probably be appointed to Dacca.

# THE ORIENTAL BAPTIST.

AUGUST, 1851.

## Theology.

### A PROPHETICAL WARNING.

ARE there not among the readers of this periodical some who cannot say that they have made religion their supreme delight? Some, who feel that they have not so sought an interest in Christ, as to be warranted to conclude that they have a saving union to him? Some, who would feel it inconsistent with their present character to make a public profession of being the people of God? Let me affectionately direct your attention to a solemn warning given by the prophet Jeremiah to his ungodly countrymen. You will find it in the 16th verse of the 13th chapter of his prophecies. "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness."

Those whom the prophet immediately addressed would not listen to his voice. They did not take his warning, and you know the consequences. What awful judgments came on them for their obstinate disobedience! Stout hearts have trembled at the bare recital of their sufferings. You surely would tremble at the thought of being involved in similar calamities. Yet there is a fear of this, so long as you delay your submission to God in Christ. God's forbearance, long abused, may cease soon, and then you must bear the doom you have deserved, none can rescue you.

In what way are you, under this dispensation, called to "give glory to the Lord your God?" Oh, what a mercy it is not as Joshua adjured Achan to "give glory to the Lord God of Israel," by making confession of his guilt, without deliverance from its just punishment! See Joshua vii. 19. God, in

Christ, has manifested himself in a far different mode. His glory is great in your salvation. The clearest display he has ever made of himself has been in the work of Christ, and its results in the acquittal and renewal of rebel sinners. You are, then, commanded and invited to contribute to his glory in a way, which is as beneficial to yourselves as it is honorable to God, by committing your souls to Christ, that he may have the praise of freeing them from the terrible consequences of sin, of purifying them from its defilement, and of presenting you, thus saved and sanctified, before the presence of his Father, as heirs of his eternal kingdom, and trophies of his redeeming love and power. What a gracious demand this is! Oh, never treat it as if it came from a selfish tyrant, compelling your service for his own ends. Bow to it, as to the voice of a loving Father, who, for your own good, requires your submission to his will.

While God's love allures you, let the fearful dangers, enumerated by the prophet as the result of disobedience, alarm you into compliance. He intimates that God's conduct towards you may soon change. He may "cause darkness." God, now, out of darkness has brought "marvellous light," "the light of the knowledge of the glory of God in the face of Jesus Christ." And while he makes light, none can cause darkness. None can bar your access to God, can shut the open door set before you, or annul the invitations of mercy addressed to you. Nothing can deprive you of the benefit of those invitations but your own refusal to comply with them. But how soon may such refusal plunge you into hopeless ruin! Oh, "give glory to God, before he cause darkness!" God

may cause darkness, by shutting you in the grave: and to those who have no interest in Christ, nor a scriptural hope of immortal life, to illumine it, the grave is, indeed, as holy Job expresses it, a "land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Or, he may bring on you, as on the stiff-necked Israelites, affliction and sorrow, conjoined with obduracy and hardness of heart. This is a darkness, indeed, of tenfold horror; a "darkness that may be felt." Do not trifle away the convictions, with which the Holy Spirit may mercifully favor you; else a time may come, when you may have a certain anticipation of God's tremendous wrath, may know that you ought to repent, and be racked with terrific views of the consequences of impenitence, and yet find your heart unrelenting and unimpressible as a millstone, and be only able to proclaim to all around that you are hopelessly lost and undone. If you resist the Holy Ghost, he may withdraw his strivings and his influences, and then it would be as easy to melt the rocky mountains as to move your heart. Or, God may leave you to error, to a fatal misunderstanding of the truth. "Your feet may stumble upon the dark mountains" of heresy and apostasy. How many errors are abroad in the world! Some are denying the divinity of Christ, "consulting to cast him down from his excellency," and to dishonor him, whom God would have all men to honor, "even as they honor the Father." Some are denying the atonement of Christ, its necessity, and the fact of its having been made;—in other words, "denying the Lord that bought them," and so, on the testimony of Holy Writ, "bringing upon themselves swift destruction." 2 Peter ii. 1. Some are denying the resurrection; or saying that "it is past already," thus plainly shewing that they have "erred concerning the truth," and are endeavoring to "overthrow the faith" of others. Some are denying the inspiration of the Scriptures, and others, whose views are not less dangerous, are explaining it in such a manner as comes much to this, that they must be dragged to the tribunal of mortal man, that frail reason may decide what is, and what is not, entitled to be considered the word of God. Truly "if" thus, "the foundations be destroyed, what can the righte-

ous do?" These, and other errors, alas! but too numerous, are gaining more or less credit in the world. They are dark mountains, indeed, promising safety and stability, but as surely refuges of lies, as the mountains to which they fled who despised the security promised in Noah's ark. Doubtless, it is more frequently pride or perversity of heart, that leads to them, than weakness of understanding, for if there be humility and docility of mind, "wayfaring men, though fools, shall not err" in "the way of holiness." If therefore, with the light of the Gospel around you, you live on in sin, oh, beware, lest God should leave you to choose some delusion, and mistaking it for the true light, to follow it till it lead you to the bottomless abyss of ruin and despair. Or, God may abandon you to false hopes, to be "looking for light" on insufficient grounds, and then to find it turned "into the shadow of death" and made "gross darkness." May it not be that there is a commencement of this in the minds of some? If, without having turned to God, without sincere repentance, without a humble trust in Christ, you are persuading yourselves that all will be well at last, this is a false hope; and a false hope is a mighty engine in the hands of Satan to work your ruin. If permitted, he may thereby lull you to a spiritual sleep so sound, that neither the terrors of the law, nor the invitations of the Gospel, the awful pestilence, nor the astonishing deliverance from threatened death, sickness or decline, may suitably awaken you. The last opportunity of fleeing for refuge to Christ, previous to your departure from the world, may pass over without breaking the spell, or arousing you to a salutary sense of danger. Thus while crying, "Peace," destruction may seize you; while looking for light you may be involved in sudden and gross darkness.

While God is inviting and urging you now to "give glory" to him by a cordial reception of that salvation, in which his glory is most conspicuously displayed, delay is refusal. He says, "Now is the accepted time." You reply, I will comply when I feel more inclined to religion, or see more strikingly the necessity of it. What is this but refusal? Should God take you at your word, and leave you to feel the consequences of a refusal, which you have, perhaps, long persisted in, could it be considered unjustly severe? Oh then, "give glory to God" without further delay. You are not

summoned, like Achan, to glorify God's justice in your punishment, through your confession, and yet, if you refuse to glorify his love by accepting his mercy, God will still be glorified, glorified in your perdition. You only will be losers by declining eternal happiness, and oh! what an awful loss it will be! Christ suffered, bled, died, and bore the dreadful curse, that he might possess the honor of saving you, and will you, by your unbelief, do what you can to deprive him of that honor, and that, too, to the undoing of your immortal soul? May God prevent it! "If ye will not hear," many a pious soul may "weep in secret places for your pride." Many a pitying eye may "weep sore, and run down with tears" for your impenitence. But even their sympathy, instead of alleviating, will only aggravate your ruin, unless you accept as your Saviour him, whom God has "exalted a Prince and a Saviour." Again, then, I entreat you, "Give glory to the Lord your God" ere the opportunity be for ever lost!

J. P. M.

### COUNSEL TO THE AFFLICTED.

In afflictions, pains of body, temptations of spirit, abridgment of estate, trials in reputation and favor or the like, look by all means unto thine heart, take heed of those seeds of rage and madness which are in thee. Never more time to look to thy wounds, to repair thy bulwarks, than when a tempest is upon thy sea. Have you seen a beast break his teeth upon the chain that binds him, or a dog pour out his rage upon the stone that did hurt him, then have you seen some dark shadows of that fierceness and fury which is apt to rise out of the hearts of men when God's hand lies close upon them. When thou hearest of the strange impatience of Jonah at the beating of the sun upon his head, unto whom yet it was a mercy beyond wonder, that he did now see the sun: when thou hearest of those deep expostulations of David with God, "Hath he forgotten to be gracious? forgotten his promises? forgotten his truth? forgotten his power and mercy? and shut up all his kindness in displeasure? When thou hearest of the impatiencies of Job, a man yet renowned for his patience, expostulating and charging God, "Is it good for thee that thou shouldst oppress?" When thou hearest of those deep curses of Jeremiah against the day of his birth; of those froward expostulations and debates of the people of Israel with Moses, and of Moses with God: "Why hast thou evil

entreated this people? why hast thou sent me?" Oh, then reflect upon thyself, and be afraid of thine own evil heart, which is far more likely to break out against God than any of those were.

And for a remedy or prevention hereof, keep in thy sight the history of thy sins, make them as heinous in thine own view as they are in their own nature. The way not to rage against afflictions, is to *know ourselves aright*; that will make us confess unto God with Ezra, let our calamities be what they will, that the Lord hath punished us less than our iniquities have deserved. The way to bear the hand of God with patience and with acceptance, is to confess our sins and to be humbled for them. "If their uncircumcised hearts be humbled and they then accept of the punishment of their iniquity" saith the Lord: noting thus much that the sight of our sin and humiliation for it, makes a man willing to submit to God's chastisements. "Wherefore doth a living man complain, a man for the punishment of his sins?" There are three strong reasons to gather why we ought not to murmur in our afflictions. First, *We are men*, and what an impudence is it for the clay to swell against the potter that formed it, and complain, Why hast thou made me thus? Secondly, *We are sinners*, all the punishments we suffer are *our own*, the wages of our iniquities; and what a madness it is to complain against the justice of our Judge? Thirdly, *We are living men*, and therefore God hath punished us less than our sins deserve, for "the wages of sin is death:" and what ingratitude is it to repine at merciful, and moderated punishments? but yet such is the frowardness of our nature, that we are very apt thus to murmur. What is the cure and remedy of this evil affection. "Let us search and try our ways (saith the church) and turn to the Lord our God." The more we grow acquainted with our sinful estate and marvellous provocations, with the patience and promises of God, the more we shall justify God and wait upon him, the more we shall judge ourselves "less than the least" of God's mercies and forbearances. "I will bear the indignation of the Lord," saith the Church again in the same case; I will not repine nor murmur at his dealing with me, I will acknowledge that righteousness belongeth unto him and confusion unto me: and the ground of this resolution is the sense of sin, "because I have sinned against him." I have pressed, and wearied and vexed him with my sins, without any zeal or tenderness for his glory; but he hath visited me in judgment and not in fury, in wrath he hath remembered mercy and not quite consumed me, as he might have done, he hath not dealt with me after my sins, nor rewarded me according to



mine iniquities, he hath spared me as a son when I dealt with him as a traitor, and he will plead my cause and bring me forth to the light, and revenge my quarrel against them which helped forward my affliction.

Thus we see the way not to rage against afflictions, is to understand and be sensible of the foulness of our sins. Otherwise pride and madness will undoubtedly shew themselves in our afflictions. What desperate and horrible rage did the heart of Pharaoh swell into, when in the midst of those fearful judgments he hardened his heart, and exalted himself against the people of God, and trampled upon them, and did not set his heart unto the judgment, but threatened and drave out Moses and Aaron from his presence, and pursued them with final and obdurate malice, through the midst of that wonderful deliverance? The like example we see in that impatient and fretful reply of Jehoram, king of Israel, in the great famine: "This evil is of the Lord, what should I wait for the Lord any longer?" If this be all the reward we have for waiting and calling upon God, to what purpose serve our humiliations and fastings? What profitableness at all is there in his service? Thus we find the hypocrites challenging God for afflicting them, upbraiding him with their humiliations, and the fruitlessness of his service: "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" And thus Saul, when he found himself forsaken by God, and should have humbled himself and sought his face, he proceeded in a further rage to inquire of the witches which himself had commanded to be destroyed.

These things should teach us all, to labor with God in prayer, that whatever evil he sendeth upon us, he would not suffer his strength and Spirit to forsake us, nor give us over to the rage and madness of our own nature. Oh, what hearts should men see in themselves, if they would look upon their own faces in other men's lives! See Julian die with revenge and rage against Christ; Judas bursting asunder under the weight of God's wrath; the cruel persecutors returning to a private life, pining away with vexation, because the Gospel of Christ was too hard for them; Ahithophel despatching himself, because his oracle was not believed; one despair, another blaspheme, another wrestle with his affliction as a beast in a snare, till the part swell and rankle and grow too big for the punishment which is upon it;—how could not this choose but make men out of love with themselves, and labor to have more hold-

fast of the Spirit of Christ; that this madness of their nature may thereby be tamed and their equanimity and moderation made known to all men!

REYNOLDS.

## THE DIFFERENCE.

CHRISTIANS wonder why they *should* be saved. Sinners wonder why they *should not* be saved. The sinner asks, "What have I done?" The Christian, "What have I not done?" The sinner says he does the best he can. The Christian knows he does not. Who was it that said, "Behold I am vile?" Was it Saul, Judas, or Jeroboam? No. It was Job, "a perfect and an upright man, one that feared God and eschewed evil."

The habits of an evangelically righteous man are holy; his sins are but occasional acts, contrary to his fixed habits. Whereas with the unregenerate, it is just the reverse. He may do good actions, but his habits are sinful. The Christian acts out of character when he sins; but when the other sins, he acts in character. With the former, sin is a digression; with the latter, it is the main stay. The one walks in the way of obedience, though he is guilty of occasional aberrations; the other walks in the ways of disobedience habitually. Devotion is with the Christian a habit, though he is sometimes undevout; so is trust in God, though he sometimes distrusts him; so is sobriety and the severest rectitude, though he may occasionally be betrayed into acts that are opposed to these virtues.

If the sinners are not out of their senses, the saints are. There is madness somewhere. If Festus was not beside himself, Paul certainly was. The one party or the other is dreaming. Who is it, Paul or Festus?—*Christian Index.*

## RELIGION IN EARLY LIFE.

No one, at the close of an advanced life, has ever regretted that his early years were spent in the service of God. But thousands have regretted when upon a dying bed, that the morning of their day was spent in rebellion against the King of kings. "If," says John Angell James; "there be true honor in the universe, it is found in religion:—Even the heathen were sensible of this; hence the Romans built the temples of Virtue and Honor close together, to teach that the way to honor was by virtue. Religion is the image of God in the soul of man. Can glory itself rise higher than this? What a distinction to have this lustre put upon the character in youth! It was mentioned by Paul, as a singular honor to the believing Jews, that they first trusted in

Christ; and in referring to Andronicus and Junia, he mentions it to their praise, that they were in Christ before him. To be a child of God, an heir of glory, a disciple of Christ, a warrior of the Cross, a citizen of the New Jerusalem, from our youth up, adorns the brow with amaranthine wreaths of fame.

A person converted in youth, is like the sun rising on a summer's morning, to shine through a long bright day; but a person converted late in life, is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closed, and then but for a little while."

## Original Poetry.

### THE SABBATH.

THE Sabbath is a day of rest,  
In God's kind mercy given;  
A glimpse of regions of the blest,  
A little type of Heaven.

A day on which to cast aside  
All sin-born care and woe,  
And kneel beneath that wounded side  
Whence 'blood and water' flow;

A day on which to lay aside  
Our rags, ourselves t' array\*  
In fairer robes than fairest bride  
On her bright bridal day;

A day on which to shout with joy  
And sing with glee and gladness,  
Unmixed with aught of earth's alloy  
Of sorrow, sigh, or sadness.

For 't is the day our God hath blest  
And in His mercy given;  
An emblem of eternal rest,  
A glance, a glimpse of Heaven.

### PARAPHRASE OF TITUS iii. 4, 5.

'T is not by works of righteousness  
That we ourselves have done,  
That the pure bliss and blessedness  
Of Heaven could e'er be won:  
But God, in His exceeding great  
And overflowing love,  
In pity to our lost estate  
Sent Jesus from above.

'T is His right hand and holy arm†  
Have brought redemption near,  
He and He only could disarm  
Death of its sting and fear;  
Then let us raise to Him our songs,  
And praise His glorious name,  
To whose triumphant grace belongs  
Salvation's deathless fame.

M. N. C.

\* Isaiah lxi. 10.

† Isaiah lix. 16.

## Narratives and Anecdotes.

### GOD IS EVERYWHERE.

WHEN we pray, we are to remember that God is everywhere present; and that although thousands of His children, and tens of thousands may be addressing Him, He hears them all. Our weak voices cannot be distinguished at a little distance; and many times, like the mother of little Samuel, our hearts pray, when our lips do not speak. God, who is everywhere, hears all who pour out their hearts to Him. This is wonderful, and past our understanding; but it is nevertheless true.

To such as strive, in the love and fear of God, to do His will, it is a pleasant, though awful thought, that He sees all we do, and hears all we say; and that not only so, but He knows also our thoughts before even we know them. His eye is everywhere, beholding the evil and the good. The child who remembers this great truth is a good counsellor for the man who dares to forget it. We met, not long since, in our reading, an anecdote, which may well be repeated in this place. A man who was in the habit of going to a neighbour's cornfield to steal the grain, one day took his son, of about eight years old, with him. The father told him to hold the bag, while he looked on to watch if any one was near to see him. After standing on the fence and peeping through all the rows of corn, he returned to take the bag from the child, and began his sinful work. "Father," said the boy, "you forgot to look somewhere else." "Which way, child?" supposing he had seen some one. "You forgot to look up to the sky, to see if God was noticing you." The father felt this reproof of the child so much, that he left the cornfield, and returned home, and never again ventured to steal; remembering the truth that he had learned from the child, that the eye of God always beholds us.

Such an occurrence as this may remind the reader of the saying of Holy Scripture—"Out of the mouths of babes thou hast perfected praise." Unfortunately, too many men, wise in the wisdom of this world, are prone to forget God. Some, though the mind can hardly realize such wicked foolishness; affect to deny that there is a God. Such men may be, with a very plain argument, silenced, if not convinced; and convinced even when they will not acknowledge it. There is a beautiful story from the German, which our readers may not, perhaps, have seen, and which we will here repeat, since it embodies in a brief space the great argument, apart from Scripture, for God's existence—which is, that God, the Creator, is seen in all His works.

"In that beautiful part of Germany," says the narrative, "which borders on the Rhine, there is a noble castle, which, as you travel on the western bank of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself.

"About forty years ago there lived in that castle a noble gentleman, whom we shall call Baron ——. He had one only son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

"It happened on a certain occasion that this young man being from home, there came a French gentleman to see the castle, who began to talk of his heavenly Father in terms that chilled the old man's blood; on which the Baron reproved him, saying, 'Are you not afraid of offending God, who reigns above, by speaking in such a manner?' The gentleman said he knew nothing about God, for he had never seen him. The Baron this time did not notice what the gentleman said, but the next morning took him about his castle-grounds, and took occasion first to show him a very beautiful picture that hung on the wall. The gentleman admired the picture very much, and said, 'Whoever drew this picture knows very well how to use the pencil.'

"My son drew the picture," said the Baron.

"Then your son is a clever man," replied the gentleman.

"The Baron then went with his visitor into the garden, and showed him many beautiful flowers and plantations of forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron; he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall.

"Indeed," said the gentleman; "I shall think very highly of him soon."

"The Baron then took him into the village and showed him a small, neat cottage, where his son had established a school, and where he caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so innocent and so happy, that the gentleman was very much pleased, and when he returned to the castle he said to the Baron. 'What a happy man you are to have so good a son!'

"How do you know I have so good a son?"

"Because I have seen his works, and I

know that he must be good and clever, if he has done all that you have shewed me.'

" 'But you have not seen him.'

" 'No, but I know him very well, because I judge of him by his works.'

" 'True,' replied the Baron; 'and in this way I judge of the character of our heavenly Father. I know by his works that he is a Being of infinite wisdom, and power, and goodness.' "

The scoffer was silenced. He had answered his own wickedness and folly by his own words, and could say no more. It is not the wisest who scoff at religion and piety; for true wisdom begins in the fear of the Lord. And gratitude presses us to love so good a Being, and to be heedful of all the means which He has appointed, by which we may learn His will, and obey His commandments. Foremost among these, are the reading of His Word, and the duty of prayer. By the first we learn our duty, and by the second are assisted to do it.—Nor should we ever profane or misimprove the Christian Sabbath. There are many perverse thoughts and temptations which would sway us to error, or negligence in this respect: but there is a very old rhyme, which is worthy of being committed to memory as a check upon the desire to neglect our religious duties. It reads:—

" A Sabbath well spent  
Brings a week of content,  
And health for the toils of to-morrow;  
But a Sabbath profaned,  
Whatso'er may be gained,  
Is a certain forerunner of sorrow."

This is a ditty very simple in its language; and it is as true as it is easily understood. It was written two hundred years ago, and by a very distinguished person, Sir Matthew Hale. Sir Matthew was a judge in England, and made many decisions in cases which came before him, which are frequently referred to even now by our lawyers and judges; but he never made decision embodying more true wisdom than is contained in those lines. He was so studious that it is related of him that he studied sixteen hours out of the twenty-four; and his Sunday's repose and the calmness of his devotions gave him strength for the great labors which he accomplished. Let us all then, while we remember that God is everywhere, and that His wisdom is seen in His works, acknowledge and obey the wisdom which made the Sabbath for man, and blessed the seventh day, and hallowed it.—*Mentor*.

### THE SIGHT OF PRAYER.

I was invited to aid a pastor during a revival, about eleven years ago. A young man now a missionary in New York, also

assisted in the meetings for prayer. When I was about to leave, I was accompanied on my way for a mile or more by the pastor and the young man. We parted at a spot surrounded on three sides by woods: from the open side a field could be seen at some distance on a hill. Full of solemn feeling, we could not part without prayer. An old tree-top lay before us, and one of the company proposed to kneel down among its branches, not wishing any but the all-seeing Eye to rest upon us. All three prayed. We parted.

Three months afterward, a letter from the pastor informed me that among the persons received into his church, the fruits of the revival, was one who traced his first serious impressions, which resulted in his conversion, to the scene above described. While ploughing on the hill side, he had seen three men bow together in prayer in the fallen tree-top, and the sight of prayer had so affected him, that he could find no peace until he became himself a praying man.

Thus is "praying in secret," rewarded "openly." Thus varied are the ways in which the Holy Spirit carries conviction to the conscience. Were Christians more frequently found on their knees, in their closets, in parting hours, and in social gatherings, there would be more converts to trace their religious impressions to the sight and hearing of prayer.—*American Messenger*.

### THE RAIL ROTTED AND FELL.

ONE sunny day in spring, as I was passing an old rail-fence, one of the rails untouched by any apparent force, broke and dropped down. I stopped and gazed. The simple incident, speaking loudly of universal decay, made a deep and peculiar impression upon my mind. I called at the house of a Christian friend, and related the circumstance as speaking very certainly of the decay of all things, and reminding us that we must all soon die, that we are dropping down, dropping away. As we conversed, the wife's brother, an unconverted man, who was working near the door, inquired what I had been telling. I informed him, and then went on to speak of the importance of preparation for our approaching change. He appeared to feel that it was a serious matter. All had now become interested, and prayer was proposed. I asked the wife, who for years had been a backslider, if she was willing that her brother should be saved. With tears gushing from her eyes, she said she was. We knelt, and while praying, the brother wept, and cried for mercy. It was late in the afternoon, but at the request of my friend

we went out and called on his neighbors from house to house. Every where I related the simple fact, the rail rotted off and fell, and everywhere it preached effectually. We had interviews of deep interest both with the pious and ungodly throughout the neighbourhood, until a late hour. From that day, a powerful work of grace began and extended through that community. I have since had a letter from my friend giving an account of that precious revival which God in his wise providence thus brought about through a series of apparently trivial means. Be ours the lesson to watch unto prayer.—*Ibid.*

### KIND WORDS TO THE ERRING.

In the pleasant village in which I resided at the time of my narrative, there stood a low tenement, under the shadow of an old mansion-house, which was usually occupied by some poor family. It looked lonely and comfortless enough in the vicinity of large, substantial buildings, surrounded with all the appliances of wealth, and filled with the good things of this life. But there it stood for many a year, the inhabitants moving in and coming out without exciting attention or inquiry. At length it was occupied by a family, consisting of an aged widow, her daughter, and two young children, taking with them, unhappily, a ruined reputation and its frequent attendant, poverty.

They had come from the outskirts of the parish, and planted themselves down in our village—the abode of wealth, of good order, propriety, of even goodness, of piety, and just within the reach of the church!

What was to be done? For some weeks no one noticed them, or thought it even safe to employ them, as was before customary with the occupants of this poor tenement. Yet there was something touching in the fact that the poor daughter, in her desolation, had ventured to approach so near with her helpless charge—that old woman her mother, and those two children her nieces. And for what purpose had she come hither to this central spot of light, and morality, and religion? Apparently, it was to gain a livelihood for these dependents, and by her single arm to give them bread and clothing.

It was a providential circumstance, that just at this time I was in want of a washer-woman; and on making inquiry, the story of this unhappy girl was related—"But," added my informant, "you cannot employ her; she is so dishonest that nothing is safe within her reach."

"Poor thing! Has she, then, in her despair, been driven to this method of sustaining that trembling old woman and those children of misery? I think I will venture to employ her."

"Well, you may if you please; but I advise you to lock up your stores, and even your cellar. She is a cunning creature, and I would count every article you give her."

That day M—— was sent for, and the next morning she made her appearance, looking strong and able to do a good day's work.

At the customary hour the bell for prayers summoned the family. M—— was particularly invited to be present. She sunk into a corner of the room; the Bible was read, and in the prayer that followed, her case was distinctly and tenderly remembered.

The presses were not locked up that day nor the cellar door fastened, nor even the clothes counted. At night she was well paid, and had a bundle extra to take home to the old mother. Week after week she came. Nothing was lost. We left her alone in the kitchen hour after hour. She went down to the cellar for her soap when she pleased. She saw the well-filled barrels of meat, and sometimes a good large piece found its way into her bundle at night; but it was never stolen!

One day, as M—— stood washing, I said, "Do you never go to church?"

"No, ma'am."

"And why not, M——?"

"Because I have nothing to wear."

"What do you need?"

"Oh, only a cloak. I could go if I had one. I have the materials, but can get no one to make it for me."

"Bring it to me, M——, and you shall have it made."

The next sabbath, in the pew nearest the door, sat the poor girl, with a warm cloak and hood.

Not long after this, I drew near to her one day, and inquired into the welfare of her soul; for if the soul has cost the blood of the Son of God, is it not worth a *few poor words*? So I said, "M——, do you ever think that you must die, and are you prepared for eternity?"

The poor creature stopped her washing, and burst into a flood of tears.

"Oh, I am so wretched. I am such a sinner."

"And how long have you felt wretched, M——?"

"Ever since I first entered this house, ma'am. That prayer which your husband offered for me went to my heart. I thought, Well, if the minister thinks I am worth praying for, I ought and will pray for myself."

It was true, that the Holy Spirit had found a way to the heart of this child of sin, awakening hope in despair. It was not in vain that she had come to pitch her tent so near the droppings of the sanctuary—that she had entered it, and listened to the

voice of mercy, which reaches from heaven to earth, which now extended its hand to her, removing her heavy load of sin as "far as the east is from the west." It was not long before M—— found rest and peace in Christ. Oh yes! poor M—— found it as easily as the Christian friends around her, who now looked kindly upon her, assisting her to bear the ills of life. Just as easy for M—— "to lay her burden at His feet and bear a song away" as for any of us.

M—— now had enough of employment. There was food enough and clothing enough for all. The little girls were sent to school; one of them proving a fine scholar, M—— determined to educate her! Yes, her money worked out by daily labor would pay for the child at the academy; and so to the academy she went; and there she continued, year after year, pursuing the same course with the best scholars in the village.

Anna grew up a tall, slender girl, and M—— looked upon her with delight and gratitude. She was to be the pride and blessing of her old age, and repay her love and care. Every year added to the promise and prospects of the young girl, who was so nobly urging her way forward to usefulness and respectability.

But God had other purposes. Anna was

cut off like a flower in the very bloom. A typhus fever laid her low; she lingered a week or two, and died.

It was a dreadful stroke to poor M——. She was the next victim. She took the fever, and followed the child of her adoption and hard labor. The poor aged mother did not long survive, but left the world in peaceful hope of a better, through the redemption of Christ Jesus.

The little tenement was now closed up, but what riches of grace had visited its inhabitants!

It is easy to perceive that the instrumentalities in this case were very small. They cost nothing. A kind word, a prayer, a little risk, a little trust!

"No labors or watchings, no hunger or thirst, or cold or nakedness." Kind words to the erring, how easy! Punctual payments to the poor laborer, how necessary! A watchful tenderness for the immortal soul. Let us not forget *a soul is worth a word! A soul is worth a prayer!*

This story is not even garished: every syllable is true. The time is short. Let us to-day look over our neighbourhood to see if beneath the shadow of the church, the school, the rich mansion, there may not be a lonely outcast for whom *Christ died!*—*American Mother's Magazine.*

## Essays and Extracts.

### VARIATIONS OF PÆDOBAPTISM.

#### 3.—THE REFORMED CONTINENTAL CHURCHES.

WHILST among the Reformed or non-Lutheran Protestant denominations the Church of England occupies an isolated position, the rest, so far as they are national churches and advocate pædobaptism, are marked by a strong family resemblance.\* The churches of Geneva, Neuchatel and France are decidedly presbyterian, but they have prescribed forms of prayer. The Reformed churches of the German type, are not so completely modelled after the Genevan pattern, but they hold the same doctrines, not, however, without considerable differences as to the importance attached to

the doctrines of the divine sovereignty, and of predestination and election; they also have prescribed forms of prayer. Among all the continental Reformed churches, the Church of Holland has always been the most zealous for what are regarded the peculiar doctrines of Calvinism; and that of Rhenish Prussia for the presbyterian form of government; whilst that of Eastern Prussia (now almost entirely merged in the so-called Evangelical Church, a strange compound of Lutheranism and Calvinism, prepared and forced upon his subjects by the late king) was very lax on both these points. The churches of German Switzerland, down to the end of the 18th century, were too much controlled by their civil governments to be zealously presbyterian, but they were decidedly attached to the peculiar doctrines of Calvin. Of all the Reformed national churches the Church of Scotland carried out the principles of

\* We are here speaking of the character of these churches as described in their own standards, and maintained by the force of the law, until about eighty years ago. Since that epoch neology on the one hand, and the spread of liberal principles, on the other hand, have considerably modified their internal condition, though almost everywhere the ancient forms remain.

Calvin with greater consistency than any other, and, since the days of Alexander Henderson (about 1638), is characterized by this peculiarity that, alone among them all, it repudiates even the use of a prescribed form of prayer, and the most moderate observance of Christmas, Easter and Whitsunday. The Reformed churches of Hungary, Bohemia, and Poland were always too much oppressed to assume an important character.

The Reformed type of doctrine originated in Switzerland and a few towns of Southern Germany, influenced by Switzerland: but was afterwards very materially affected and consolidated by the wonderful ascendancy which the mental greatness of Calvin, and his position as the civil legislator of Geneva, secured to him. That doctrine is expressed, with a few exceptions, in two sets of confessions, of which the earlier was drawn up, before Calvin had attained any great importance;—and the second thirty years later, about the period of Calvin's death, which took place in 1564. To these confessions must be added two catechisms, the *Genevan*, drawn up by Calvin himself, in 1545; and the catechism of *Heidelberg*, published in January, 1563. The former exercised a great influence upon the authors of the Gallic, Belgic (or Dutch,) and Scottish confessions; and the latter may be said to have been adopted, with few exceptions, by all the Reformed churches of the German type, viz. those of German Switzerland, Holland, and Germany. It is to this day very extensively used in these countries as a school-book, and as the basis of religious instruction.

On the subject of Baptism, Zwingle, the earliest Swiss Reformer, held views which were afterwards repudiated by his successors, as too bare. In a document presented to the emperor Charles V. he expresses himself in the following terms:—

“In baptism the main thing is, to be of the church and of the people of God. Baptism is a sacrament which signifies this very thing that he who receives it, is of the church: not that baptism bestows this, but it attests before the multitude the thing bestowed before.”

In other places he says:—

“The church gives the sacrament, not the substance, but it signifies the substance. Hence, baptism is an external ceremony, which, however, signifies the substance, but does not bestow it.”

“The baptism of John had no efficacy; the baptism of Christ has no efficacy.”\*

The earlier set of Reformed confessions of faith is marked by brevity. It consists of three documents. Of these the earliest, that of Mulhouse (1532), says nothing at all about baptism, except that it is “a sacrament observed at the entrance into the church.”

The second, called *Tetrapolitana* (because set forth by four German cities, of which Strasburgh was the chief),

“Regarding baptism we believe that which Scripture, in various places, says of it, that by it we are buried in the death of Christ, joined together into one body, that we put on Christ, that it is the bath of regeneration, washes away sin, and saves us. But all this we understand in the same sense in which it is interpreted by St. Peter; when he says: ‘The like figure whereunto, even baptism, does also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God.’ For without faith it is impossible to please God; and we are saved by grace, not by our works.”

The third, drawn up in 1536, and called the *Basle* Confession, or the first *Helvetic* Confession, says:—

“These symbols of secret things (the sacraments) consist not of bare signs, but of signs together with the things. In baptism water is the sign; but the thing is regeneration and the adoption among God's people. . . Baptism according to the Lord's institution, is that bath of regeneration which the Lord exhibits to his elect by a visible sign, through the ministry of the church.”

In the second set of confessions, the first place in point of importance must be assigned to the *Helvetic* Confession, although in point of time it is the latest, not having been published till 1566, two years after Calvin's death. It was drawn up with much greater care and deliberation than any other, and obtained the approbation of all the Reformed churches then existing, even, if we are not mistaken, of the Church of England. It treats at considerable length on the subject of baptism, in a separate chapter, the 20th, from which we shall quote the principal passages:—

“Baptism, once received, lasts throughout life, and is a perpetual sealing of our adoption. For to be baptized in the name of Christ, is to be inscribed, initiated, and received into the covenant and family of God and into the inheritance of his children; nay more, it is even now to be named with the name of God,

\* Is it not strange that a man who entertained such views, should have taken a prominent part in inflicting upon Baptists the punishment of death by drowning?

in other words, to be called a child of God, to be purged from the filth of sin, and endowed with the manifold grace of God for the purpose of new life of innocence. Baptism, therefore, retains and renews in our memory the great benefit which God has conferred upon mankind. For we are all born in the filth of sin, and as the children of wrath; but God who is rich in mercy, freely purifies us from our sins through the blood of his Son, and in him adopts us as children, and in a holy covenant so connects us with himself and endows us with various gifts, that we may be able to lead a new life. All this is sealed by baptism. For inwardly we are born again, purified, and renewed by God through the Holy Spirit, and outwardly we receive the sealing of the greatest gift in the water, which at the same time represents and, as it were, places before our very eyes those great benefits. And for this reason we are baptized, that is, washed or sprinkled with visible water. For water removes filth, and revives and refreshes the body when faint and heated. Now the grace of God does the same to our souls, and that invisibly or spiritually. Further, by the symbol of baptism God separates us from all other religions and people, and consecrates us for himself as his property; therefore, when we are baptized, we confess our faith and bind ourselves before God to obedience, to the mortification of the flesh, and to newness of life, and are further inscribed among the holy army of Christ, in order that throughout life we may combat the world and Satan and our own flesh. Moreover we are baptized into the one body of the church, that we may in a pleasing manner agree with all the members of the church in one and the same religion and mutual offices."

The Gallic Confession, which (like the Dutch and the Scotch) was drawn up about the year 1560, expresses itself in the following manner:—

"Baptism is given to us to testify to us our adoption; for in it [baptism] we are grafted into the body of Christ, in order that being washed with his blood, we might at the same time by his Spirit be renewed unto holiness of life. We further maintain that though we are only baptized once, yet the fruit of baptism extends through the whole course of life, that by a sure and certain seal this promise might be sealed to us, that Christ will ever be our sanctification and justification."

The Dutch or Belgic Confession says:—

"We believe and confess that Jesus Christ, who is the end of the law, has, by the shedding of his blood, put an end to the shedding of all blood which could or might be resorted to for the propitiation or satisfaction for sin; and that having abolished the bloody rite of circumcision, he has instituted in its stead the sacrament of baptism, by which we are received into the church of God, and separated from all other people and from all strange religions, in order that we might consecrate ourselves entirely to Him, whose impress\* and badges we wear. And it serves us as

a testimony that he will ever be our gracious God and Father. He has therefore commanded all those who are his, to be baptized in simple plain water, in the name of the Father, the Son, and the Holy Ghost, that thereby he might signify that as the water poured upon us, and visible on the body of him that is baptized, and wetting it, takes away the filth of the body, so likewise the blood of Christ through the Holy Spirit does the same thing internally in the soul, sprinkling it and purifying it from its sins, and regenerating us from children of wrath into children of God. Not that the material water effects this, but the sprinkling of the precious blood of the Son of God, which is to us like the Red Sea through which we must pass, in order to be able to come out from the tyranny of Pharaoh, i. e. the devil, and to enter the spiritual land of Canaan. The ministers, on their part, give us the sacrament and the visible thing, but our Lord imparts that which is signified by the sacrament, viz. graces and spiritual gifts, washing, cleansing, and purifying our souls from all filth and iniquity, renewing our hearts, filling them with all consolation, richly giving us true confidence in his paternal kindness, and putting upon us the new man, and stripping off the old man with all his works. For this reason we believe that every man who is anxious to obtain eternal life, ought to be baptized once, . . . forasmuch as we cannot be born twice. That baptism, however, is useful to us not only when the water is poured upon us and we receive it, but its use extends to the whole course of our lives."

The Scotch Confession, of which the Latin translation only lies before us, says:—

"We wholly condemn the conceit of those who maintain that the sacraments are mere bare signs. On the contrary, we firmly believe that through baptism we are grafted into Christ Jesus, and made partakers of his righteousness, by which all our sins are covered and remitted."

In comparing the statements made in the earlier set of Confessions with those made in the later set, one very material difference in the phraseology attracts our attention immediately. In the former the sacraments are not called *seals*, in the latter they are,—and that also in the Scotch Confession, in the paragraph immediately preceding the one which has been quoted. The addition of this new term must, in all probability, be ascribed to Calvin's influence.\* Instead of ourselves attempting to explain what is meant when the sacraments are called *seals*, we prefer to transcribe, from the catechism of Heidelberg, the definition which it gives of the term

\* In the 39 Articles also, the term *sealed* occurs, probably in consequence of Calvin's influence; but neither in the Church Catechism nor in the baptismal service of the Prayer Book is it to be found.

\* The original has, *character*.



sacraments, and the paragraph in which that definition is applied to baptism. It should be observed, that throughout that catechism the person who answers, represents a true believer, not a child.

"66. *What are the Sacraments?*

"They are sacred and palpable signs and seals instituted by God for this purpose that thereby he might more [fully] declare and seal to us the promise of the gospel, that on account of the one sacrifice of Christ offered on the cross, he freely gives the remission of sins and eternal life not only to the whole body of believers, but also to each and every one of them.

"69. *How are you reminded and assured in baptism that you are a partaker of that one sacrifice of Christ?*

"Because Christ has commanded the external water bath, adding this promise, THAT I AM NO LESS CERTAINLY WASHED BY HIS BLOOD AND SPIRIT OF ALL IMPURITIES OF THE SOUL, THAT IS, OF ALL MY SINS, THAN I AM OUTWARDLY WASHED WITH WATER WHICH IS USED FOR REMOVING THE IMPURITIES OF THE BODY."

Having quoted these words from that celebrated catechism, we may as well add its remaining statements, omitting three questions, the first of which states that *to be washed by the blood and Spirit of Christ*, means to receive the forgiveness of sins, to be renewed by the Holy Spirit, and under his sanctifying influence to be made a member of Christ, growing in holiness.

"72. *Is the external water baptism itself the washing away of sins?*

"No; for only the blood of Christ, and the Holy Spirit, cleanneth us from all sin.

"73. *Why then does the Holy Spirit call baptism the bath of regeneration, and the washing away of sins?*

"God speaks in this way not without weighty reason, viz., not only in order to teach us that as the impurity of the body is removed by water, so our sins are expiated by the blood and Spirit of Christ: but also, and much more in order by this divine symbol and pledge to assure us that we are no less truly cleansed internally from our sins, than we are externally washed with water."

Such, then, is the doctrine regarding the object and efficacy of baptism which is set forth in the doctrinal standards of the Reformed churches. Comparing it with that of the Lutheran Church, and also with that of the Church of England, we may point out the following peculiarities.

1.—Baptism is regarded as identical with circumcision under the Old Covenant. Of this peculiarity the proofs have not yet been given, but it will appear very prominently by and by.

2.—The connection between faith and baptism is not clearly indicated. It

would appear that baptism is a means of strengthening faith; so that it ought to be preceded by faith. But this is not stated, much less is it said that faith is a pre-requisite to baptism. Calvin thought that in the case of adult converts from Muhammadanism or heathenism faith was a pre-requisite; but even this principle is not enunciated in the documents under consideration.

3.—Baptismal justification and regeneration are formally repudiated by nearly all the Reformed standards.

4.—But the theory that baptism is a seal of justification and regeneration, given by God to every person baptized, amounts virtually to the same thing; as a good bank-note is no less money than hard cash is.

5.—This simile may serve to illustrate another difficult point. The elect, according to the Reformed doctrine, are those who by faith present the bank-note of baptism to God for payment; whilst the reprobate through unbelief lose or annihilate it.

6.—As man is not able with certainty to distinguish the elect from the reprobate, it follows that all who have received baptism, are to be regarded as possessors or heirs of divine grace, even if they should, on account of gross sin, be for a time debarred from the fellowship of the church. This principle is carried out in all the Reformed liturgies with which the writer is acquainted: the prayers and services, which they contain, are all expressed in language which believers only can use.

In inquiring into the pleas advanced by the Reformed churches in support of infant-baptism, we soon discover that they are materially different both from those advanced by Lutherans and by the Church of England.

The Confession of *Mulhouse*, of 1532, makes no mention whatsoever of infant-baptism. But the *Tetrapolitana*, of 1535, has the following paragraph:—

"As baptism is the sacrament of the covenant which God has made with those that are his, promising that he will be a God and avenger to them and to their seed, and regard them as his people; and as it further is the symbol of the spiritual renovation effected by Christ, our [teachers] declare that it is also to be conferred upon infants, just as formerly under Moses they were circumcised. For we are truly the children of Abraham. Hence to us no less than to those of old, appertains the promise: 'I will be a God unto thee and to thy seed.' Gal. iii.\*"

\* This reference, probably intimates that the promise is explained in Gal. iii. It is not

*The Basle or first Helvetic Confession* says :—

"In this bath we wash our children for this reason, that it is not allowable to reject from the fellowship of God's people those born of us who are the people of the Lord, they being all but so designated by a divine voice,\* especially as a pious presumption should be entertained regarding their election."

The *second Helvetic Confession* expresses itself in this way :—

"We condemn the Anabaptists who deny that young infants, born of believers, are to be baptized. For according to the evangelical doctrine the kingdom of God is theirs, and they are in the covenant of God. Why then should the sign of the covenant not be given to them? Why should those not be initiated by baptism, who are God's own, and in the church of God?"

In the chapter on the sacraments this Confession states explicitly that under the new covenant, baptism has been substituted for circumcision.

The *Gallie Confession* says :—

"Although baptism is the sacrament of faith and repentance, yet, as God along with parents, enumerates also their offspring [as being] in the church, we affirm that, on the authority of Christ, infants born of holy parents are to be baptized."

The *Dutch Confession* expatiates upon this subject at greater length; probably because at that time Baptist sentiments were very widely spread in Holland. It says :—

"We detest the error of the Anabaptists, who condemn the baptism of infants, born of believing parents. These we believe ought to be baptized and sealed with the sign of the covenant, just as formerly infants were circumcised in Israel, on account of the same promises which are made to our infants. And truly, Christ shed his blood not less for the purpose of washing the infants of believers, than for that of washing the adults; and therefore they ought to receive the sign or sacrament of that which Christ has done for them; just as in the Law the Lord commanded that the sacrament of the death and passion of Christ should be communicated to children recently born; by offering for them the lamb which was the sacrament of Jesus Christ. Besides this, what circumcision did for the Jewish people, that baptism does for our children. And this is the reason why Paul calls baptism the circumcision of Christ."

The *Scotch Confession* says :—

"We acknowledge and confess that baptism belongs both to the infants of believers, and to adult believers, possessed of intelli-

gence; and thus we condemn the error of the Anabaptists, who deny baptism to infants, until they shall possess knowledge and faith."

The following is the declaration of the catechism of Heidelberg :—

"74. Are the\* little children also to be baptized?"

"Yes; for as they belong to the covenant and church of God as well as the\* adults, and as by the blood of Christ the remission of sins and the Holy Spirit, who effects faith, is promised to them not less than to the\* adults; they ought by baptism, as the sign of the covenant, to be grafted into the church of God, and distinguished from the children of unbelievers; just as, under the old covenant, was done by circumcision, for which baptism has been substituted under the new covenant."

From these quotations the following inferences may be drawn regarding the theory of infant-baptism in the Reformed churches :—

1.—The foundation of that theory consists in the supposition that baptism is essentially the same thing that circumcision was;—a supposition peculiar to these churches.

2.—The infants to be baptized, are uniformly described as the infants of believers,—all baptized adults being officially regarded as believers.†

3.—The declaration of Christ, that "of such is the kingdom of heaven," is explained as meaning "of these," i. e. of the children of believers. This interpretation does not exclude adult believers, who resemble children, but it excludes the children of unbelievers. This constitutes another peculiarity of the Reformed doctrine; for in the other systems that declaration is understood to embrace all young children.

4.—The children of believers are represented as being members of the church, and included in the covenant of God, by virtue of their descent, not of their baptism. Theirs is the kingdom of God, i. e. they are entitled to church-fellowship and to eternal life, on account of their parents who are believers. They are baptized, not in order that they may enter the church and be saved, but because they are in the church and saved.

5.—For this reason private baptism, and especially baptism performed by laymen in cases of urgency, is strictly

to be found there, however, but in Gen. xvii. 7.

\* 'Tantum non divina voce hac designatos.' Possibly there may be a misprint in these words.

\* In the German copy, the article is expressly added.

† Illegitimate children have occasioned perplexity, but have not usually been debarred from baptism.

prohibited; and the doctrine is universally current—though not explicitly stated in the standards—that children of believers, who die before baptism, go to heaven.

6.—The doctrinal standards are totally silent regarding the relation of infant-baptism to original sin. It is indeed difficult to perceive, how original sin can attach to children who, by virtue of their *birth*, are in the church and in the covenant of God.—Some of the Reformed liturgies, however, refer to original sin in the baptismal service.

7.—If logic be of any use at all, it will clearly prove that according to this theory the faith of the parents secures to their children the blessing of being in the covenant. Hence in the liturgies the parents, or the god-fathers and god-mothers, are called upon to avow themselves believers, in order to prove that the children are entitled to baptism.

8.—Not the slightest reference is made to confirmation, as an essential supplement to infant-baptism. It must, however, be acknowledged that a ceremony called *admission*, and sometimes *confirmation*, (which simply consists in a solemn declaration that the young people, at the age of about sixteen, are entitled to partake of the Lord's Supper) is observed before their first admission to that ordinance, and generally preceded by a long continued course of religious instruction. But this is officially represented as a preparation for the Lord's Supper, not as a supplement to baptism. And it is believed that this custom did not become prevalent, until the end of the 16th century. The popular impression, nevertheless, is that up to the time when that ceremony takes place, young people are not responsible agents,—an impression which owes its origin, probably, to the civil laws; for these are framed in accordance with it, in most countries where the Reformed faith prevails. To give an example: no youth can be articulated as an apprentice before his admission to the Lord's Supper. Some of these things, however, have undergone great modifications within the last sixty, and especially within the last twenty-five years.

9.—The doctrinal standards almost all agree in maintaining most explicitly that there is only *one* baptism; and they do not in any way intimate that the baptism of infants is different, in its

object or significaney, from that of adults. Hence it follows that, according to their doctrine, every one who has been baptized in infancy, ought, as intelligence awakens, to say to himself: "When I was baptized, God made to me and confirmed, as with a seal, the declaration that I was (and still am) as certainly washed from all my sins by the blood of Christ, and regenerated by his Spirit, as my body was outwardly washed with water." What other conclusion can this doctrine lead to? And wherein does this practical result differ from the fatal effects, which the doctrine of downright baptismal justification and regeneration is calculated to produce?

10.—With reference to the relation between faith and infant-baptism the various denominations of Pædobaptists whose tenets have been reviewed, appear to hold the following opinions:—

The Church of England regards faith, on the part of the child, as a necessary pre-requisite to baptism, but accepts a profession of faith, made by the child through its sureties, as a sufficient evidence.

The Lutheran Church regards faith as conferred upon the child in baptism, by God.

The Roman Catholics regard the faith of the church as entitling the child to baptism.

The Reformed Churches regard the faith of the parents, or of one of them, as entitling their child to baptism.

11.—With reference to the connection between church-membership and infant-baptism, the Reformed churches say that even unbaptized infants, if they have believing parents, are members of the church in reality, and that by baptism they become such in due form; the rest all maintain that it is by baptism, and not before, that a child becomes a member of the church. All agree in regarding baptized infants as church-members.

J. W.

\* The writer speaks from experience. In his early childhood he learnt the Heidelberg catechism, and it was not till several years after his views on other important truths had become matured, that he was able to perceive, by very slow and painful degrees, the unsoundness of this conclusion, when examined in the light of Scripture and of conscience. He knows for certain, that the number of those who labor under such a delusion, is immense. How can it be otherwise?

## THE ASSYRIAN INSCRIPTIONS.

IN the article on Nineveh contained in our last number, reference was made to the numerous inscriptions found on the monuments of ancient Assyria which have been restored to the light by the labors of M. Botta and Mr. Layard. Some of our readers may be anxious to know what progress has been made in deciphering and translating these records of a nation respecting which little satisfactory information has come down to us. The part which was assigned to this people in the chastisements inflicted upon Israel was very prominent; so much so that God addresses them by his prophet as "the rod of his anger;" and we may anticipate that the interpretation of the inscriptions will eventually afford not only direct evidence of the truth of the Bible, but many illustrations of passages hard to be understood, by reason of our ignorance of the nations and events to which they allude. There is reason to think that very extensive interest is felt in the subject. Biblical scholars, historians, philologists, and ethnologists are alike eager to ascertain the import of these mysterious documents; and many learned men are employed in attempts to determine the powers of the letters and analyze the language, and the results of these investigations have at various times been published in the archaeological and literary journals of Europe. In laying before our readers a brief account of the discoveries which have been made, as a supplement to the article on Nineveh referred to above, it is necessary to state that we can avail ourselves only of a very small portion of what has been written on the subject, and that that portion is not of most recent date. The only work we can at present consult is one published by Major Rawlinson, in which he has embodied the substance of papers read by him at the meetings of the Royal Asiatic Society in January and February, 1850. The success of this gentleman in reading and translating the Persian inscriptions, affords evidence that he is eminently adapted to conduct such inquiries, and the literary public in England appear to regard him as unrivaled in the success which has attended his researches: we may also the more readily submit ourselves to his guidance from the consideration that he is well acquainted with the literature of the subject, and has been able to avail himself of the dis-

coveries of others. We will now endeavor to shew by what means he has attempted to decipher the Assyrian inscriptions, and to give some idea of the general results of the investigation.

The cuneiform inscriptions have been divided into three classes: the Persian, the Median, and the Assyro-Babylonian. The Persian is by far the most easy, because its characters are not numerous and are simple in their construction, and its words are carefully separated from each other by a single slanting wedge. The Median alphabet is extensive and complicated; and the Assyro-Babylonian is still more so, and does not appear to possess any mark of separation between the words. But the Persian, which is now, it is supposed, fully understood, serves to some extent as an interpreter to the other two. All the inscriptions of the Persian kings hitherto discovered at Persepolis, Behistun, the tomb of Darius at Nakhsh-e-Rustam, &c. are, with slight exceptions, trilingual: that is, three corresponding tablets present the same legend in the three languages. As therefore by conjecturing the proper names recorded on the Persian tablets, Grotefend ascertained the powers of some of the letters in that alphabet, and thus opened up the way for subsequent discoveries; so by a comparison of the Babylonian tablets with the Persian in each case, the proper names can be distinguished and the sound of the characters in them ascertained. More than eighty proper names are thus found in both Persian and Babylonian letters, and the careful analysis of these forms the basis of the progress which has been made in reading the latter language. It is found that the character used in the Babylonian tablets which are found on the Persian monuments, differs but little from that which is inscribed upon the bricks and cylinders of Babylon and the sculptured slabs and images of Nineveh, and that the variations which do exist, present little difficulty to an eye practised in the comparison of the peculiarities of each. On this subject Major Rawlinson says, "There is no doubt but that the alphabets of Assyria, of Armenia, of Babylonia, of Susiana, and of Elymais are, so far as essentials are concerned, one and the same; there are peculiarities of form, a limitation of usage, an affection for certain favorite characters, incidental to each of the localities; but unquestionably the alphabets are *au fond* iden-

tical." The Persian monuments therefore afford a key to the Assyrian alphabet.

But, more than this, it is easy to see that by comparing a tablet in the Babylonian language with one identical in meaning in the Persian, the import of particular groups of letters may be known, even while the alphabetical analysis of them baffles every endeavor: the group which denotes *king*, for instance, can readily be recognised, from its position near the name of the monarch, and from the frequency of its repetition. And a glance at the translations which have been made will suffice to assure any one that much may in this way be understood. The inscriptions are full of standard phrases and constantly recurring formulæ, and the groups which unite to represent these in the Babylonian tablets are easily distinguished. In this manner, both by the use of such alphabetical characters as have been determined and by the dissection of formulæ, Major Rawlinson tells us that the trilingual tablets "have furnished a list of about two hundred Babylonian words," of which the sound has been "ascertained approximately, and the meaning certainly." These results are very small, compared with what they might have been, had the great Babylonian translation at Behistun endured to the present day in perfect preservation. Unfortunately, the left half, or perhaps a larger portion even, of the tablet is entirely destroyed.

We have now to notice the important discovery that the languages of the Babylonian and Assyrian inscriptions closely resemble each other. Major Rawlinson says, "They can hardly be termed identical, inasmuch as each dialect affects the employment of certain specific verbal roots, and certain particular nouns and adjectives; but they are at any rate sufficiently alike in their internal organization to render illustrations drawn from the inscriptions of Babylon applicable to those of Assyria, in so far as such illustrations may be of philological value." As a proof of this we may take his assurance that the two hundred Babylonian words mentioned above "are almost all found either in their full integrity, or subjected to some slight modification, in Assyrian, and that we can usually, by their means, arrive at a pretty correct notion of the general purport of the phrase in which they occur." By means of these known words he has

thus been able to conjecture the import of others, before unknown, in close connexion with them; and some of these have been deciphered and the significations given to them confirmed by analogy with the Semetic languages and by the comparison of similar phrases. By this difficult and very tedious process he believes himself to "have made good progress, having added about two hundred meanings certainly, and one hundred more probably, to the vocabulary already obtained through the Babylonian translations." He estimates the entire number of words which occur in the Babylonian and Assyrian inscriptions at about five thousand; of which, consequently, a tenth only are understood; but these, being words very frequently used, are, he says, "sufficient for the interpretation of the historical inscriptions, and for the general recognition of the object of every record, be it an invocation or dedication, or, as it more frequently happens, be it intended as a mere commemorative legend."

Now it must be seen at once that Major Rawlinson is justified in assuming the general correctness of the meanings he assigns to these words, since he finds those meanings suitable in all the combinations in which the words occur. The pamphlet we are noticing contains readings of the inscription on that remarkable black obelisk discovered by Layard at Nimroud. Some account of these may interest the reader. The inscription commences with an invocation to the Assyrian gods; amongst whom are named, "Assarac, the great lord, king of all the great gods," "Ani," "Nit," "Beltis," "Shemur, (perhaps the Greek Semiramis,) who presides over the heavens and the earth," "Bar," "Horus," &c. The obelisk contains the annals of a king whose name, according to Major Rawlinson, was Temen-bar. This king says, "At the commencement of my reign, after that I was established on the throne, I assembled the chiefs of my people and came down into the plains of Esmes, where I took the city of Haridu, the chief city belonging to Nakharnui." Succeeding paragraphs detail the exploits of thirty-one consecutive years of the king's reign, with the exception of the fourth, the records of which are mutilated. The whole commemorates a series of wars, invariably attended with success and rewarded by plunder and tribute. With the exception

of a few names of places and the mention of the god Rimmon there is little to illustrate the facts of Scripture in this inscription. Of the translation, Major Rawlinson says, "I hold the accurate ascertainment of the general purport of the legend to be no more subject to controversy than my decipherment of the Persian inscriptions of Behistun." He admits, however, that uncertainty is attached to a few passages, and he repeatedly acknowledges his inability to decide upon the pronunciation of the proper names.\* In fact, he has by laborious and wonderfully skillful investigation ascertained the meaning of the words without arriving at a certain acquaintance with the alphabet. Words represent both ideas and sounds; of the former he has gained some knowledge, of the latter he is, we believe to a greater extent than he himself supposes, at present ignorant. This is very unfortunate, for until the alphabet is thoroughly known we cannot expect either to identify with certainty the men and countries mentioned on the monuments, or to witness any extensive improvement in the knowledge of the language itself.

The difficulties in the way of acquaintance with the Assyro-Babylonian alphabet are very numerous and great. The number of characters is about three hundred. Of these some are evidently compound letters, and some are monograms, or arbitrary signs for whole words: thus one curious cluster of horizontal and oblique wedges signifies *king*; and another combination prefixed to a word introduces it as the name of a deity. But supposing all the complex characters to be resolved and the monograms to be understood; the remaining letters appear so numerous that every element of speech may have several alphabetical symbols. And it is said that some of the characters are at one time used as simple letters, and at another as monograms; and that when one of these is found in the middle of a word the translator is left to guess whether it is to be taken as a letter, or as a syllable, or as more. And worse

than all this, notwithstanding the vast redundancies of the alphabetic system some of the letters are found to be used indifferently for two or three sounds. For example, Major Rawlinson says, "There are a series of characters which fluctuate between *l* and *b*," and again, one character "represents indifferently the *r* and *s*." He speaks "of the interchange of the *l* and *r*;" and adds, "many other signs represent the *l*, and *d*, or *t*, indifferently;" and "there is also the greatest possible difficulty in distinguishing between the *k*, and the *d*, or *t*;" and the gutturals and sibilants everywhere interchange." If this be a true account of the Assyro-Babylonian alphabet, surely, when it was constructed, confusion of tongues must yet have been lingering near the plains of Shinar! In view of such difficulties, we cannot wonder that even this spirited investigator should declare, that after diligently studying the subject and availing himself of all the aids which could be obtained, he has been more than once at the point of laying aside the inquiry as altogether hopeless.

It is somewhat curious that with such extensive ignorance of the alphabet and such extreme uncertainty in the use of that which is best known, this gentleman should proceed to speculate on the nature of the language of Assyria and Babylonia. One would have thought that grammatical forms and questions of etymology could hardly be decided before some means of distinguishing between the *l* and the *t*, and the *r* and the *s*, could be devised. But Major Rawlinson, nothing daunted, *has* pronounced upon these subjects; and has done so with, at least sufficient, confidence. The reader will be desirous to hear his verdict. He says, "The language is certainly neither Hebrew, nor Chaldee, nor Syriac, nor any of the known cognate dialects," but it "nevertheless presents so many points of analogy with those dialects, both in grammatical structure and in its elemental words, that it may, I think, be determinately classed among the Semetic family." We cannot afford space for even a summary of his remarks upon the characteristics of the language but add only one statement: he says, "The roots are almost universally biliteral; the Babylonian and Assyrian being thus found in a more primitive state than any other of the Semetic dialects of Asia open to our research, inasmuch as the roots

\* The names of the Assyrian kings whose succession and exploits are recorded in the inscriptions of Nineveh are the following:—Temen-bar, Hevenk, Kati-bar, Assar-adan-pal (Sardanapalus?), Temen-bar II., Husibem, Hevenk II. Then, with a change of dynasty, Arko-tsin, Bel-adoni-sha, and Assar-adan-assar.

are free from that subsidiary augment which in Hebrew, Aramæan, and Arabic has caused the triliteral to be usually regarded as the true base, and the biliteral as the defective one.\* We wish he had waited till he could spell in the language before he thus assigned to it a place at the head of the Semetic family. This question is on many accounts an important one, and we hope it will not long rest where Major Rawlinson has left it.

This result of his inquiries contradicts a theory which may be deduced very naturally from the Bible, and which some of the recent discoveries even, confirm in a remarkable manner. A comparison of Isaiah xxxvi. 11 with Daniel ii. 4, shews that the language of the Assyrians and that of the Babylonians, being, as the inscriptions now prove, substantially the same, bore a common designation. King Nebuchadnezzar was addressed in the same tongue as that which Hezekiah's officers of state begged Rabshakeh to use in his conference with them; that is to say, in the Aramæan.\* And Daniel, having mentioned the Aramæan, immediately presents us with a lengthened quotation in it, and continues to use the same language to the end of his 7th chapter. This is what is commonly, though apparently with inaccuracy, called Chaldee. In regard to this language, the Bible supplies another fact. We are informed that, after the subversion of the Babylonian empire, this same Aramæan language was used for state purposes by the kings of Per-

sia. Thus Ezra tells us (iv. 7,) that the accusations against the returned Jews were forwarded to the Persian court in it; and (vi. 3,) he gives us a copy of the decree of Cyrus concerning the house of God, in the same language; and at vii. 11, we have a charter granted by Artaxerxes to Ezra; also in the Aramæan. It must be remembered that both Ezra and Daniel speak of transactions in which they themselves took part, and it is unaccountable that they should suddenly break off from the language they were using, to introduce certain facts and documents in another tongue, unless for the purpose of supplying these in the form in which they found them. It is worthy of remark, too, that the inscriptions found in Babylonia are all of the age in which Daniel lived. Major Rawlinson says, that every ruin in Babylonia proper is of the age of Nebuchadnezzar, and that having "examined the bricks *in situ*, belonging perhaps to one hundred different towns and cities," he "never found any other legend than that of Nebuchadnezzar, son of Nabopalsar, king of Babylon."

Now, we submit that the coincidence between these facts from the Bible and the late discoveries is very remarkable:—one of the languages used in the trilingual inscriptions of the Persians, is now seen to be identical with the Babylonian, and this again to be almost identical with the Assyrian; and in the Bible, the languages of Babylonia and Assyria and one of the state languages of Persia are all designated Aramæan. For our own parts, we see much reason to expect that the language of the Assyrian and Babylonian inscriptions will, when the mysteries of the alphabet are cleared up, prove to be identical with the so called Chaldee of Daniel and Ezra. It may appear very rash to declare this in the face of the conclusions at which Major Rawlinson and others have arrived; but many of their statements actually confirm the opinion we express; and, as to the rest, we will wait for the perfect discovery of the alphabetic system before we confide in them. The statement that the roots of the language are biliteral is indeed startling, and would be decisive against our theory if it were, beyond question, true; but it must be remembered that the Aramæan roots, though generally triliteral like the Hebrew, are not like them dissyllabic, but are all, in their simple form, monosyllables; and if, in

\* ארמית So also Ezra iv. 7, to which we shall presently refer. The English Bible reads *Syriac*, or the *Syrian tongue*, because it everywhere translates ארם by *Syria*. The "tongue of the Chaldeans" (Dan. i. 4.) was, it is supposed, a different language from the Babylonian, and is conjectured to have been allied to the Medo-Persian. That the Babylonian inscriptions are not written in it, is clear from the fact that they are almost identical with the Assyrian, the language of a nation of far greater antiquity than the Chaldeans. See Isaiah xxiii. 13, "Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness; they set up the towers thereof," &c.

Xenophon confirms the opinion that the Babylonian language was Aramæan by stating (Cyropæd. vii. 5) that when Cyrus had taken Babylon, he caused proclamation to be made in the Syrian tongue, that the people should not leave their houses. Strabo, too, (lib. ii. 1.) having declared that Nineveh and Babylon were Syrian cities, adds that down to his day the same dialect was used by the people on both sides of the Euphrates.

the Assyro-Babylonian writing, one of the two letters Major Rawlinson detects in each verbal root should prove to be a compound one, the Aramæan tri-literal would, we conceive, be expressed in the most natural manner. But we reason without sufficient data, and must be content to leave the matter to be decided by future investigation.

We cannot but feel some disappointment that the study of the Assyrian inscriptions has not been rewarded with greater success. Hitherto nothing has been discovered of particular interest to a student of the Bible. The names of Sennacherib and Rabshakeh, and Shalmaneser and Tartan are not discovered in the epigraphs which accompany the figures of the kings and warriors, whose exploits are now again brought to the knowledge of the world; nor are any of the important events referred to in Scripture found recorded in the inscriptions. Attempts have indeed been made to prove the identity of Sennacherib with Temen-bar IL., to whom the inscription we have noticed belongs, or with Arko-tsin, but they fail to satisfy an impartial inquirer. But disappointment on account of this is premature. After fifty years of not unproductive labour, it is acknowledged that the study of the Egyptian inscriptions is yet in its infancy, and it were unreasonable to expect that the Assyro-Babylonian, which are on many ac-

counts far more obscure and hard to be understood, should be mastered in three or four years. Fresh discoveries of inscriptions are moreover continually being made, and it is not beyond probability that a successful excavation may ere long supply a key to all the difficulties which now obstruct the progress of the investigation.\* Let it be remembered too that the researches at Nineveh, though amazingly productive, have been very limited and have brought to light the remains of a few buildings only, all of which may well be supposed to belong to an age when Israel dwelt secure, shielded from the power of the Assyrian by her omnipotent King. What the future may disclose we cannot conjecture; but of this we are sure that it will not be any thing which, rightly understood, can at all impair the value or authority of the Word of God.

C. B. L.

\* At a meeting of the Royal Asiatic Society, held on the 5th April, 1851, extracts of letters from gentlemen connected with the Turkish Boundary Commission were read, stating that they had obtained permission from the king of Persia to penetrate the great mound at Susa, contiguous to the modern shrine which is known as the tomb of Daniel. The gentlemen engaged have the highest hopes of success in their search; and inscriptions, in the Babylonian character but in an unknown language, were found soon after the opening of the mound.

## Correspondence.

### PRIVATE INTERPRETATION.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—There appeared an article in the issue of your interesting journal for June, containing some observations on that passage, in 2 Peter i. 20, upon which the Papists found their doctrine of priestly interpretation. As the passage is confessedly a difficult one, I hope you will not deem it amiss to insert for the sake of comparison a short extract containing the views of another writer upon the same subject.

"We must proceed, '*Knowing THIS FIRST, that no prophecy of the Scripture is of any private interpretation: for,*' &c. Now the apostle leaves us at no loss to

know what he means by '*private interpretation,*' while he plainly states an opposition betwixt the will of man and the inspiration of the Holy Ghost. The apostle's argument, then, must run thus: Whereas prophecy came not by the will of man, it is not to be understood according to the fancy or pleasure of men, but according to the interpretation God himself gave, when that notable voice, '*This is my beloved Son,*' &c. bearing a manifest reference to many passages in the prophets, more especially Isa. xlii. 1., came from heaven to Jesus at his baptism, was uttered again from the glory surrounding his person, in the presence of Moses, Elias, and three apostles; and was illustrated at large



by the testimony of the apostles, inspired for that purpose by the same Spirit which breathed in the prophets." \* \* \* "We are then to look upon the New Testament as the only public and authentic commentary on the Old; and every gloss on the Old not agreeable to the New, must be thrown aside among Jewish traditions, or more modern legends. If the whole Jewish Sanhedrim had agreed on the sense of a prophecy, in opposition to the inspired apostles, it ought to pass for a private interpretation among Christians, and accordingly be rejected. And should an œcumenical council of Christian teachers unanimously agree to accommodate the prophecies of the Old Testament to any other things than those revealed in the New, we ought to regard their decision as at best but a private interpretation, and despise it as a low singularity." \* \* \* "On how many things foreign to the religion of Jesus, has the zeal of later Christians been spent, through their neglecting the warning here given by Peter? Hence the priesthood, uninterrupted succession," &c. Shall we not add Infant Baptism?

II.

## A CALL FOR MISSIONARIES.

To the Editor of the *Oriental Baptist*.

MY DEAR MR. EDITOR,—Seeing that a number of Missionaries come out to this country yearly to teach Christianity to the heathen, I wonder that there are none in the south western Frontiers which are inhabited by Coles and Sántals. I would strongly recommend one to come and settle down in Kamarara, a place forty miles West of Midnapur, where I think a great deal of good might be done and many converts made. Messrs. Phillips and Bachelor passed through this some years ago, and distributed some tracts among them, and I have frequently had Oriyas, &c., coming and asking me for books of the kind.

As I am a bad hand at writing, I shall now conclude with the hope of soon seeing a missionary down here, and doing good in teaching Christianity to the wild men of the woods, who have no opportunity of hearing what is good; and are without any one to lead them to walk in the paths of Almighty God, and obey his commands.

W. C.

Kamarara, July 17th, 1851.

## Notices of Books.

## ORISSA AND ITS EVANGELIZATION :

*Interspersed with suggestions respecting the more efficient conducting of Indian Missions.* By the REV. A. SUTTON, D. D. 12mo. pp. 396.

WITH the operations of the General Baptist Mission in Orissa the readers of the *Oriental Baptist* have been recently made acquainted by the extracts from its last Indian Report, given at page 198. From these it may be seen that in the extent and variety of its labors, and in the direct success with which they have been rewarded, this Mission will not suffer by comparison with any other of equal strength, in this part of the earth. Its work of faith has been prosecuted in one of the strong-holds of Hinduism, and its progress has been stoutly resisted; but the missionaries have boldly and fully proclaimed the Gospel, and it has been the power of God unto salvation to a large number of the heathen. The success of this Mission is a striking attestation to the power of the truth. The faith of its converts has not been

the tardy result of early education under Missionary influence, but has been called forth in the hearts of idolaters and devotees, by the power of the Spirit of God attending the promulgation of the word of life. And the same power which called this faith into existence has not only sustained and strengthened it, but, in many instances, adorned it with rare and beautiful fruits of righteousness.

In the work to which we now call attention, Dr. Sutton has brought together a variety of information relative to Orissa, and has given a very interesting account of the origin and history of the Mission there. Having, throughout more than a quarter of a century, himself taken a prominent and highly honorable part in the labors he describes, he is eminently qualified, by his experience of the people of the land and of the

measures which have been adopted to promote their enlightenment, not only to present facts of high interest to all who delight in the spread of the Gospel, but to offer an opinion upon the questions of Missionary tactics which are now in progress of discussion. The reader will perceive from the title of the book that its esteemed author has accordingly embodied in his narrative "suggestions respecting the more efficient conducting of Indian Missions." To these suggestions we would invite the special attention of all who are concerned in promoting the missionary enterprise; reminding them, however, that their worth and applicability should be estimated after due consideration of the peculiarities of the country in which the author has labored.

We cannot here discuss the theory of Missionary operations which Dr. Sutton supports. We would have our readers procure his book and ponder his arguments themselves. Our limited space will be best occupied by a brief analysis of the work, illustrated by one or two extracts which may serve to give a general idea of its contents and merits.

The first chapter contains much general information regarding the geography, population, climate, productions, &c. of Orissa. The second gives a compendium of its history; from the mythic age of the redoubtable Judhis-thura down to the conquest of the province by the British troops in 1803. The third is devoted to a sketch of "the present social and moral condition of Orissa;" including notices of the various divisions of caste, and of the mountain tribes. In the fourth chapter we have a dissertation on "Hinduism as seen in Orissa," with a condensed account of the most popular Hindu festivals, a sketch of Hindu literature, and a compendious view of the religious sentiments which pervade the minds of the people. These are conveniently classified under three heads:—"their views of the existence and character of Deity;—the being and destiny of man;—and the means of securing future happiness." Remarks on the condition of the various aboriginal tribes, the Mussalmans, and the East Indian and European residents follow. With the fifth chapter the account of Missionary labors in Orissa commences. We must remark that we do not find here any reference to the labors of John Peter and Krishna Das who were sent

to Orissa by the illustrious Serampore missionaries in 1810. The notices of their operations contained in the Periodical Accounts are very interesting, and were very encouraging to those who sent them forth. They include accounts of much success among the soldiers stationed at Balasore, of inquiry excited in the minds of very many Hindus and of the conversion and baptism of a few, among whom was a high caste Bráhmán. The brethren appear to have preached the Gospel extensively, and to have distributed large numbers of scriptures and tracts, and it is reasonable to think that some lasting influence was exerted by these means. In a succeeding chapter, Dr. Sutton mentions Mr. Peter as having occupied Balasore for a short time, but it is to be regretted that when describing the entrance of God's word into Orissa, he did not give a detailed account of these early efforts and inform us of the results produced by them. For this task his own residence at Balasore peculiarly fitted him.

The General Baptist Missionary Society was organized in 1816. We extract from Dr. Sutton's pages the following account of its commencement.

"Just when this infant 'institution' was preparing to send forth its first Missionaries, the late Mr. Ward, of Serampore, undertook to be their guide and helper in their untried enterprise. In company therefore with this excellent servant of Christ, Messrs. Bampton and Peggs embarked for India; and after consultation with the senior brethren at Serampore, Orissa was selected as the site of their Missionary labors.

"On February 12th, 1822, our esteemed brethren landed on the coast of Orissa. They soon proceeded to Cuttack, and immediately commenced operations in this capital of the province. In less than two years, Mr. Bampton removed to Pooree, and fixed his station within sight of the mighty Jugernath. These brethren were subsequently joined by Messrs. Lacey, Sutton, and other Missionaries sent out from England; and other stations, both in the southern and northern extremities of the province, were formed. This was for the Orissa Missionaries the night of toil. For six wearying years they labored on, 'hoping against hope.' The work itself was disheartening, but more disheartening still the general opinion of the futility of their labors.

"Mr. Peggs, after four years' service, worn down by bodily and mental afflictions, returned to his native land. Mr. Bampton labored on with extraordinary perseverance and self-denial, till at the end of his sixth year, he was honored to admit by baptism the first Hindu into the church of Christ in Orissa. Others, however, had for twelve months previous been inquirers at Cuttack, among whom Gunga Dhor, a high caste Bráhmán

was baptized by Mr. Lacey, March 23rd, 1828.

"Soon after the baptism of our first convert, Mr. Bampton's health began to fail; and in two years more consumption had run its course and dismissed his pious spirit to the heavenly rest. He lies interred by the side of Charlotte Sutton, on the dreary sands of Pooree; but his example, and the memory of his virtues, are embalmed in the hearts of his surviving colleagues. Thus, as in the case of Abraham of old, our first possession in the promised land was a burying-place for our dead."

Dr. Sutton then records the formation, in 1835, of the American Free-will Baptist Missionary Society, whose first Missionaries were appointed to labor in connexion with the General Baptist Missionaries in Orissa, and to whose care the whole of the northern portion of the province is now, by mutual consent, consigned.

The various means which were devised for the benefit of the people are recounted in the remaining portion of this chapter. The sixth chapter is entitled, "Puri and the Pilgrim-tax," and it will be found to contain deeply interesting information. The subject of the connexion of Government with the shrine of Jagannáth at Puri is treated fully. The Orissa Missionaries have ever been, as it behoved them to be, unflinching and most zealous opponents of this unhallowed alliance. Their long cherished desire for its dissolution appears to be now on the eve of fulfilment, since the draft of an Act, providing for the discontinuance of the grant to the idol, was published for general information in May last. The subject of the seventh chapter is more cheering. It treats of the "first fruits to Christ." The narrative of the old guru and his disciples will be felt to be one of thrilling interest. It is too long for quotation, and we believe many of our readers are already familiar with it. We extract the following account of the conversion of Erebon the son of Erun, the first convert who was baptized by Mr. Bampton.

"When his father became a Christian his mother continued a heathen and trained up her son in all the hideousness of idolatry, while she instigated him to pursue the most loathsome practices. His conduct was so wicked and disgusting, that scarcely any thing could exceed the hopelessness of the missionaries respecting him. His vices sunk him almost to the grave; and his wickedness led him to attempt self-murder, but he was mercifully rescued from death. Supremely miserable in the course to which his wicked mother had trained him, he resolved on be-

coming an ascetic, and spending his days in the jungle. He left home for this purpose but was pursued and brought back to his friends. Referring to this period, in a conversation with Mr. Buckley, he stated that he had attended to his heathenish observances, and had presented his offerings to his gods, but found no solid peace and rest: nothing but weariness and trouble. In fact the wretched youth was seeking for something which heathenism could not give. He then, as another expedient determined to renounce society and go and live in the forest; and he prepared himself for his intended new course of life by abstaining for a week from food, excepting a little fruit. While in this state some of the native preachers met with him and in effect said, 'Come with us, and we will do thee good.' Balajee prayed with him; and while earnestly offering supplication for the young man, the native brother, overcome by his feelings, burst into tears, and was for a time unable to proceed. How softening is the influence of Christianity! Who that has beheld the perfect indifference, the fiend-like apathy of the Hindus to the temporal and spiritual miseries of others, would expect to witness a Hindu's voice stopped with weeping, because he was praying for an ungodly and wicked young man? How different the heathen and the Christian! This circumstance made a deep impression on Erebon's mind. Enlightened by the eternal Spirit, he saw how sinful he had been. At length he determined to be one with the disciples of the Lord. 'Come what may,' he said, 'let reproach, or tribulation or persecution be my lot, this people shall be my people, their God shall be my God. I will live and die with them.'

May our brethren witness many such triumphs of the grace of God!

Chapter the eighth is intended to illustrate the difficulties which oppose the profession of Christianity in India and many of the details are very affecting. The education of Indian children is next brought forward, and its importance is demonstrated by a description of the pernicious influence of Hinduism on the youthful mind. The account of the educational operations of the Missionaries contains a special notice of the children rescued from the Khunds and committed to the care of the Mission by the Government. Several instances of the conversion of youths in the schools are given.

Our space is too much occupied to admit of more than a reference to the contents of the seven remaining chapters. They severally contain an account of Female Missionary Labors,—the Native Ministry,—Missionary Stations actually occupied, and those needed in Orissa,—the Miscellaneous Labors of the Missionaries,—the Christian Villages which have been founded,—the Moral

'Transformation of Orissa, illustrated by the deaths of Hindu converts,—and, lastly, a Farewell Appeal to the Friends of the Mission.

In his Preface, Dr. Sutton alludes to the unfavorable circumstances in which his work was prepared for the press. Its intrinsic value as a statement of facts is not impaired by these. The statements and opinions it contains are the same as they would have been, had the book as a whole been more elaborate. We think the author would have done well had he omitted some of the extracts which he has inserted. Thus, between pages 57 and 66 we have a series of quotations on subjects concerning which Dr. Sutton's knowledge must be generally superior to that of the gentlemen to whose authority he appeals. Other passages are confessedly presented in the form in which they were prepared

as addresses to congregations in England and America.

When we say that the book has been well "got up" we must be allowed to except the pictorial illustrations. The most of these are very poor, and shew the disadvantage the author sustained by bringing out his work in America, where the art of wood engraving would appear to be now, what it was in England about twenty years ago.

We cordially recommend the work to the perusal of our readers: its price is such as to place it within the reach of most, and its contents are well fitted to excite thanksgiving to the God of Missions for the success he has already given, and to rouse Christians in India to more zealous and persevering effort and more fervent prayer for the accomplishment of the great work which still lies before them.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Agra.*—On Sabbath, July 6th, the Rev. R. Williams had the pleasure to baptize two Europeans.

*Barisal.*—The Rev. J. C. Page baptized two converts from Hinduism on the 13th of July.

**BAPTISM BY IMMERSION IN THE CHURCH MISSION.**—The following extract from the *Calcutta Christian Intelligencer* may be of interest to some of our readers.

"On Whit-Sunday last, six adults were baptized at the C. M. S. Station at Thakurpukur, south of Calcutta [by the Rev. J. Long]; they had been for the last nine months under instruction as Catechumens, as the practice at Thakurpukur is, except for special reasons, to admit adults to Baptism once a year on Whit-Sunday: this affords a sufficient time for probation, and also is in conformity to the practice of the primitive Church, which devoted Easter and Whit-suntide as the times for Baptism.

"Along with the six adults four children were baptized: the Baptism was performed by immersion in the Thakurpukur tank; not that immersion was considered of more importance in itself than affusion, but simply to show that in the English Church

Baptism by immersion or affusion were equally valid, in fact the rubric is decidedly in favour of immersion, and if ceremonies and sacraments are designed as symbols to give 'a body to spirit' and to be ladders between matter and mind, the immersion is more significant and striking."

#### THE RATH FESTIVAL AT PURI.

(From the Rev. A. Sutton, D. D.)

*Cuttack, July 4th, 1851.*—I have just returned from the Rath Jātra, and record, ere I forget them, a few particulars of my trip; but except the fact that this is the least attractive, the thinnest attended, and in every respect the most inferior car festival I have seen at Puri, I seem to have little to note; whether it be that there is a gradual decline in the festival, or that the widespread alarm of cholera has affected the attendance this year, I cannot tell, but we are willing to hope that the *eclat* of the pilgrimage is diminishing; and if, as we hope, the Government, before another festival comes round, withdraws its patronage from Jagannāth, we may expect to see the glory of Puri decidedly on the wane. Alas, that the sticklers for idolatry should so long have been able to prop up this monstrous system of wickedness!

Mr. Lacey declined going this year, and sickness in their families and school, prevented the Berhampore brethren from attending, so that our force consisted of Messrs. Millar, Bailey, Buckley, Brooks and myself, with two native preachers Sebu and Tama. Four other younger brethren, Damudar, Kombhu, Jagu and Erabhau were dispatched to attend a festival at Kaudrapará.

Mr. Millar has been two months at Puri, and has had several encouraging inquirers to visit him. One, a man from Sumbhulpore, has broken caste, and eaten with the native Christians. I was happy to find brother Millar a zealous and effective laborer, apparently always at work among the people. I am sorry to add, however, that Mrs. Millar was taken seriously ill with a diseased liver during our stay at Puri, and was considered in great danger by her medical attendant. I had arranged to go with Messrs. Buckley and Brooks on Saturday, but Mrs. Sutton was suddenly attacked with something very much like cholera on Friday night, which detained me till Sunday night. I reached Puri early on Monday.

In the evening we sallied forth, and each gave a short address in the great road. Books were subsequently distributed. The attendance was pretty good, and we had very little noise. A considerable amount of truth was therefore communicated to the people.

Tuesday morning, about six o'clock, we were again at our work in the great road. We divided into two or three companies, and thus addressed a large number of people. We were heard with attention; and it was the general opinion that we never had better preaching opportunities so far as quiet attention is concerned, at Puri. We were however at some distance from the cars.

In the evening we resumed our work in about the same order as the morning, and had another good opportunity. In the evening, Sister Millar was in good spirits, and improved health apparently, but, before morning, was taken ill, owing probably to a storm which occasioned a sudden change in the temperature.

Jagannath ought to have made his exit from his den this evening, but his blockship is not ready, or his car is not ready for him, so that many eager devotees are disappointed. He will, however, probably make his appearance in the night before 12 o'clock.

Wednesday morning at day light we

sallied forth with a large number of tracts and Gospels to way-lay the pilgrims as they hastened home. We well knew that as soon as they had got a sight of the image, crowds would hurry off. The people seem to hate the place, and this mingled with their fears of cholera, induces them to start for home immediately they see the idols on the cars. It was so on this occasion, and the pilgrims were making off in one continuous stream. We could do little more than give away our tracts and Gospels in Oriya, Bengali, and Hindi. Occasionally, however, one and the other proclaimed the good news; and so we kept at work till after 9 o'clock. We then galloped home leaving the native brethren to continue the work. The people, however, began to slacken, and we thought it probable there would not be many more to leave before they had taken their first meal about noon.

Our kind host Mr. Hough, agreed to give us our dinner in the evening after 7 o'clock, so, as the day was cloudy we were able to get out early in the afternoon, excepting brother Millar who was detained on Mrs. M.'s account. I went to the old tract distributing ground at the Atara Nulla bridge, near the old tax-paying gate, having collected most of the Gospels; the native preachers were there. The rest of the brethren went into the town among the people near the cars. They did not however fare very well: the people had become too excited and noisy, to listen to their preaching.

I had a pretty good opportunity, but the people going out were comparatively few, nor did it seem that much of importance could be done, after this evening, in the way of tract and book distribution. We therefore felt satisfied with the arrangement made for taking our departure at midnight. I gave away most of the Gospels we had with us and a considerable number of Bengali tracts. Having finished my work at the bridge, I turned toward the town where I found the brethren just taking their departure, being unable to do any thing more to advantage. I just caught a glimpse of the idols on the cars, and was recognized by some of my old Puri friends and foes. I thought it somewhat remarkable that I heard no allusion to the tax, or its restitution, or the abolition of the Government grant. I had expected no very friendly reception from some of the pandás and their

minions. They probably however suppose they shall not suffer much in a pecuniary sense after all; but I learned very little of the feelings of the people about the matter, and made no allusion to it myself. How my colleagues fared I know not.

There is considerable mortality, I am told, but I never saw less indications of it. I saw very few sick, and no corpses lying about the streets. It is not improbable that the town will present a different scene towards the close of the festival.

On my way home, I saw Mrs. Millar. She was then very ill, and our subsequent accounts are very gloomy. It is feared she can scarcely recover. Her illness is the only drawback to the pleasure of this trip to visit old scenes and friends; though it was with a sort of melancholy pleasure I rode over the site of the dwelling where the Bampsons first, and then myself and partner, spent so large a portion of our missionary life. Every vestige of that house, with several others, is swept away; and the whole neighborhood presents a scene of desolation very depressing to the feelings. I paused for a few moments on the spot where I have spent some of my most profitable hours of prayer and meditation. Close by are the graves of Somnāth and Bāmādeb's first wife; while in the distance I could discern the grave-yard where rest the remains of Hampton and of my Charlotte, and where it is to be feared another member of our mission may rest shortly. But though we die, our work is immortal. The influence of the humblest laborer in Christ's service shall surely tell on the destinies of men and be seen in its eternal results. It is not possible, and perhaps not desirable, for us to know what those results shall be, but "he that soweth bountifully shall reap also bountifully."

We, that is Messrs. Buckley, Bailey and myself left for Piplí about 11 o'clock at night, and by 6 next morning were seated in brother Millar's bungalow. There we were kindly and warmly welcomed by Mrs. Bailey whom I long knew in Calcutta as Miss Packer. I soon dispatched my toilet and wandered about to look at the thriving new station. How great the change since I pitched my tent under a neighbouring tamarind tree and itinerated this region round about! We always considered Piplí as an admirable location, being sur-

rounded with more, and more easily accessible, markets than any other place known to us in Orissa, at least in our part of the province. And I cannot but think the brethren have done wisely in making their home at Piplí rather than at Puri. It is well to spend a few months at the latter; but for a permanent missionary residence it is not desirable. A more discouraging, depressing place for continual labor I have never become acquainted with.

The brethren have made good use of their time. Mr. Millar has a commodious bungalow completed, a garden in a good state of forwardness, and a green hedge surrounding his whole premises. In front of the house, and between it and the Jagannāth road, stands a neat pakká chapel, and near to that a school-house. A little to the back of his house on the north-west is a growing Christian village. To the south is Mr. Bailey's bungalow, rapidly advancing towards completion; while the general aspect of the place declares that there has been enterprise and industry to no small extent employed in transforming this neglected spot into so pleasant and flourishing a settlement.

Nor is the change all external, or in the physical aspect of the place. The busy hum of the school boy proclaims that the schoolmaster is abroad, even here. The house of God intimates that a higher grade of training for the immortal mind is here enjoyed, and the Christian cottages declare that our brethren have not labored in vain or spent their strength for nought and in vain. On the contrary, the solitary place begins to be glad for them.

#### DEATH OF MRS. MILLAR.

Thus far had I written when the flying insects obliged me to close my desk and cover up my inkstand, and get away from the lights, to avoid being covered all over with swarms of all manner of flying and creeping things—one of the annoyances of India, especially when the nights are dark and the atmosphere humid,—and now I have to finish this hasty sketch by recording that my fears have proved but too well founded, and that the mouldering remains of sister Millar have been laid in the grave-yard of Puri. She died on the morning of Tuesday, July 8th.

About this time three years ago she left her native home in apparently perfect health, but, in less than three years, an Indian climate has worn down

her frame, and dismissed her happy spirit to the regions of immortality. She appears never to have enjoyed good health in India. Her liver was soon affected, and the ordinary wear and tear of missionary life in this unfriendly clime has, under God, done the rest. In her last lucid moments, she was evidently resting on the Rock of ages, but reason was occasionally disturbed. It belongs not to me, however, to detail particulars. She is now, and will for ever be, numbered with those who have made aggressive warfare on Satan's empire, and died faithfully serving Christ.

With poor brother Millar I know how to sympathize. Like him, six and twenty years ago, on that same desolate sandy beach, I lost the wife of my youth, who, as in the case of sister Millar, left a tender babe to excite the anxieties and increase the cares of the widowed husband. There are few more dispiriting scenes on earth than that place presents, but God is there, and His throne of grace is there. And "nearest these, when others most remote." May His grace be sufficient for our bereaved brother and as the mysterious pages of Divine Providence are unfolded, may it be seen that this event has been made to bear upon the great object of our Mission—the Evangelization of Orissa.

P. S. It is a remarkable circumstance that the babe of our excellent friend Mrs. Hough, which was in perfect health when we were at Puri, died suddenly on the day of Mrs. Millar's death. Mrs. Hough has therefore undertaken the care of brother Millar's infant (which is near the age of Mrs. Hough's) regarding it as being consigned to her by a special providence.

### RANGOON.

(Extract of a letter from the Rev. E. Kincaid.)

June 29, 1851.—Dr. Dawson and I visited Rangoon in March, to see if it was possible to obtain a house so soon after the great fire. We remained in Rangoon only eight days and rented a house of an old Musalmán. During our stay of eight days in Rangoon, we put up in the house of a Hindu, a fine young man, of whose father I had rented a house some eighteen years ago. Five days after we left Rangoon, the Governor sent for this Hindu, threatened his life, put him in prison, fined him 200 rupees, and threatened to send his wife and three children

to Ava in irons and make slaves of them. Two other persons who had shown us some attention were also fined and their lives threatened. While we were getting ready to leave Maulmein, reports of these outrages were in circulation there. I did not believe them to be true. Soon however letters from two or three Englishmen in Rangoon, confirmed the reports. I made all possible haste to reach Rangoon so as to save from ruin those who had been friendly. We arrived in Rangoon on the 16th of April. The old Mahomedan from whom we had rented a house was so alarmed at the proceedings of the Governor that no consideration could induce him to fulfil his agreement. The Governor did not prevent us landing our baggage, but he threatened me with irons before two hundred people. I regarded it as an idle threat: he ordered me to go nowhere and to speak to no one except in the presence of a Burman officer whom he placed over me. I paid no attention to this order. We were literally robbed in getting our baggage through the custom-house. Had it not been for Captain Potter and Captain Crisp we should have had no place to stow our luggage. For eight or nine days the storm of opposition was terrible, and the worst fears of our friends in Maulmein seemed to be but too well founded. At length an order came down from Ava in which the king expressed great satisfaction at our arrival in Burmah, &c. &c. All opposition instantly ceased, and since the first of May we have been going on with our work as openly and publicly as we could in any place. Our hands and hearts are full. So far Divine Providence seems to render our way plain. True, we cannot say what a day may bring forth; but, to expect the Divine blessing, we must go forward.

### Foreign Record.

#### LONDON.

STATISTICS OF THE BAPTIST UNION.—In the Report of the Baptist Union, presented at its annual session on Friday 25th April, it is stated that the clear increase on 970 churches which reported their state is no less than 11,815 members, the largest number known to have been ever announced. The average clear increase of the churches yielded by this division is 12; also the highest average on record. This large increase, however, belongs chiefly to three of the Associations—the Carmarthen and Cardiganshire, the Glamor-

ganshire, and the Monmouthshire. The last of these, containing 50 churches, reports the extraordinary number of 2,884; yielding an average of more than 57 members per church. Although the country generally has not partaken of this extraordinary increase, the returns are decidedly more favorable than in the preceding year.—*Patriot*.

**THE AMERICAN FUGITIVE SLAVE ACT.**—During the week of the Baptist Missionary Meetings, brethren connected with the Colleges of the Baptist body, assembled in London from different parts of the country, usually set apart a few hours to social intercourse, in which questions of general interest receive attention. In pursuance of this custom, fifty-one of these ministers dined together, on Tuesday, April 29th, at the Guildhall Coffee-house, the Rev. C. E. Birt, M. A., in the Chair; when, on the motion of the venerated Tutor of Bristol College, the Rev. T. S. Crisp, and the Rev. T. Swan of Birmingham, a resolution was passed, by a large majority, in the following terms:—

“At a meeting of the ministers educated in the Baptist Colleges at Stepney, Bristol, and Bradford, who were assembled together during the Annual Missionary Meetings in London, in April, 1851, it was resolved—

“That they unite in expressing their abhorrence of the American Fugitive Slave-law, as opposed alike to every feeling of humanity, and to the principles of religion; and that they deem it right to avow their detestation of this enactment, and of the support which it has received from many of the ministers of the Gospel in America, by declaring their resolution not to receive into their pulpits any minister from America who is known to support this most cruel and iniquitous measure.”

(Signed) “C. E. BIRT, Chairman.”

The minority, whatever might be their feelings as to particular parts of the resolution, had no question as to the character of the Fugitive Law condemned, nor as to the infelicitous position with regard to it of brethren heretofore cordially received in this country. The supporters of the resolution deem that the probable visit of such brethren to England, in connexion either with the Great Exhibition or with some other more hallowed attraction, furnishes the suitable occasion for putting on record the sentiment which the resolution expresses.—*Ibid*.

## SWITZERLAND.

WE have been favored by a correspondent with two letters lately received from

the Continent, and we copy from them a few paragraphs which will convey some information on the state of the Baptist cause in Switzerland. The first letter, from the Rev. G. Schlatter, is dated, *Hamburg, March 27th, 1851*. The writer says.—

“In 1847 I was at Hauptwyl, (Canton Thurgau, near St. Gall,) having left my situation in connection with the National Church; I found a shelter with Mr. Brunschweiler. There Mr. Föblich gathered a congregation, but I am sorry to say that he did not introduce immersion. After his departure Mr. Winseler took his place, and sprinkled the people there afresh; being desirous to found a better church. With Mr. Winseler I had some conversation, but my doubts concerning infant baptism greatly increased. I therefore made a journey to Stuttgart, where Mr. Schauflier's father, immersed me in the river Neckar. At that time the Baptists at Stuttgart were under the pastoral charge of Mr. Schauflier, and besides these there was another small party of Baptists in connection with Mr. Römer; at present however they are separated from each other on account of some difference in doctrine. Mr. Schauflier announced my baptism to Mr. Oncken, and I was subsequently invited to go to Hamburg. There I met with a large and active congregation of Baptists, from which many small branches are spread abroad throughout Germany, but chiefly in North Germany. In the autumn of 1849, I returned to Switzerland, and visited a small and dispersed congregation of Baptists at Hochwarth, (Canton St. Gall,) whose pastor is Mr. Grob. They are in all twenty. At length there arose a new Baptist congregation at Zurich, in connection with Hamburg, to which I occasionally paid a visit. This and the church at Hochwarth consist of immersed brethren only.

“In St. Gall the congregation of believers under Mr. Daniel Schlatter continues to receive many tokens of the divine blessing; they are nearly all advocates for the immersion of believers, but regard it as necessary only where sprinkling has not taken place; they are moreover not willing to separate themselves from unbaptized believers. Mr. Wild has, for some time, been laboring in Berne; he is connected with Mr. Charles de Rodt, his congregation is opposed to infant sprinkling; but if this has taken place, they are satisfied and do not seek immersion.

“In St. Gall, infant sprinkling is compulsory to the present day; and no where on the Continent are the Baptists lawfully acknowledged; especially in regard to their marriages. Our meetings, however, are as yet undisturbed.”

The next letter is dated *St. Gall, May 19th, 1851*, and it supplies an instance confirmatory of the previous statement



that, in that Canton, Infant baptism is compulsory.

"As to our petition concerning liberty of conscience, viz. the abolishment of Infant sprinkling by *compulsion* and marriage bills of the National Church, I am sorry to say that it has been of no effect. Though this petition was signed by many respectable persons, yet the Council refused to lend an ear to it, declaring it to be inconsistent with the laws of the Canton of St. Gall. Thus all remains as it was before. When my first child was born, I felt it my duty to search the Word of God on the subject of Infant sprinkling, and I soon found that Infant baptism is not to be found there; that Baptism should be only administered to those who have repented of their sins and are anxious to be saved by the blood of Jesus Christ; that without repentance and faith in God no man can come to him.

"I proceeded in the following way: I went to the Magistrate begging him to register my child on the list of citizens. He refused, saying that this could only be done by the Ministry. Then I called on the Prime Minister and brought forward my request. He behaved in a friendly manner, but did not enter into any argument. That which I cited from the New Testament he endeavoured to refute by various traditions, and put many questions to me. After all, my child was sprinkled by force, and so made a citizen. On the birth of my second child, I wrote a petition to the Council; they advised me to apply to the Government; I did so, but got no reply. The Ministers then sent a midwife to my house, who took my child to the church and there it was sprinkled. Thus stand matters here. I am myself not immersed as yet, but I am ready to obey my Saviour as soon as a brother comes to administer the ordinance."

### PRUSSIA.

**INCREASE OF THE BAPTIST CHURCHES.**—God has favored our brethren in Prussia; so that, notwithstanding all the difficulties of the times, their clear increase has been considerable—from 1018 in 1819 to 1411 in 1850. The number of churches is 14. Berlin, the largest, has 310 members; the smallest, just formed, Klein Werder, only 9. Memel and Rummelsberg, each 211; Stettin, 191; Stolzenberg, 173; the rest, from 19 to 54. Connected with the churches are 66 stations, 402 Sunday scholars, and 56 teachers. The Parent Society in Berlin was formed on the 14th of May, 1837.—*The Church.*

### AMERICA.

**COLORADO CHURCHES IN THE UNITED STATES.**—Among other effects of the atrocious Fugitive Slave-Law, recently enacted by the legislature of the United States, the following particulars relating to the dispersion of members of colored churches have been transmitted to us for publication:—

"The Baptist Colored Church at Buffalo, has suffered a large diminution of its members in consequence of the Fugitive Slave-Law. One hundred and thirty of the communicants, as we are informed by the pastor, left the place from fear of arrest on the charge of being fugitive slaves, and have passed over into Canada.

"The Methodist church, in the same place, has also lost a considerable number of its members from the same cause. There is said to be among these more disposition to make a stand, and to evade or resist the law, than among their baptist brethren. Somebody had advised them to arm themselves and defend their liberty. The baptist pastor, however, told his people that he found, in the Gospel, examples which justified running away, but no examples which warranted fighting.

"The Colored Baptist Church at Rochester, which formerly numbered one hundred and fourteen communicants, has lost them all except two, since the passage of the Fugitive Slave-Law. The pastor, a native Kentuckian, was the first to flee, and the whole flock followed him. The colored baptist church at Detroit, has lost eighty-four of its members from the same cause. They abandon their houses and their occupations, sell such property as they cannot conveniently carry with them, and seek refuge in Canada."—*Baptist Magazine.*

**CANADA.**—A baptist minister in Upper Canada gives the following acceptable information:—"I am happy to say that our two Missions in Lower Canada amongst the Catholics are greatly owned of God; many of the young people educated at their schools are now preaching the Gospel amongst their countrymen, and I may say that connected with those Missions there are two hundred papists converted to the faith of Christ. I was present at the opening of one of the Missions, and when I compare the unpromising commencement with its present prosperity, I am compelled to say: 'What hath God wrought!'"—*Ibid.*

# THE CALCUTTA MISSIONARY HERALD.

## AFRICA AND THE WEST INDIA ISLANDS.

*From the 59th Report of the Baptist Missionary Society.*

THESE distant yet allied fields of labor, have been occupied during the year by ten European brethren. Of these, eight remain. Two have reached the shores of the better land, where they rest from their labors. Mr. and Mrs. Saker, with Miss Vitou, were on their way to this country to recruit their shattered health, when it pleased the Great Head of the church to summon Mr. Newbegin to his reward. The event overwhelmed the mission with gloom, and the society with grief. Still the signs of the Divine hand in the formation and progress of this mission, left the Committee in no doubt as to the course to be pursued. Mr. and Mrs. Saker, after a few months' residence in this country, hastened to return; and the Committee joyfully received the offer of service made by the Rev. John Wheeler, who shortly after followed Mr. Saker to the scene of suffering and toil.

Although unity of race characterizes the people among whom our brethren labor in Africa and the Western Isles, their moral and spiritual condition greatly differs. Thus, in the Bahamas, which may be called the South Seas in miniature, a large proportion of the population and some entire islands are under Christian influence and instruction, and scarcely any trace is found of those debasing superstitions which mark their native land. In Trinidad, Romanism exercises its potent sway over the whole island. In Haiti, while nominally Roman Catholic, irreligion, vice, and horrible superstitions abound, demoralizing the people, and destroying every hope of social or political organization, as well as raising up a mighty barrier against the spread of divine truth. In Africa the old superstitions maintain their dominion; fetichism, serpent-worship, and cruelty prevail, while dark ignorance broods with black and sullen wing over the whole of the interior of the continent, relieved here

and there on the coast by some bright spot where Christian men have labored effectively to redeem and civilize.

In all these regions, success has followed the labors of our missionary brethren. In the Bahamas 135 persons have been baptized, and 2758 converts walk in the fellowship of the church, under the care, for the most part, of men of their own race, nineteen in number; 152 others are found gratuitously to assist in the maintenance of Christ's cause, and in the communication of the blessings of the gospel to the unconverted around them. In Trinidad our brethren have had the pleasure of receiving into the fold of Christ eight persons, while the tracts on the errors of Rome, prepared by Mr. Law, have been widely circulated, and have wrought some visible effect on the minds of the general population. In Haiti, the little band of disciples has received a few accessions; their light shines in the midst of dense darkness, but not without effect. In the prison God's word has penetrated, and six persons have yielded to its power. Similar blessing has attended the self-denying exertions of Miss Harris and her companions in the school, several of its scholars giving indubitable proofs of the teaching of the Holy Spirit. One young man, a native of the island, is preparing by study to aid our brother in his toil, while the general results of their labors have drawn forth inquiry, and led to extended remark in the general assembly of the nation. In Africa, notwithstanding all the afflictions which have fallen upon the mission, the absence of any European to superintend or guide the native teachers and the immature body of converts, the Committee have reason to believe that, for the most part, they remain faithful to the truth; and that, at least at one station, the instructions of the negro preacher have been greatly blessed.

## CAWNPORE.

FROM THE REV. R. WILLIAMS.

*July 14th, 1851.*—You will, perhaps, be somewhat surprised at hearing from me at this place. Our dear Christian friends here having at different times expressed a wish that I should pay them a visit as I had done heretofore, I was glad to have it in my power to comply with their request through the kindness of brother Phillips, engaging to take up my duties for a month or so. I trust that the arrangement will turn out to the furtherance of the Gospel. On Sabbath, the 6th instant, I had the pleasure of baptizing two Europeans at Agra, and then left on the 8th, arriving here on the 11th. I was not able to attend to much work on the road owing to the heavy rain. I preached only to one company of travellers at *Bewar*.

Yesterday I preached twice in the English chapel here. In the morning the congregation was comparatively small, service being at a very early hour, but in the evening it was much larger.

Several of the members of the church have been removed since I was here in February 1850, but still a goodly number are left, and others are coming forward, some nine or ten persons are to be added to the church by baptism shortly. This shows, that the Lord is indeed with our dear brother Greenway, blessing him in his work of faith and labour of love, and I am sure you will say, with me: May he go on, and prosper. During my stay here, I purpose to preach twice a week in English, and to give the rest of my time and strength, as far as practicable, to preaching among the heathen with the two native brethren employed by the friends here. This morning I had a very great crowd of hearers on the road leading down to the river. The greater portion of them heard me out with much attention, while a few only showed a disposition to oppose the truth. I hope some good was done.

## DINAJPUR.

FROM THE REV. H. SMYLLIE.

*June 2nd, 1851.*—The conversion of the young bráhmans at Bhowanipur, has caused a stir even here, and a good deal of conversation. Some of that caste have again shewed their spirit by tearing one tract and dashing it upon my back. They never stand when they have done a thing of this kind; but immediately run, as if for life. Though we have some ten or twelve such characters here, who band together, fear or shame has prevented them from hindering us in our work as formerly. This is no small blessing. I know them and can see them take their stand at a little distance some evenings; again they pass and re-pass near us, but courage is wanting.

The deaths that have occurred among the pilgrims, who pass this way in thousands from Coch Behár to the bathing in the Ganges, are very numerous this year. But the cholera, which was at our door, has for some days not been heard of, and I hope it has left our neighborhood. Few, if any, have an idea of the awful work of destruction it makes in country-places among the poor. I have made all the enquiry I could and find few among the better

order of the people are cut off. The poor are the sufferers and among them it is allowed to go on without hindrance.

Another thing I observed this year among the many thousands who pass to the bathing:—I could not see one respectable individual among the whole. It was distressing to see how some of the poor people limped along. Their feet were evidently much injured and worn by the long journey. The females appeared worse than the men, they lagged behind the gangs and from the tender careful way they set down their feet, none could doubt they were in great pain. Seeing them with their burdens on their back one might well call "Come unto me, all ye who are weary, and I will give you rest." There is no rest for them at present.

I am happy to say our schools continue to be well attended. I believe we might have many more schools if we had the means, but in a small station like this where Europeans are few we cannot raise much, I wish we had more.

Our work in the bazar is attended to daily, and the work at home on the Lord's day and week evenings continues as formerly.

## DACCA.

FROM THE REV. W. ROBINSON.

*July 1st, 1851.*—Chánd is gone to Bikrámpur, to be present at the Rath-játrá, where he was last year. It is a place where a very large concourse of people annually assemble. Last year, at this time, he met the poor leper there, whom the gift of a gospel, we hope, led to his salvation. The Rath-játrá over, he will itinerate about Bikrámpur, then go to Munshi bazar, and, towards the end of the month, return home. Jaynáráyan is gone to a place called Dámruí, about two or three days' journey from Dacca, to the north-west, I suppose, but as I have never seen the place, I cannot speak of its locality with certainty. Here too, there is always a large assembly at the Rath-játrá. Many books we hope, will be distributed to advantage, and carried miles away from any place which the foot of a missionary has ever trodden. Jaynáráyan is to itinerate about twenty days in that almost unknown part of the country, and then return to Dacca. May the seed

sown, spring up and bear much fruit. Rámjiban is gone to Dayápúr, where he is to remain till the end of the month. Things appear to be in a much better state there now than they were formerly. Several of those who made a great opposition, are now quiet, and even attend our worship. There are still I fear some adverse influences; but I hope the Lord will support us. Two more, a man and his wife, want to be baptized; I hear a good report of them, but I have not yet examined them myself. Bishwauáth is with me at Dacca.

I visited two markets during the month, but as my object was to get the benefit of the river air, I was not able to preach much; but I said a little at each place.

Of late, we have had a few of the college students at our English worship on the Sabbath evening. I speak to them, and encourage them to come; but I see no proof of any good impressions made upon them.

## BARISÁL.

FROM THE REV. J. C. PAGE.

*July 14th, 1851.*—You will be glad to learn that I baptized two men at *Dhamsor*, our nearest and smallest station, yesterday afternoon. They had been candidates for more than twelve months. They are every where well spoken of; and, I hope, understand something of what Christianity is. I trust they are *converts*; and that they will hold on unto the end. This is our *first* baptism at *Dhamsor*; I do not, however, think it will be our *last*, as there are four more candidates. But these must wait till we can know something more about them. We have now the beginning of a little church in this village; the native preacher, his wife, and the two brethren just received, constituting it! A small beginning; but who will despise it?

Amongst the *hearers*, too, there is an increase. Some three months back, two brothers, the heads of two families, who had been for some time in communication with the native preacher, made up their minds to abandon heathenism, and come amongst our people. This determination was soon known in

the village, and caused no little commotion. The old mother of the two men stormed, and swore destruction to them, if they gave up caste or joined the Christians. But all was vain. On an appointed day, in the presence of all their neighbors,—of the Zemindár's gomáshá and piádás, who were ready to deter them,—of their mother, broom in hand, who was threatening them in most unparental language,—the brothers stepped boldly forth, and declared themselves Christians, once for all. Great was the uproar: bawling and shouting, complaining and threatening on all sides! Indeed the piádás seized the young men, and attempted by force to detain them; but our people were firm, and stood by them; and finally took them off whither they wished to go; viz to the native preacher's house. Then followed all that an indignant heathen Zemindár can do in this land. The houses of the brothers were blockaded—piádás stationed round them;—there was no ingress for them, no egress for their families. Their property was all to be seized; themselves

dealt with, I cannot relate how ; indeed most direful threats of coming vengeance were held out. Nevertheless, what with a petition to the magistrate, a letter to the Zemindár, and resolution and firmness on the part of our little Christian community, no loss has been incurred by us, and the heathen have gained nothing but a bad name for themselves. The old lady, with the wives and children of the brothers, has joined us. The whole family of ten persons I met at worship yesterday ;

and the young women, with nine other scholars, are learning to read, and making rapid progress !

From some conversation with many of the heathen and Muhammadans at Dhamsor, I cannot help thinking that we shall have many more coming over to us. Let them come, I say ! We will teach them, and pray for them ; and who shall say but that the Holy Spirit will condescend to convert and save them ?

## JESSORE.

FROM THE REV. J. PARRY.

*July 1st, 1851.*—I spent fifteen days at Sâtberýá, and labored chiefly to promote the spiritual interests of the members of the church. A few have gone back into caste. One has returned after having kept away from us for nearly one year. I hope he is sincerely seeking after his salvation. A Mahomedan and his family have lately given up caste with the view of embracing Christianity.

I visited the Hindu weavers of Sâtberýá several times during my stay there, and besought them to turn to the Lord. They have suffered fearfully from the ravages of death. Some years ago, there were seven hundred males in the villages, but at present there are only about one hundred, and about three hundred widows. The subject of the marriage of these poor creatures was mooted. I strongly recommended the widowers to break through the customs by which they have been bound, and to marry widows. They declared they were most willing to do so but for the fear of losing caste. I talked much on the matter and nearly succeeded in carrying my point, and I still intend to persevere until this important object is effected. Widows not being able to marry is a sore evil ; as is acknowledged by a great number of Hindus, to whom I have spoken on the subject. Thousands of children are murdered monthly in this district, by the Hindu widows, to preserve their

caste, and many of the women are poisoned. Such murders are easily concealed by bribing the police, and stating that the victims died by the bite of a snake. The corpses of persons who die by the bite of a snake are never sent into the Sudder station for a *post mortem* examination by the civil assistant surgeon. I intend, as soon as I can find leisure, to present a private memorial to the Deputy Governor, on the dreadful evils resulting from the Hindu widows not being able to marry. It is not generally known that while the Mahomedan and Muehi population are increasing, the Bráhma and Sudra races are diminishing in consequence of their widows not being able to get married. Some of the weavers proposed to me that I should consent to their embracing Christianity, so that they might be able to get married to widows. I totally objected to such an unworthy motive for embracing Christianity, but I said I would do my best to promote the marriage of Hindu widows. May the Lord mercifully incline their hearts to disregard caste so as to enable them to marry widows, and thereby prevent the dreadful crimes which now prevail. These awful sins tend to harden the hearts of the Hindus to such a degree, that any appeal to the conscience regarding the evil of sin proves utterly ineffectual in convincing them of their guilt. Hence the gospel message is disregarded.

# THE ORIENTAL BAPTIST.

SEPTEMBER, 1851.

## Theology.

### A WORD TO PROFESSORS.

"And the disciples were called Christians first in Antioch." Acts xi. 26.

THERE is a great difference between possessing the character, and bearing the name only of a Christian: all who are born in a Christian country are denominated Christians, but it is evident from the above text that the persons there mentioned, were disciples long before they were called Christians;—they possessed the character of real followers of the Lamb before they were even called by his name.

By far the greatest part of the world called Christendom know not Christ; and while the enemies of his cross bear his name, the real disciples of the meek and lowly Jesus are branded with the appellation of fanatics and enthusiasts, and "their names are cast out as evil." There were a multitude of Jews at the time when our blessed Lord said of Nathanael, "Behold an Israelite indeed in whom is no guile!" by which we are emphatically taught, that "he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, who is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Hence if we have the name, without the nature of Christians, we are nothing. Our possessing much head-knowledge may do well enough for "the praise of men," but the eyes of the Lord run to and fro throughout the whole earth to shew himself strong in the behalf of those only, whose heart is perfect or upright towards him. The counterfeit coin for a time shines outwardly as bright as the current standard money, but it possesses no intrinsic value; it will not stand the test in the balance, much less will it bear to be tried by him who "sits as a refiner."

It is much to be feared that too many are deceiving themselves and others by a profession of religion, destitute of its power. "Amaziah did that which was right in the sight of God, but not with a perfect heart." Hence we learn that if the heart be not right with God, all is wrong. The Pharisees of old made a fair shew in the flesh, but the woes denounced against such specious unbelievers are tremendous indeed. The three classes of professors whose characters are set forth for our admonition in the solemn Parable of the Sower were all hearers, they all had, for a time, the form of godliness, and are said to have the seed sown in the heart; but eventually they were found to be without root, and barren: while the fourth class are there also described as having not only heard the word, but as having kept it and brought forth fruit. If we compare this parable with the 15th chapter of the Gospel of John, we shall remark the cause of the barrenness of the seed in the parable and the unfruitfulness of the branches in the chapter last referred to, to have been that they were destitute of that radical or permanent principle of life, which is necessary to the bringing forth of good fruit. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Hence it appears that all such were not vitally united to the true vine, but only attached thereto outwardly by profession; and consequently were destitute of the Spirit of God.

Professor of religion, look well into thine own heart! Hast thou a name that thou livest, and yet art dead? Hast thou the reputation only of a Christian,

without a well-grounded hope of being vitally united to the Lord Jesus Christ? Art thou neither cold nor hot in the way of religion? habitually preserving in thy daily conduct, a lifeless neutrality between God and the world: temporizing in the grand concern of thy never-dying soul? On the one hand regularly frequenting the ordinances of God, and, on the other hand following the vain customs and sinful practices of a gainsaying and adulterous generation?

To you it is said, "How long halt ye between two opinions! If the Lord be God, follow him; but if Baal, then follow him." "Ye cannot serve God and Mammon." If you have never given your heart to God, it is not too late: flee to the city of refuge, for the avenger of blood is at your heels. Oh! do not neglect so great salvation; lest in the great day of account the Judge should say to you, "So then because thou hast been lukewarm, and neither cold nor hot I will spue thee out of my mouth."

Or, are you contenting yourself with the externals of religion and vainly solacing your mind with the thought that you were born in a Christian country; without due examination whether you have been born again? Are you totally unconcerned to know whether you have been baptized with the baptism of repentance and of the Holy Ghost? or are you quieting your conscience with the idea of having been brought up by religious parents? saying with the Jews of old, "We have Abraham for our father;" without having any evidence that God the Father is your Father, the Son of God your Redeemer, and the Holy Ghost your Sanctifier? Consider well the state of your own heart towards God, endeavor to realize a dying hour, and beware of mistaking a cold assent to the truths of the Bible for living faith in the Lord Jesus Christ. B.

### FRIENDSHIP WITH GOD.

DEEP and beautiful meanings are locked in the word, 'friend;' meanings which, even when brought out, the coarse, the selfish, and the earthly are not able fully to perceive. 'Friend,' cannot mean tool for service, nor companion by accident; what it means is hinted by the prophet, when in language describing the various gradations of tenderness, he says, "Thy brother, the son of thy mother, thy son, or thy daughter, or the wife of thy bosom, or thy friend, *who is as thine own soul.*"

Life is a dismal solitude, indeed, to the man who is written 'friendless.' That man was truly a wanderer on whom the Lord in pity set a protective mark; "whose hand was against every man, and every man's hand against him." Poor, shunned, scared, sleepless, hating, hateful thing—the man without a friend!

Such a lone state need never be. Friendship will create friendship. "Sow love, reap love." Whatever may be said in the language of disease, or the frenzy of distress, *real* friendship is to be found on earth:—but the object of this address is to show that there is BETTER IN HEAVEN. You have an offer of friendship in its infinite delicacy and tenderness; for what God is, he is infinitely; and he is ready to say to every contrite spirit, as he said to Abraham,—“Thou art my friend.”

#### ITS CONDITIONS.

The natural condition of this friendship is the possession of a kindred nature. This is essential to all friendship. You may feel kind interest in the bird, in the lamb, in the living thing of the lower creation; but these things are not your *friends*. The captive, long severed from spirit fellowships, has found some solace in the presence of the mouse, or the insects crawling from a crevice in his cell; but these were not his *friends*. The lone poor widow, when no human eye sees her, but when she is not *unseen*, takes from a secret recess some cherished remembrancer, and looks at it, and speaks to it, and weeps over it, as if she deemed it a thing instinct with sympathy and thought; but it is not her *friend*. Spirit alone can be the friend of spirit. The very fact that God offers you friendship, most eloquently tells your greatness. It implies that you are of the same nature as God.

If you take in the wonderful idea, it will stir all that is immortal in you—will unlock new faculties, will touch hidden springs of improvement, waken latent elements of power, and make you tremble at your own nobilities. You may be poor, you may be accustomed to hear the epithet respectable applied to other classes, and the term low applied to your own; but never allow outward meanness to make you treat with harsh irreverence your inward grandeur. Under the coarse attire, mysteriously folded up beneath a worn and wasted frame, burns a spirit which may be the 'friend of God.'

Thousands of beings who seem, at this moment, mockeries of men; who are strangers to books, to sight of beauty, to the witcheries of sweet and solemn sound; who live in the halting places of crime; who hide in the shade, or creep in the light to catch the gifts of charity; may yet one day be the friends of God. The very natural capacity to sin, is the natural capa-

city for friendship with God. How glorious must be the heaven of the spirit; how terrible its hell! How should we be stirred to think on the possibilities of its infinite future! Immortal spirits, I summon you to thought! "Arise, shine, for light is come, and the glory of the Lord is ready to rise upon you."

But this natural condition is not the only thing needed in order to the existence of friendship. There is no reason arising from *nature*, why I should not have as my friend, any person you may mention to me. I am a spirit, he is a spirit; he can return thought for thought, and emotion for emotion. But he may be a convict; or sentiments towards myself may darkle in his mind, ready at a thought to flash out in foul insult or wild outrage; and the removal of these barriers, arising from state and character, must form the *moral* condition of the friendship.

And so with regard to the Divine friendship which is now the subject of our argument. Although God is a Spirit, and man is a spirit; and therefore the *natural* condition exists in the case of every human being; barriers of a *moral* nature, stand between the perfect and confidential intercourse of God and his mortal creatures; barriers which no finite hand can level, which the fire of no finite thought can melt away; barriers arising from man's state as a *condemned*, and his character as a *sinful*, being. Jesus Christ, "travelling in the greatness of his strength—mighty to save," comes to displace these barriers, and thus to give existence to the *moral* conditions essential to the privilege; and he does so in this two-fold way.

First: Finding us condemned creatures, he alters our state, by securing our *justification*.

No Bible student will doubt that man is condemned—that he is a branded, sentenced thing; who only lives by sufferance. The doom is eternal exclusion from the privileges of friendship with God. The sentence, is the decision of the all Pure and the all Perfect Being; so that it must be carried out—carried out to the last particle of its requirement—carried out in the letter or in the spirit. In the letter, by the literal infliction of the penalty on the spirits of the guilty themselves; or in the spirit, by the sufferings of one able and willing to take their place; and when Jesus took the cup of agony; when he felt an infinity of sorrowful emotion; when he fathomed the deepest sorrow, faced the darkest shame, and uttered the cry which seemed to meet with no sympathy on earth, and no response from heaven;—if we are the least of the little ones in the "household of faith," his sorrow was instead of our sorrow; his death for our death. In

the language of a touching and venerable text, "He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." The law turns its scrutiny from the sinner to him who "was made sin for us;" henceforth we can plead "the righteousness of God;" and as a *right*, just as truly as a favor, we who were once only waiting to be led forth to the destiny of death, pass from the prison of misery to the palace of the Eternal King, there to mingle with the spirits whom he "delighteth to honor" as his friends.

The other part of the hindrance to this Divine fellowship, Jesus removes at the same time, when, by his Spirit, he alters our disposition, and makes us *holy*. You need no books of divinity to prove that you need this change from character to character. Read "*living epistles*"—ponder the proofs within. Man, with his perverted nature, is indisposed to friendship with God. Could every barrier *without* be removed, there would still stand this barrier *within*. In his world-life he may be the pattern of morality; but the *divine* within him is not cultivated—the impulses of his life are of the 'earth, earthy;' he is not primarily moved by great thoughts from the 'Unseen and Eternal.' He may be alive to the poetry of religion; the solemn eloquence of lips touched with a 'live coal from the altar' may affect mysteriously the springs of power within him; he may worship beauty, he may worship intellect, he may worship the magnificences of the gospel as a system; but in spirit and in truth, he does not worship 'the Father.' He may love the lovely in creation, and be moved by much that is sublime in morals; but the things which occasion 'joy in the presence of the angels,' are to him uninfluential as life is on death. The thought may never have presented itself to his mind, in a defined shape, that he is at enmity with God as a *Person*: but he has no sympathy with the grace, with the justice, with the shadowless purity, which form but different aspects of the one Perfection. He would, if possible, repeal the laws which connect sin with sorrow,—he would make heaven itself an unholy place; so that if by an act of power forgiveness could be granted, and a voice from the excellent glory could peal forth the invitation, 'Come, for all things are ready,' he would shiver with dread, and cry, 'Hide me from the face of Him that sitteth on the throne!'

But though the 'carnal mind is enmity with God,' Jesus, by the death of the cross, procured that renovating Spirit, the influence of which, shed upon that mind 'slays the enmity thereby,' and quickens thoughts of love. Thus, by changing our



state and changing our disposition;—the former by his justifying righteousness, the latter by his sanctifying Spirit;—mending on the one hand the terrible infraction, healing on the other the leprous taint; he supplies the moral conditions of the fellowship. Through all ages, sometimes as a secret fact, sometimes as a manifested fact; in this way 'God was in Christ, reconciling the world unto himself.' 'Abraham rejoiced to see' this fact, 'he saw it and was glad.' The religion of the dispensation in the light of which he found friendship with God, and that in the light of which we live must not be regarded as two religions, but as one religion in different stages of development. That, as the tree in early spring; this, as the same tree flushed with beauty, bending in fruitfulness and shedding 'leaves for the healing of the nations;' that, the bud—this, the flower; that, the dawn—this, the day.

#### ITS ADVANTAGES.

*Facility of access to God* is one advantage of this friendship. We approach a cold stranger with contrivance, with palpitant, with the utterances of second thoughts and the chill of artificial forms. But these circumstances are not allowed to regulate the approach of friend to friend. We are always welcome—we are free—we think aloud. There are times in the life even of the unconverted man, when he longs for the privilege of free access to an almighty friend; just as he longs to reach heaven, as a shelter from hell. In the chafing deeps of trouble, when 'waves and billows roll over him,' it is natural for him to cry in agony, 'Oh, lead me to the rock which is higher than I!' But it may not be;—the conditions of this privilege are wanting. When, however, my name is written in the book of life as a 'friend of God,' I have free access to the Presence at all times. Through physical infirmity, or the impressions of recent sin, I may not be aware of the privilege, but still it is mine. Like the stricken patriarch, I may say, 'Behold I go forward, and he is not there; and backward, but I cannot perceive him;' but this is only because through mortal weakness or sinful principle, my spirit is blind to his light and deaf to the whispers of his voice. Free approach to him is my right. If I wake in the night, 'I am still with Him.' I have liberty to pour out my awed thoughts to him in still and fearless reverence, and my gentle thoughts in confidential love, and my troubled thoughts in prayer, and my gladsome thoughts in the songs of the spirit. If I wish it, when I travel, I travel in divine society; when I walk in the midst of trouble, he revives me; when I droop in the valley of the shadow of death, he comforts me; when I am engaged in no defined act

of devotion—when not a voice is whispered, nor a look reflected—'tender thoughts within me burn, to feel a Friend is nigh.' When I go out into the solitudes of nature, I feel around me a thinking silent life, and 'all the air is love.' 'Surely God is in the place.' I hear his voice in the song of the winds, and the chime of the waters; the earth rocks to his tread in the tempest, at his smile the 'wilderness breaks forth into singing.' When I return to my home, he who made 'the desert rejoice,' makes the 'solitary place glad.' I can find him anywhere, and at all times; and find him as my Friend; in the work-shop, in the loft all hung with cobwebs, behind the screen of the shaded lane, I can find a 'holy of holies;' and solitude of spirit, where I can find no solitude of place, is often to me, 'none other than the house of God, and the gate of heaven.' This is not fiction, it is not poetry, unless we mean by poetry fine, deep, delicate truth;—it is that—it is experiment—it is life.

*Communication of secrets from God* is another advantage associated with this friendship. This always goes along with the idea of friendship. Suspicion, reserve, concealment, will make it die. Hence it was said, 'Shall I hide from Abraham the thing that I shall do?' and it was chanted in one of the ancient temple strains, 'The secret of the Lord is with them that fear him, and he will show them his covenant.' With reference to this, also, Jesus said, 'Henceforth I call you not servants, but friends, for the servant knoweth not what his Lord doeth.'

We are not to expect when we become the friends of God, a disclosure of the *intellectual* secrets of religion; and that by a process of reason more rapid in its action, and certain in its issue than before, we are likely to understand its grand abstractions and bring to light its 'hidden things.'

We are not permitted to look into the cabinet of the Eternal—to unseal the book of his decrees—to touch the ark. This would be from the nature of things impossible. Imagine spirit—imagine space—imagine speed:—you cannot: imagination dies away in wonder: because the finite can never grasp the infinite; secrets belonging to the Divine nature, and the secrets of religion viewed as a system of truths must, even when we are the friends of God, be veiled and voiceless secrets still.

The secrets which will be communicated are of another nature. They belong rather to spirit than to system: to religion as a sentiment, than to religion as a science. Before we are partakers of a Divine nature, all the experiences of the Divine life are secrets. How a Christian feels when he says, 'When I am weak then am I strong;' is a secret. The enjoyment of peace in

tumult, and glory in tribulation, is a secret. Felt forgiveness is a secret. The 'hidden manna, the white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.' Joy flowing from this felt forgiveness is a secret. 'A new song that no man can learn, save those who are redeemed from the earth,' and on the earth. A sense of the infinite, a keen vivacity of thought respecting 'things not made with hands, eternal in the heavens;' these are secrets. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; in their refinement and divinity, are secrets. All these secrets God communicates when we become his friends.

And all this is perfectly reasonable. An object can only be seen by the appropriate faculty; while that faculty is wanting, the object is a secret. No glance of genius—no rapid action of intelligence—no magic of the soul—can see a color, smell a fragrance, or feel a physical force. Intellect must see intellect; bodily organs, bodily objects; a spiritual eye, spiritual truth. 'A natural man perceiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.' But with the new instincts, preferences, and principles, the creation of which forms part of the condition of friendship with God, 'the things of God' are seen. 'Eye hath not seen, ear hath not heard, heart hath not conceived these things; but God hath revealed them to us by his Spirit.' 'Old things pass away, behold all things become new,' with our new perceptive faculties we see actings of wisdom and mercy in the histories of life which were before concealed, meanings start and sparkle from what were before like blank pages of the Bible; secrets are turned into revelations; and we, who once moved in mystery, now walk as children of the light.

*Reproof from God* when we err in heart or life is another part of this privilege. When mortal friendships are founded on the right principles, reproof will be a chief duty on the one hand, a chief privilege on the other. However we may wince at the time, before unwelcome 'truth spoken in love,' we afterwards feel a secret respect for the speaker, greater than we had before. With kind, wise, monitory thought, 'let the righteous smite me, and it shall be a kindness.' 'Faithful are the wounds of a friend.' 'As many as I love,' says the Friend of Sinners, 'I rebuke and chasten.' Exclamations of astonishment break from the unreflecting crowd, when they see the many afflictions of the righteous. And men ask, 'Is it natural for affection to afflict its object?' Let us keep in mind the divine sentence just quoted, and difficulties vanish. These sorrows are not penal but corrective. They are not frowns of

wrath, but 'graver looks of love.' You sin,—you suffer; that is the reproof. You lavish your affections, to censurable excess, on some mortal object; reproof comes in bereavement. Your heart is charged with thoughts and cares 'of the earth, earthy;' reproof comes in desolating loss; or what may be, in its effect on your inward life, still more desolating gain. You are unfaithful to your principles, you do not with manly decision own your Lord. In the language of action, you say before a scoffing age, 'I know not the man.' Restless, anxious thought is burning in your spirit. God's reproofing eye—the eye which is as a flaming fire, is glancing down; the Lord who turned and looked upon Peter, is looking on you. That look says 'Is this thy kindness to thy friend?' You ought to feel its infinite pathos. You ought to 'go out and weep bitterly.' You ought to say in meek reliance on Divine strength, Friend, eternal invisible, if again 'I forget thee, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not thee above my chief joy!'

*Sympathy* is another advantage of friendship. Before I speak, my friend detects my fine pains and fine delights; when I am weak, he is weak; he returns me tear for tear, and light for light of gladness. 'He understands my thoughts afar off.' But how can words describe the sympathy of the Friend in heaven! To form an idea of that you must study the life of Jesus Christ. 'I am the door,' he says;—the door by which we enter into the true knowledge of God. Jesus Christ is God seen, God felt. 'He that hath seen me, hath seen the Father.' Then see him. See the Angel of the Presence, 'in all our afflictions, afflicted.' See him at an humble marriage festival, not to frown upon bright thoughts and morning hopes, but to add happiness to happiness. See him mingling his tears with the mourners of Bethany. See him entering into the human feelings and excitements of the shepherd searching for his lost sheep; the poor cottager sweeping the floor to find the lost coin; the grey-headed father clasping his lost child. See him bearing with his disciples, so slow to learn, so ready to forget; and offering the quick apology of love—'the spirit truly is willing, but the flesh is weak.' And this Friend with his Divine sympathy is here. You see it not living in the mortal eye and mantling in the human countenance, as did the disciples when they saw the 'man Christ Jesus.' But he is here. Here 'to revive the hearts of the contrite ones.' Here to remove the distrust natural to the afflicted. Here 'to bind up the broken-hearted and comfort the mourner.' Here to offer sympathy with sorrow too delicate for merely human sympathy. To his disci-

ples he said 'Lo, I am with you always.' When we are compassed about with infirmities, he bears with us; when we sin, he forgives, and forgives again. "The Shepherd of the mountains," says Dr. Waugh, "when the reed, the simple instrument of melody is bruised and injured, breaks it, and flings it away; but the Shepherd of Israel 'will not break the bruised reed,'—he mends and tunes it, and makes it send forth touching strains of praise." Delight to realize the sympathy of the invisible friend, as it receives voice and visibility in the Word. 'We have not an High Priest who is not touched with a feeling of our infirmities, but one who was in all points tempted as we are, yet without sin.'

Another advantage of this friendship is that you may always feel assured of its continued existence. There will be *constancy*. Various circumstances have changed your human fellowship. Those in whom you once confided are not what you thought they were. Peculiar excitements, outside life, the romance of the spirit, concealed the real character, as the wreath of lighted and tintured cloud conceals the savage rock; but now the charm is fled, the color gone, and you see only what is cold and unappealing as the ice, the snow, and the rugged stone. The companions of your youth are not always the same as the companions of your age. There is often a change from the warm affection, to the shy advance, the timid notice, the actions of polite formality. And when faithful friends are faithful still, perhaps they live in another country or in another world. You miss the 'watchers,' the 'holy ones,' who were the guides of your youth, or the sharers of your matured affection; you have missed one after another from 'the place that knew them once;—have seen the gentle fading of nature, the slow gradations of decay. You have stood alone in the chamber of mourning. With awe—with the creep of a strange panic chill over every faculty—you have lifted the melancholy drapery of death, to gaze on the sad ruin, the still and stony brow, the dim, unconscious, transfixed face of your friend. You have heard 'earth to earth, ashes to ashes, dust to dust' pronounced over what was once lighted up with thought and passion and sensibility. You have felt the crowded solitude of life, the crushing sense of desolation. You have walked for a time in the 'valley of the shadow of death.' For you the star has lost its sparkle, the flower its beauty, the spring its song.

Some of you are grey and drooping with years. An old man must feel pensively when he thinks of the many changes, even in the outward world, which he has witnessed since his youth. He must feel a stir of tender sorrow even when he thinks

of the alterations in the country, of the old roads that have been turned; of the fields where, as a child, he used to frolic amidst a wilderness of flowers; but which are now covered with grim factories, straight streets, and stark brick walls. He must have mournful thoughts, indeed, when he reviews the history of changes in the fellowship of spirit. 'Joseph is not, Simeon is not,' and death is about 'to take Benjamin away.' 'Our friend Lazarus sleepeth.' 'Demas hath forsaken me.' But in God he may have a Friend 'who changeth not.' Man dies—God lives. Man forgets to love; but 'whom God loveth he loveth to the end.' Man changes; but God is 'the same yesterday, to-day, and for ever;' so that, amidst weakness and weariness, amidst farewells and mournings, he can lift his dim eye and clasp his trembling fingers, and say, "Thou, Lord, in the beginning didst lay the foundations of the earth; they shall perish, but thou remainest, they all shall wax old as a garment, as a vesture thou shalt change them, and they shall be changed; but thou art *the same, and thy years have no end.*"—STANFORD.

### THE WORLD.

THE world! the world! 'tis all title page! there's no contents. The world! it all depends on a foolish fancy. The world! it is all deceit and lies. The world! it is all vexation—in getting, in keeping, in losing it; and whether we get or loose, we are still dissatisfied. The world! a very little cross will destroy all its comforts. The world! 't is only a tedious repetition of the same things. The world! will yield us no support or consolation when we most want it, i. e. in the horrors of a guilty mind, and in the approaching terrors of death. The world! is unsuited to the godlike powers, infinite passions, and immortal capacities of a soul. The world! is fickle, variable, and unstable as the wind; 't is always fickle; always changeable, always unstable; there is no steadfastness in its honors, riches, pleasures; 't is all a lie—all a lie for ever. The world! it never satisfies; we ever wish for change, whether we are high or low, rich or poor; we are always wishing for some new variety to cheat the imagination; the witchcraft of polluted pleasure decays in a moment, and dies. The world! its pleasures are exceedingly limited, and under most painful restraints, attended with bitter remorse, and followed with a horrible dread of bad consequences; the pleasures of impurity are mixed up with cursed disgusts and self-loathings, and leave most dreadful damps and twinges of mind when the momentary witchcraft of pleasure is gone for ever.

RYLAND.

## Original Poetry.

## FLOWERS.

FAIR lovely flowers! God's beautiful creations!  
 Ye seem too pure and spirit-like for earth:  
 In your frail leaves are printed revelations  
 Of that bright home whence ye have had your birth.

For when God's skilful hand this world unfolded,  
 The angels gathered some of heaven's rich flowers,  
 With rosy dews upon them, of light moulded,  
 And flung them down to brighten earthly bowers.

Ye 're passing beautiful, fair fragrant blossoms!  
 But ye were fairer still before man fell;  
 For when sin entered into human bosoms,  
 There came with it on you Death's withering spell.

You still resemble those beside Life's river,  
 And ye do tell us of that peaceful rest:  
 Oh, blessed be the kind and gracious Giver,  
 Who left so much of heaven on you impressed.

Ye speak of skies with crimson-radiance glowing,  
 Brightness which never yields to shades of night,  
 Of cool bright founts with living water flowing,  
 One draught of which can quench life's fever-might.

But ye have holier tales upon you painted;  
 Ye tell of some whom we no more behold;  
 The fondly loved, who left us and were sainted,  
 Whose brows the flowery wreaths of heaven enfold.

O lovely blossoms! we would deeply ponder  
 The cheering thoughts upon your petals traced;  
 And then, with longing hope, and silent wonder,  
 Think of that home where our long lost are blessed.

And we would strive with earnest strong endeavor  
 To reach the place where sinless beings dwell:  
 Where Death's cold hand doth never touching sever,  
 Where blossoms fade not 'neath his withering spell.

M. E. L.

## THE NAME OF JESUS.\*

JUST as the Sun amid the stars on high,  
 In radiance clothes the distant earth and sky,  
 Effuses light, imparts a quickening glow,  
 Expels the darkness from the world below;  
 So Christ removes the gloom that fills our hearts,  
 Sends forth his Truth, and Life and Light imparts;  
 Unfolds the wondrous riches of his grace  
 Unto the vilest of man's fallen race;  
 Smiles on the blest, and gives them to confess,  
 "Surely he is the Sun of Righteousness."

G.

*Agra.*

\* A translation into English verse of a Latin Poem given on page 112, Vol. II, of the *Oriental Baptist*.

## Narratives and Anecdotes.

### THE SABBATH SCHOOL TEACHER'S PRAYER.

NINETEEN years ago, in one of the principal streets of Lower New York, where at present scarce anything else is heard but the din and bustle of commerce, stood a little church. Connected with it was a flourishing Sunday School; and Sabbath after Sabbath might be seen the little children, neatly attired, and with their bibles in their hands, pursuing their way to this place of divine instruction.

In one corner of the school-room sat a faithful teacher. Sabbath after Sabbath, through rain and sunshine, punctual and regular, he might be seen at his post, surrounded by his little flock. But though so faithful in attendance and instruction, he perceived no fruit of his labors, and began to feel sad and discouraged. "Why would not the Lord bless him? He had been faithful. Why could he not have one of those infant souls so eagerly sought for the Saviour? Was God untrue to his promise? Has Jesus Christ ceased to love the little child?"

'Twas thus the teacher reasoned with himself, as one day he slowly paced his way homeward from that Sabbath school. He retired to his room, and sitting down alone, again thought of his infant souls, and how he might awaken them to a sense of their peril and a Saviour's love. His instruction, he thought, had perhaps been too general; had not pressed the gospel truth individually enough upon the minds of his dear children. True, he had spoken to them of their souls' salvation and the love of Christ—but it had been only in a general way; and being taken in a general way, it seemed to produce little or no effect. "I have not," said he, "perhaps been sufficiently pointed in my remonstrances and entreaties with them to come to Christ."

Thinking thus within himself, he determined henceforth to make his instructions more direct and personal to the minds of his little flock. In that teacher's class was a little boy, whose attendance was almost as regular as that of his instructor. He loved his teacher, and his teacher loved him, and he never met him, but the face of little Theodore became radiant with delight.

Now, in this determination to individualize his instruction, the teacher had selected that little boy as the one with whom he should first commence his new method. He thought within himself, "How can I best accomplish it? It would hardly do to make him the principal subject and point of instruction and remark before the whole class, and yet the time would hardly allow for such instruction to every other member.

If I could see little Theodore alone, during the week, I might perhaps more effectually succeed in impressing his youthful mind, and so, in turn, the minds of my other little children."

On the following Sabbath, therefore, after the completion of the lesson, he turned to the little boy, who always sat at his right, and told him to call at his room, on such an afternoon of the week. Theodore retired to his home, thinking all the way what it could be the teacher wanted of him. "Perhaps he has some little present to give me—some little memorial of his friendship and love."

Wednesday afternoon came round, and at the appointed hour was heard the rap at the door. He entered, and found his teacher sitting all alone in one corner of the room, serious and thoughtful. The little boy laid down his hat, and seated himself by his side.

"Theodore," said the teacher, "do you know why I have asked you here this afternoon? I want to speak to you on a very solemn and important subject, and that subject is your soul's salvation."

The little boy's heart was moved, as his teacher proceeded to tell him of a Saviour's love (and yet it was nothing more or less than had been reiterated to him Sabbath after Sabbath); and still more moved and melted to tears, as side by side he knelt with his teacher before the throne of grace. Oh, with what earnestness did he there plead for the soul of his little scholar! It pierced the boy's heart. It fell like seed imperishable into broken soil.

Years passed on. That teacher and scholar had been separated, perhaps for ever. The little boy had grown up to manhood. He was still unregenerate and worldly. Oh, where was his teacher's prayer? Had it been poured for naught? Had that private remonstrance been of no avail? Ah, no! It had sent a thrill through that little child's heart which was enduring. It had touched a cord which continued to vibrate long after all other of that teacher's remarks and instructions had been forgotten. It had penetrated deep into his soul, and there it lay imperishable—engraved as with a pen of iron. That earnest, supplicating voice still resounded in the dark chambers of his heart. The earnest, agonizing look of the praying teacher's countenance seemed interwoven in the very texture of his soul.

There as a sentinel it stood, amid the encroachments of temptation, and amid the follies and delinquencies of youth, gently remonstrating and chiding by its presence.

How often, when about to yield to sin, had the thought of that prayer suddenly risen up, as a spirit of the past, to restrain him from the intended evil!

But that was not all. That prayer not only produced its impression on earth. It had impressed the throne of God. From the lone corner of that Sabbath-school teacher's chamber, it had penetrated heaven, and before God's mercy-seat it lay, as yet unanswered, but not forgotten, by the God of grace. In time he sent his Spirit to work upon the young man's heart. Heavy and dark were the struggles in that soul, as grace fought for the mastery there. But, successful it could not but be, and successful it was; for the prayer of faith had been offered for that soul; and we know that the prayer of faith availeth much.

Nineteen long years have sped away, since scholar and teacher bent together before the mercy-seat. The teacher's name has long since been forgotten. The countenances of those class-mates, of the superintendent, and minister of that Sunday-school and church, have long since faded from the memory of the past, and sunk into deep oblivion. But that last prayer will never—can never be forgotten. Like an oasis, it stands forth amid the desert of youthful folly and sin, a beacon light on the dark shore of the past—a monument upon which is inscribed "*a Sabbath-school Teacher's faithfulness and love.*"

Instructor of children! Do you wish for success in your labors? Do you seek to sow imperishable seeds of truth, and create enduring impressions upon the youthful minds of your little flock? Let your instructions, and warnings, and entreaties, to the members of your little class, be more personal and direct. The common method of instruction is not enough. It is too general. Each one applies it to the other—no one to himself. Endeavor to individualize your instructions and remarks. Heat and light concentrated, are tenfold more powerful than diffused. And if God sees not fit immediately to reward your efforts, be not discouraged. You may be sowing seed which, after you are dead and gone—after your name and countenance have long since been forgotten upon earth—may spring up a glorious harvest to your Redeemer's praise.—*The Church.*

## THE FATHER AND THREE SONS.

It is said of a pious man of old, living in the East, having three sons and an immense fortune, that he made the following proposal to his sons, when they were grown to manhood:—"Go," said he, "my sons, from my roof for one month, and return; he that performs, during his absence, the

best and noblest deed, shall receive one-half of my estate, and the other half shall be divided between the other two brothers." They went, and returned at the stipulated time. The eldest began the story of his month's philanthropy. "I was walking along the banks of one of our native streams, and I heard the shrieks of a female. I hastened to the spot from whence the cry proceeded, and lo! it was a mother in the very act of leaping into the flood to save her boy, an only child of four years old, who had unfortunately fallen in, and the waters were choking the avenues of life. Had the mother made the desperate leap, they both must have perished together. I bade her desist, and I plunged into the roaring current. By hard struggling and mighty efforts, I saved the drowning child, and restored him to the arms of the frantic, but now enraptured, mother."

"Thou hast, indeed, done nobly, my son; the pen of immortality shall record that deed, and the mother shall cherish thy memory with tears of gratitude. My second son, what hast thou to say?" "Father," said he, "in my journey, I found an old man lying on his couch, feeble and decrepit; he could not walk nor rise up. Two little children were left with him; their parents had gone to a neighboring town, about ten miles distant. The old man was sighing heavily, and the children wept bitterly. The bleak winds murmured through the trees: the ground was covered with snow; the cold was piercing and terrible. 'And will your parents return to-night?' I enquired of the lad, as he stirred up the little fire on the hearth, which his flowing tears might have quenched. 'They have been gone four days,' was the reply, 'and we are starving, and can neither go for food, nor for father and mother!' I hurried back to the nearest house I had left, to obtain food for these famishing ones, and information of the parents. The former I procured, but of the latter I could obtain no tidings. I went in search of them, and when within a mile of the village, I was informed to my amazement, that they had been found *dead*, having perished in the snow! I need only say, these orphans, and the more helpless old man, are to share in my patrimony, whatever it may be."

The father burst into tears, and could only say, "The youngest brother." The youngest son now began:—"On my return homeward, having almost despaired of accomplishing my wishes, I found a man prostrate and bleeding on the cold ground. He was my *bitter enemy*! He must have perished in a few hours, had there been no assistance. I took him to a hospitable shelter, and he is rapidly recovering." "My dear boy," said the father, "to *thee*, to *thee*, belongs the reward! Were it the

world, thou shouldst have it. Thou hast sanctified humanity, and spread the antepast of heaven. Thy brothers have done well, nobly; but thou hast acted God-like! Thine is the spirit of heaven; half my wealth is thine, and well may I entrust it to such a son."—*Ibid.*

### DYING BEFORE THE TIME.

"Do you not expect to die?" said a thoughtful friend to a young lady who was enumerating, with great animation, the pleasures she was expecting to enjoy.

"I shall die when my time comes," was the flippant reply.

"Persons sometimes die before their time."

"I do not see how that can be possible," said the careless one, who left the room in order to avoid further conversation on an unpleasant subject.

That many die before their time is a truth taught by observation, and by the Word of God. There are many who evidently shorten their days by their vices. But in addition to the physical consequences of some sins, there is a connection, by the ordination of God, between sin and shortness of days. It is expressly said that the wicked shall not live out half their days. Again, God says to the sinner, "Why shouldst thou die before thy time?" (Ecc. vii. 17.)

Who would wish to die before his time? Who would enter the unseen world, and stand before an angry God before his time? Who would wish to taste of the agonies of the second death before his time?

All desire length of days. All anticipate a good old age. If a rule could be given for its certain attainment, it would be followed by all. Thousands would follow it implicitly, who utterly disregard the rule for securing eternal life.

Reader, if you cannot lengthen your days, you can avoid shortening them. Cease from sin. Go to Christ for pardon and for grace, that you may not die before your time, and that death, when it must come, may be an introduction to life.—*New York Observer.*

### FEAR IN DEATH.

SOME years ago an individual, well known, and highly respected in the religious world, narrated, in my hearing, the following incident.

In early life, while with a college companion he was making a tour on the continent, at Paris his friend was seized with an alarming illness. A physician of great celebrity was speedily summoned, who stated that the case was a critical one, and that much would depend on a minute

attention to his directions. As there was no one at hand upon whom they could place much reliance, he was requested to recommend some confidential and experienced nurse. He mentioned one, but added—"You may think yourself happy, indeed, should you be able to secure her services; but she is so much in request among the higher circles here, that there is little chance of finding her disengaged." The narrator at once ordered his carriage, went to her residence, and much to his satisfaction found her at home. He briefly stated his errand, and requested her immediate attendance. "But before I consent to accompany you, permit me, Sir," she said, "to ask you a singular question." "Is your friend a Christian?" "Yes," he replied, "indeed he is,—a Christian in the best and highest sense of the term; a man who lives in the fear of God. But I should like to know your reason for such an enquiry." "Sir," she answered, "I was the nurse that attended Voltaire in his last illness, and for all the wealth of Europe, I would never see another infidel die."—D. E. FORD.

### IMPATIENT HEARERS.

ONE Sabbath morning, the Rev. Richard Watson, when engaged in preaching, had not proceeded far in his discourse, when he observed an individual in a pew just before him, rise from his seat and turn round to look at the clock in the front of the gallery, as if the service were a weariness to him. The unseemly act called forth the following rebuke: "A remarkable change," said the speaker, "has taken place among the people of this country, in regard to the public service of religion. Our forefathers put their clocks on the outside of their places of worship, that they might not be too late in their attendance. We have transferred them to the inside of the house of God, lest we should stay too long in the service. A sad and an ominous change!"—*Memoirs of Watson.*

### A REASON FOR HONESTY.

WHEN I was a young man there lived in our neighborhood a Presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the products of his farm to dispose of, he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his friends, observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be to his own advantage. Now, my friends, mark the

answer of this Presbyterian :—" God Almighty has permitted me but one journey through the world, and when gone, I cannot return to rectify mistakes." Think of this, friends, only one journey through this world.—SIMPSON.

### A DUEL BROKEN UP.

A RIOUS young man in the army, not having a place in the barracks in which he was quartered, wherein he could pour out his soul unto God in secret, went one dark night into a large field adjoining.—Here he thought that no human being could see or hear him. But that God whose thoughts and ways are superior to ours, ordained otherwise. Two wicked men belonging to the same regiment, in whose hearts enmity had long existed against each other, were resolved, as they said, to end it that night in a battle. They chose the same field to fight in, where the other had gone to pray. The field, however, was large, and they might have taken different ways ; but they were led by Providence to the same spot where the young man was engaged in his delightful exercise.

They were surprised at hearing, as they thought, a voice in the field at that time of night and much more so when they drew nearer, and heard a man at prayer. They halted and gave attention ; and the effect of the prayer was to turn their mutual aver-

sion into love.—They took each other instantly by the hand, and cordially confessed that there remained no longer in either of their breasts hatred against each other.

### A HEART-RENDING REPROOF.

A SHORT time since, a lady who had been remarkable for her thoughtlessness, requested a professedly pious friend to accompany her that day to visit another lady, who was also a professor of religion.

The afternoon passed away, and the subject of religion was not mentioned—probably for fear of offending the gay friend who proposed the visit. As the two neighbors walked towards home, the first-mentioned remarked that she had lost the afternoon, for nothing would have induced her to leave home but the expectation of hearing something about religion ; but she added, " I came to the conclusion that there is nothing in religion, or that my neighbors do not possess it ; for if they did they would speak to me about my soul." She said she had been greatly alarmed about herself for several days ; but had concluded that afternoon, that if religion was not worth talking about, it was not worth thinking of.

" Never" said the pious neighbor, " shall I forget that look of despair and reproach. I felt that I had murdered a soul by neglect."—*American Messenger*.

## Essays and Extracts.

### VARIATIONS OF PÆDOBAPTISM.

#### 4.—CALVIN'S THEORY OF BAPTISM.

AMONG the numerous servants of God who had the honor of being instrumental in originating or extending the non-Lutheran Reformation, Calvin was by far the most illustrious. He was not one of the first in the order of time ; but pre-eminent above all by the rare endowments of his mind, combined as they were with a consecrated activity, which can only be matched by that of Luther. It was he that formed the main connecting link between the various Reformed churches, planted independently of each other in various countries. The influence of his personal acquaintance, of his most extensive correspondence, and of his numerous writings was felt, in a manner which ensured its durability, in Scotland, France, and Holland, as well as in Germany and Switzerland. But unlike Luther, he

never became the idol of his party. "Ipse dixit," is an axiom which the Lutherans have acknowledged far too extensively, and which, although sincerely disclaimed by Luther, nevertheless was not repudiated by him with sufficient energy in practice, because he was naturally very tenacious of his own opinions. In the Reformed churches it never gained ground, partly because Calvin appeared on the stage too late, and partly because his intellect was of too majestic an order to countenance, even indirectly, the idea that truth requires any external authority for its support, except that which is divine. Only at Geneva itself his political merits as the chief—though wholly unostentatious—founder of the republic\* occa-

\* Calvin was equally distinguished for his legal attainments as for his theological learn-



sionally gave to his religious principles the questionable sanction of personal authority. Out of Geneva it was the legitimate weight of his character and erudition, as judged by men who in other respects were his equals, that secured great deference to his judgment, and contributed to the adoption of many of his views, with the arguments on which they are based.

In our present inquiry it is not only interesting, but also important, to ascertain what Calvin's views were, because they are the legitimate, though not the officially recognized, standard by which those of the Reformed churches ought to be measured. His theory, on most subjects, is more complete, more thoroughly worked out, and more fully and circumspectly considered, than that which appears in the confessions, or even in the catechism of Heidelberg. Calvin's views on baptism may be learned from his various writings, among which his voluminous commentaries on the Bible, and his Institutes of the Christian Religion are well known to be the most important. On the present occasion, however, we shall neither consult his commentaries, nor first give very extensive extracts from his Institutes; but at once lay before our readers a translation of that part of his *Catechism*, which treats on our subject, because there his views are set forth in the most systematic and the most compendious manner; and also because he himself regarded that catechism as an important production. In the preface to it he solemnly declares that in composing it one great object which he had in view was, "not to teach in it any thing that did not agree with the doctrine received among all pious men;" or rather that it was his main object to draw it up so "that therein might appear not only what one man or another might once have taught, but what were the rudiments which both the learned and the unlearned among us were perpetually instructed in from

their childhood; so that all the faithful might regard it as a solemn symbol of Christian fellowship." The edition which we consult is reprinted from that of 1545.

*What is a Sacrament?*

An external attestation of God's good will toward us, which sets forth [figures] by a visible sign his spiritual graces, in order to seal to our hearts the promises of God, that their truth may be better confirmed.

*Is there such power in a sign that it can establish the conscience in the assurance of salvation?*

It has it not of itself, but from the will of God, because it is instituted for that purpose.

*So you think that the power and efficacy of a Sacrament is not included in the external element, but flows wholly from the Spirit of God?*

So I think; namely that it has pleased the Lord to exercise his virtues by his organs; for which purpose he has destined them. And this he does in such a way as not to detract anything from the virtue of his Spirit.

*But what sort of assurance for the establishing of conscience, and what certain security can be derived from the Sacraments, of which good and bad men avail themselves promiscuously?*

Although the impious reduce to nothing (so to speak) the gifts of God offered to them in the Sacraments, so far as they themselves are concerned, yet they cannot thereby effect this that the power and nature of the sacraments shall not remain to them.\*

*How and when, then, does the effect of the sacraments follow the use of them?*

When we receive them by faith, seeking in them only Christ and his grace.

*Since for the use of them faith is required, how do you say that they are given to us for confirming faith, that they might render us more sure of God's promises?*

It is not by any means enough that faith should be once commenced in us; it must constantly be fed, and grow from day to day. For the purpose, then, of feeding, strengthening, and enlarging it, the Lord has instituted the sacraments. Thus Paul intimates, when he says that they serve for sealing the promises of God.

After this Calvin states that the sacraments of the Christian church are baptism and the Lord's Supper; and then gives the following as a preliminary definition of the former:—

Baptism is to us an entrance into the church: for there we have a testimony, that whilst otherwise we should be strangers and foreigners, we are received into the family of God, so as to be numbered among his household.

After this begins the account of baptism.

\* We again refer to the simile of a banknote, as explaining this theory. A banknote is good money, although its owner may choose to regard it as waste paper.

ing. When he first went to Geneva, that city had only just, with the assistance of Berne, conquered its independence of the Duke of Savoy. It was Calvin, principally, who at the request of the citizens, gave to the infant republic a constitution, and a code of criminal and civil laws, which soon secured to it prosperity and celebrity far beyond what its size and population might have warranted the most sagacious to expect. This part of Calvin's usefulness is not so generally known in our day, as it deserves to be.

*First, what is the meaning of baptism?*

It has two parts; for in it is set forth the remission of sins, and spiritual regeneration.

*Wherein does water resemble these things that it should represent them?*

The remission of sins is a sort of bath, wherein the soul is cleansed of its stains, just as the impurities of the body are washed away with water.

*What of regeneration?*

As the beginning of it is the mortification of our nature, and the end that we should be new creatures, the figure of death is set before us in the throwing of water upon our heads; and the figure of a new life in this that we do not remain under water, but only go under it for a moment, as into a grave, that we might emerge again immediately.

*Do you regard water as the bath of the soul?*

By no means: for it would be wrong to take away this honour from the blood of Christ, which was shed for this purpose that, cleansing us from all our stains, it might render us pure and unpolluted in his sight. And we receive the fruit of this cleansing then, when the holy Spirit sprinkles our consciences with that sacred blood. The sealing, however, we have in the sacrament.

*But do you not attribute to the water something else than being merely a figure of ablation?*

I think it is a figure in such a way that the reality is at once annexed to it. For in promising us his gifts, God does not disappoint us. Moreover it is certain that forgiveness of sins and newness of life are both offered to us, and received by us, in baptism.

*Is this grace accomplished promiscuously in all?*

Many, by barring the way by their wickedness, so interfere with it that to them it becomes vain. Thus the fruit only extends to believers. But thereby nothing is detracted from the nature of baptism.

*And where does regeneration spring from?*

From the death and resurrection of Christ conjointly. For such power is inherent in his death that thereby our old man is crucified, and the wickedness of our nature, as it were, buried; so as not to prevail in us any longer. But that we are reformed to a new life and to obedience to the righteousness of God, is the beneficial effect of his resurrection.

*How are these benefits conferred upon us through baptism?*

Because unless we render the promises there offered to us unfruitful, by rejecting them, we are clothed in Christ and endowed with his Spirit.

*And what must we do, in order to make a right use of baptism?*

The right use of baptism consists in faith and penitence; i. e. that first we settle it in our minds with a firm assurance, that having been cleansed of all stains by the blood of Christ, we are well pleasing to God; and that next we ourselves feel\* that his Spirit dwells in us, and declare it to others by our works; and that we exercise ourselves assiduously in meditating both upon the mortifi-

cation of the flesh, and upon obedience to the righteousness of God.

*If these things be required for the legitimate use of baptism, how is it then that we baptise infants?*

It is not necessary that baptism should always be preceded by faith and penitence; they are only required of those who are old enough to be capable of both. It will therefore suffice, if children exert the power of their baptism, after they are grown up.

*Can you show by argument that there is nothing absurd in this?*

Certainly, provided it be granted to me that God has not instituted anything that is contrary to reason. For although Moses and all the prophets teach that circumcision was a sign of penitence, and Paul attests that it also was a sacrament of faith; we nevertheless see that he did not exclude infants from it.

*But are they to be admitted to baptism for the same reason, which was valid in circumcision?*

For precisely the same reason; since the promises which God of old gave to the people of Israel, are now published throughout the whole world.

*Do you, then, infer from this that now also a sign ought to be used?*

Whoever weighs carefully every thing on both sides, will perceive that this follows. For Christ has made us partakers of that grace which of old was conferred upon Israel, not so as to render it more obscure, or allow it to be in any way diminished towards us. On the contrary, he has poured it out upon us both more clearly and more abundantly.

*Do you believe, if infants were debarred from baptism, that any thing would thereby be detracted from the grace of God, so that it might be said to have been diminished by the coming of Christ?*

This is evidently manifest. For if the sign which is so very powerful in attesting God's mercy and confirming his promises, were taken away, we should be deprived of one main consolation which the ancients enjoyed.

*So your view is this: As under the old covenant, in order to show himself to be the Father of little children, God willed that the promise of salvation should be carved upon their bodies by a visible sign, it would be unfair, if in consequence of Christ's coming, believers had less to confirm it; inasmuch as the same promise is now intended for us, which formerly was intended for the fathers, and as in Christ God has exhibited to us a clearer specimen of his benevolence.*

This is my view. Moreover as it is certain enough that infants are partakers of the power and substance—so to speak—of baptism; an evident injustice would be done to them, if they were denied the sign which falls short of the reality.

*On what ground then are infants to be baptized?*

In order to testify that they are heirs of the blessing promised to the seed of believers: so that having recognized, after they are grown up, the truthfulness of their baptism, they may receive and bring forth fruit from it.

This elaborate theory of baptism is explained by Calvin at very great length

\* *Sentiamus*. This word might perhaps better be rendered by *that we be conscious*.

in two chapters (the 15th and 16th) of the fourth Book of his *Institutes*. It will be remarked at once that whilst it is the same, substantially, as that set forth in the official standards of the Reformed churches, it glances at certain difficulties and peculiarities, which are not noticed there. We point out a few particulars, which we shall support by quotations from the *Institutes*.

1. Baptism is a declaration, made and sealed by God, that the person baptized has received the remission of sins, and the regeneration of the Holy Spirit.

It is like a sealed diploma, by which he confirms to us that our sins have been so destroyed, blotted out, and obliterated, that they shall never come before his eyes, neither be remembered, nor imputed. For it is his will that all who believe, shall be baptized for the remission of sins.—Ch. xv. par. 1.

The same declaration in its application to regeneration is commented upon in the 5th paragraph, and more briefly in the following passages.

Whilst we remain shut up in the prison of the body, the remnants of sins will dwell in us; but if by faith we hold fast the promise given to us by God in baptism, they will not have the dominion, they will not reign. . . . . We are baptized for the mortification of our flesh, which by baptism is commenced in us, and daily followed up by us, but which will be perfected, when from this life we shall remove to the Lord.—*Ibid.* par. 11.

2. This declaration, made by God, must be true, because God cannot lie, and also because he takes such special pains to make it visible and to seal it.

3. It is, therefore, the duty of every one who has been baptized, to believe this declaration.

We ought to think thus, that at whatever time we are baptized, we are once for all, for life, washed and cleansed. Hence, whenever we fall, we ought to refresh the remembrance of baptism, and therewith to arm the soul, so that it may always be certain and assured of the remission of sins. For although, after being once administered, it may appear to belong to the past, nevertheless it is not abolished (or neutralized) by subsequent sins. For in it Christ's purity has been offered to us, and that is always vigorous, never oppressed by any stains, but washes away and takes out all our impurities.—Ch. xv. par. 3.

Therefore there can be no doubt that all the pious, throughout life, whenever they are troubled by the consciousness of their sins, may venture to recall the remembrance of baptism, that thereby they may confirm themselves in the assurance of that one and perpetual ablution which we have in the blood of Christ.—*Ibid.* par. 4.

We thus believe: God through baptism promises the remission of sins, and undoubt-

edly he will keep his promise to all that believe. That promise was offered to us in baptism; therefore let us embrace it by faith. It may long have been buried through our unbelief; now therefore let us receive it with faith.—*Ibid.* par. 17.

4. This declaration is represented as being true even with regard to those who do not believe it. They will find out its truth, as soon as ever they believe it.

As long as such a man lives, this theory may, with regard to him, be made to appear in harmony with facts. He may be told that although he has not hitherto believed it or cared about it; it is nevertheless true that God declared to him in baptism, that he was pardoned and regenerated once for all, and that whenever he will credit that declaration, and act upon it in faith, he will see from experience that it is true. It is not very easy to disprove such an assertion, without appealing to the Bible. But what becomes of this theory in the case of a man, who dies in unbelief? In baptism God made to him the declaration, "that these things were as truly and certainly granted internally to his soul, as the body was externally washed, immersed and surrounded by water."\* Is the unbeliever saved, in order that God's declaration, made in baptism, may be true? or is he lost, in order that God's declaration made in the gospel may be true, that whosoever believeth not shall be damned?

The expedient generally resorted to for getting out of this dilemma, is to say that if the man, before death, had believed, he would have found the declaration true. But this is a subterfuge.

Another expedient resorted to by Calvin, is to appeal to the doctrine of election. All the elect that are baptized, will be saved. "If they die in infancy, God regenerates them in a manner unknown to us; and if they live to grow up, their regeneration will be made manifest." See chap. xvi. par. 21. But this leaves the question untouched, why God should make to the reprobate a declaration that is untrue? See chap. xvi. par. 17.

A third way of getting out of the

\* *Institutes*, book iv. chap. 15, para. 11, where it is said that such language is essential to a sacrament; and that though God himself bestows the gifts, yet a sacrament is not merely a bare figure, but at the same time fulfils what it efficaciously sets forth.

difficulty, is to fall back upon circumcision, by saying that God did the same thing then. It could not have been wrong in him, at that time, to do it; and therefore it cannot be wrong now. See chap. xvi. par. 15.

5. The difficulty now pointed out probably accounts for two phenomena which otherwise it would not be very easy to explain. The *first* is the slippery manner in which the words *declaration* and *promise* are employed, even by so accurate a thinker and writer as Calvin. We are far from attributing to him any want of sincerity; on the contrary, we believe that his good common sense led him, unconsciously, to lose sight of his system occasionally. Sometimes he writes, as if the declaration made and sealed by God in baptism meant nothing more than this, that, in the abstract, all those that are saved, are washed by the blood of Christ and the Holy Spirit. Sometimes he expresses himself as if that declaration was intended to assure the person who is baptized, that whenever he should be willing to accept of these blessings, then God would be found ready to bestow them. But there can be no doubt that in all those passages which are intended to give a systematic account of baptism, the declaration is to be understood as affirming that God actually does at the time of baptism, if he have not done it before, wash his soul with the blood of Christ and the Holy Spirit, as certainly as his body is washed with water.

The other phenomenon which is explained by the difficulty referred to, is the great horror with which those are regarded who do not believe that baptism is such a divine declaration. They are looked upon as infidels, as persons who make God a liar; and if they have themselves received baptism in infancy, they are treated as if they were all but apostates from Christianity. Their audacity in daring to call in question the import of baptism is looked upon as downright impiety, which would not hesitate to challenge any of God's declarations whatsoever. If they disbelieve a declaration sealed by God, will they not much more readily disbelieve one which has not been sealed? This kind of feeling towards Antipædobaptists pervades the writings of all the Reformers; at least we are not aware of any who speaks of them with patience. The language of Calvin towards his opponents is always harsh, for such was

the temper of his times; but the 16th chapter of his *Institutes*, where he defends Infant Baptism, is particularly disfigured by acerbity of expression.

6. In the *Catechism*, Calvin bases Infant baptism solely upon circumcision, and upon the principle, supposed to be borne out by it, that the offspring of believers is included in the covenant along with the parents. But in the *Institutes* he mentions some additional, though subordinate, pleas which we shall mention in his own words,—from the 16th chapter.

(1) If it is right that children\* should be brought to Christ, why should they not be admitted to baptism, the symbol of our communion and fellowship with Christ? If the kingdom of heaven is theirs, why should they be refused the sign, by which the entrance into the church is opened, so that being received into it, they may be entered among the heirs of the heavenly kingdom?—*Par. 7.*

(2) If they† bring with them from the mother's womb their inborn corruption, it is necessary that they must be cleansed from it, before they can enter the kingdom of God; for "there shall in no wise enter into it any thing that defileth."‡ If they are born as sinners, which both David and Paul affirm, they either must remain unacceptable and hateful to God, or they must be justified. What, indeed, need we seek further, when the Judge himself has openly declared that the kingdom of God is open only to those that are born again?—*Par. 17.*

God has employed an unusual method [i. e. not the usual one through the word] in the calling of many upon whom he has bestowed a true knowledge of himself by an internal process, through the illumination of the Spirit, without the intervention of any preaching.—*Par. 19.*

(3) Infants are baptized on a future penitence and faith; of both which, although they are not yet formed [formally present] in them, nevertheless an invisible seed is in them, through the hidden operation of the Spirit.—*Par. 20.*

(4) Whoever is blessed by Christ, is exempted from the curse of Adam and the wrath of God. Now, as it is well known that infants were blessed by him, it follows that they are exempt from death.—*Par. 31.*

(5) According to the testimony of Paul (1 Cor. vii. 14) the children of believers, although lost by nature, nevertheless are holy by supernatural grace.—*Ibid.*

This, it will be seen, is a somewhat different plea from that which the standards of the Reformed churches advance. It clearly asserts that which they merely hint at, that certain infants

\* He does not say, the children of believers.

† He is speaking of infants that go to heaven.

‡ Calvin quotes, *that is defiled.*

possess the seeds of faith and repentance; and that those of them who go to heaven in infancy, must have been justified and born again before death, without having heard the word. Who these children are, he intimates in various ways. They are those "born of believing parents," or of whose parents one is a believer. In another place (*par.* 17.) he says they are "those that are to be saved;" elsewhere, (*par.* 21.) "those whom God has honored with his election." He does not once, however, inquire, whether some of the declarations he refers to, do not extend to all infants.

7. Those who are endowed with grace, do not receive it in baptism, though they are confirmed in grace by baptism. Calvin most distinctly repudiates the notion that baptism is absolutely necessary to salvation. He says:—

[Is it true] that if a sick person dies without baptism, he is in danger of being deprived of the grace of regeneration? By no means. God declares that he adopts our children as his own, before they are born; for he promises to be a God to us and to our seed after us. In this word their salvation is contained. Few notice how much evil has been produced by that ill explained dogma, that baptism is necessary to salvation; and hence they are not sufficiently on their guard against it.—*Chap. xv. par.* 20. See also *chap. xvi. par.* 26.

Calvin's theory is, that "children having the forgiveness of sins granted to them," are entitled to the sign of it. *Chap. xvi. 22.* So that they are to be baptized, because they *are* the subjects of grace, not because it is desirable that they should *become* the subjects of it.

8. In one place, Calvin attempts to indicate the relation between original sin and baptism. It is so strange that we shall merely transcribe it, without commenting upon it.

It must now be evident how false it is, what some of old have taught, and others now cling to, that by baptism we are delivered and exempted from original sin, and from the corruption which from Adam has been propagated to all his posterity, and that we are reinstated in that justice and natural purity, which Adam would have obtained, if he had remained in that innocence, in which he was at first created. Such a tribe of doctors has never yet discovered what original sin is, what original righteousness is, or what the grace of baptism is. It has been shown in a former place that original sin is the depravity and corruption of our nature, which first makes us deserving of the wrath of God, and next produces in us those works which Scripture calls the works of the flesh. These two

things, then, are to be observed distinctly; namely that being thus vitiated and perverted in all parts of our nature, we are before God (to whom nothing is acceptable but righteousness, innocence and purity,) justly condemned and convicted on the ground of that corruption only. And so far infants also bring with them from their mother's womb their own damnation; for although they have not yet brought forth the fruits of their iniquity, they nevertheless have the seed of it included in themselves. Nay their entire nature is a seed of sin; and therefore cannot be otherwise than hateful and abominable in the sight of God. Now, through baptism, believers are assured that this damnation is taken away and removed from them, since (as has been said) by that sign God promises to us that a full and entire remission has been made both of the guilt which ought to have been imputed to us, and of the punishment which on account of that guilt we ought to have endured; and they likewise receive a righteousness, but such as can be obtained by God's people in this life, i. e. only through imputation; because the Lord in his mercy regards them as just and innocent.—*Chap. xv. 10.*

From all these quotations it will be evident that Calvin's theory of baptism is not more satisfactory than the less elaborate one which is set forth in the doctrinal standards of the Reformed churches.

It is time, however, that we conclude these papers. They have grown to a much greater length than was at first contemplated. But we hope that those who may read them with attention and discernment, will not regard them as either uninteresting or unprofitable.

These doctrines regarding baptism have, professedly,\* been upheld by the Pædobaptist churches for centuries past; and if any innovations have here and there been introduced, they have not been for the better. Each of these Pædobaptist churches acknowledges the baptism of the rest; and they all agree in maintaining that God by baptism either gives or professes to give or to have given, the pardon of sins and regeneration to every one that is baptized. What must be the result of all this? Clearly this, that all who have been baptized, are taught to believe that they are pardoned and regenerate persons. And who are those that have been baptized? With a trifling exception, all the inhabitants of Europe,—not to speak of other parts

\* We say *professedly*, because during the last hundred years a very large number of Protestant ministers on the continent have preached and taught doctrines very different from those which they engaged, by oath, to teach.

of the world. In all countries of the continent of Europe (excepting Holland) infant-baptism was, till recently, and in most it still is, rigidly enforced by law.

The whole population of Europe, then, may be said (with a trifling exception) to have been baptized in infancy. The great bulk of its inhabitants, consequently, regard themselves as pardoned and regenerate persons. If they are called upon to repent and to believe the gospel, they grow indignant, among other reasons, also for this reason, that they have received an official attestation, or rather one which they were taught to look upon as *divine*, to the effect that from their earliest infancy they have been delivered from the wrath of God, adopted into his family, and made heirs of heaven. They must either regard this attestation as false; or else look upon the preacher, who calls on them to repent and believe, as an audacious innovator and false teacher. If we bear in mind the bias of corrupt human nature, it is easy to see, which side they will take. They will almost invariably abide by that view which requires no change and no repentance, and which confirms them in the flattering delusion that from their very childhood they have been the children of God. Truly, it is difficult to see what more effectual means, than the universal spread of these theories of infant-baptism, could possibly have been devised for rendering the gospel of Christ powerless.

Should these papers attract the attention of any Pædobaptist reader, we would entreat him carefully to examine, step by step, the reasons for infant-baptism which have been adduced by the largest numbers of professing Christians, and by some of the greatest men and the most eminent servants of God, whom the world has ever seen. Is there one of these various theories, which is not contradicted by others? or which has not been, to a great extent, repudiated by the more modern advocates of infant-baptism, as being either inconclusive or erroneous? Should such doubts arise in his mind, we would entreat him to go to "the law and to the testimony," and hear what the Lord has said.

J. W.

## DR. ARNOLD ON APOSTOLICAL SUCCESSION.

[The following letter is not contained in Dr. Arnold's Life and Correspondence. It is inserted in the Memoir of the Rev. H. W. Fox, late missionary of the Church Missionary Society. Mr. Fox had written to Dr. Arnold for advice relating to engagement in the missionary work; and in a letter in answer received from Dr. Arnold these sentences occur: "Again, if you go out to India, you must be clear as to questions of church government and the so-called apostolical succession, which there become directly practical questions. Are you to look upon Lutheran ordinations, and baptist and independent baptisms, as valid or invalid? Are the members of non-episcopal churches your brethren or not?" The following letter was subsequently written in reference to the same matter.]—*Baptist Magazine*.

FROM REV. DR. ARNOLD TO H. W. FOX,  
ESQ.

MY DEAR FOX, *April, 1840.*

I thank you much for your very interesting letter, and I am not surprised at your decision. It has been made, I fully believe, in the best spirit, and I think that you are likely to justify it in the best manner, by following it up in practice, at once zealously and wisely. Believe me, I should never have touched on the subject of apostolical succession, had I not thought that it must come before you as a practical question much more necessarily than in England. Neither have I any wish to interfere with those who hold the opposite opinions to myself, except so far as their opinion has a direct tendency to narrow our Christian sympathies, and to put barriers between us and our brethren, of man's making and not God's. I believe that either of the two opposite opinions may be arrived at by a nearly certain process, according to the method which a man follows. If a man with little understanding of the nature of government, and the great questions relating to it, sets out from a dislike to English dissenters, and from a great reverence for what he calls the Church—meaning thereby the writings and canons of the clergy—if then he carries his studies backwards through the divines of our church to those who are called the fathers, imbuings his mind more deeply at every step with their way of thinking, and then proceeds to study lastly the New Testament,—his mind will be so led to fix itself on some particular parts, and will so neglect others, that he will find, I well believe, even in the scripture itself, the confirmation of his high church opinions. But if he goes at once from his common practical knowledge of Christianity to the careful study of the New Testament itself, and (feeling that to be alone divine, and all other writings and men to be judged of impartially and freely,)

forms his notions of Christianity, both in doctrine and discipline from it alone, and then proceeds downwards along the stream of church history, judging how far the church and its eminent leaders adhered to or departed from the divine model;—and then applies his general knowledge of history, and of the history of those times in particular, to see whether he cannot readily account for such and such predominant opinions and tendencies;—while his understanding of questions of government shows him how far these were mixed up with notions of a priesthood, and how the absence of all free and just government in the Roman empire made them little able to enter into such questions then, and how the prevailing helplessness of men's minds made it not only natural but almost necessary that they should be implicitly guided,—then such a man will, I think, be quite as likely to hold Mahomet to have been Christ's successor, as to regard the notions of the apostolical succession of priests with exclusive power to give the sacraments their virtue, in any other light than as diametrically opposite to Christ's gospel, and, (as I firmly believe) the original antichrist, from which the ruin of the Christian church, as distinguished from the Christian religion, is most palpably deducible. But I should find it difficult to recommend to you any really good book on the subject on either side: at least I have never been able to find one that seemed to me to enter into the whole question clearly; especially in that most essential point of the whole—the disentangling the two ideas of government and priesthood, which we have so inveterately confused in the whole discussion. For it is quite true that the church always must have, and always has had, a government. And we find, of course, in the New Testament commands to honor and obey this government. But then the notion of no government being lawful except such as derived its title by a succession of co-optations from the original government is perfectly monstrous; and it might as well be said that all kings ought to show their adoption by some successor of Cæsar's, because the apostles said that Cæsar's power was God's ordinance. But the suc-

cession notion properly belongs to a priesthood, and is in fact the mystical transmission of a priestly virtue. And here, as on the one hand, government has much to do with Christianity, but the notion of succession has nothing to do with government; so on the other hand, the succession is a very legitimate part of the idea of priesthood, but the priesthood has nothing whatever to do with Christianity. And there is no shadow of authority either in scripture, or in any Christian writer of the first century, for the existence of any priestly power or order in the Christian church; and the claim to be the channels through which the sacraments are made effectual, is not only without the slightest countenance in scripture, but is absolutely at variance with the whole scheme of the gospel as exhibited there, as it sets up human *merits* as indispensable between Christ and his church. I have not time to add more; only remember, that those who think as I do refuse no honor and obedience to episcopal government. We honor all government, but we say that the one which presumes to disparage the rest, is for that very reason worse than they; and that, though all government is to be respected, yet all claims to priesthood in the Christian church are to be denied as false, and in the highest degree injurious both to Christ and his church; and that to make the ministry in the church a priesthood over the church, is far worse than to insist on the necessity of circumcision, which yet St. Paul condemned in the strongest terms; not that he condemned circumcision, for he himself circumcised Timothy; but he condemned the insisting upon it as *religiously necessary*, and that he called a falling away from Christ. And so episcopacy and a succession ministry may be lawfully used as human institutions. I have no more objection to the old descent of our clergy, than to the old descent of our nobility; but if they would constrain us to have this episcopacy and succession as necessary to a true church, then I would give place by subjection, no, not for an hour, as St. Paul absolutely refused to circumcise Titus.

Ever most sincerely yours,

T. ARNOLD.

## For the Young.

### GREAT ENDINGS FROM SMALL BEGINNINGS.\*

It cannot but interest the pious mind, and confirm the wavering, doubting soul,

\* From "The Hand of God in History," by the Rev. Morris Read.

and quell the rising fears of unbelief, and give confidence in God's purposes and promises, and foster a delightful anticipation of the certain triumph of Christ's kingdom on earth, to see how, out of small beginnings, God is wont often to bring the most stupendous results; setting at nought the

wisdom of man ; ordering strength out of weakness, and making the most wonderful effects follow the most unlikely and insignificant causes. The following instances will further illustrate the mode of providential agency in carrying out the great work of human salvation :—

Scripture history is full of illustrations of this sort. It seemed a small matter that Abraham should emigrate from his country, an adventurer into some strange land, he knew not where. Thousands might have done the same; and the fact of his departure seemed an affair likely to concern few beyond his own particular family. But what did God bring out of this small matter? Abraham, the chosen progenitor of a great nation, should take possession of the promised land—be the father of the faithful—his numerous seed be the people with whom God should enter into covenant: with whom deposit his revealed will—with whom were the promises, and through whom all nations should be blessed. That quiet, unpretending departure of the son of Terah from Chaldaea, was the humble beginning of the most remarkable series of events which go to make up the history of our world. It was the preliminary step to the founding of the Jewish commonwealth; a civil polity which has exerted a more controlling influence among the nations of the earth than any empire that ever existed; and the preliminary step, too, to the founding of the Jewish church, which was a remarkable advance on any prior dispensation of grace, as well as an efficient instrument in the progress of human redemption. As long as the world stands, the influence of that act shall be felt. As long as heaven endures, the spirit of just men made perfect shall bless God for the call of Abraham, and angels shall join in thanksgiving to the Lamb.

It was a small matter that Joseph should dream a dream; or that the daughter of Pharaoh should discover, while bathing in the Nile, an ark of rushes floating on the river; or that the same casualty should befall Daniel, which fell to the lot of many a noble youth of that day, to be transported from his native hills of Palestine to an unwelcome captivity in Babylon. Each of these seemingly unimportant incidents was the first link in a chain of stupendous events. Great and noble purposes were answered by the captivity of Joseph in Egypt, and of Daniel in Babylon; and, perhaps, to no mere man that ever lived, has the church and the world been so much indebted as to Moses. He was a signal instrument in the hands of God for civil, social, and religious advancement. In that little rush bark lay the germ of the most extraordinary advance-

ment in everything that pertains to the best interests of man, both in this world and the world to come.

Or, we might speak of David. The trivial circumstance of his being sent, when a mere lad, with supplies for his brethren, who were serving in Saul's army, leads, very unexpectedly, to his successful encounter with the giant; to his signalizing himself in the sight of all Israel, and to the illustrious course which he afterwards pursued as the head of a chosen nation, and a guide and teacher of the church. He was an illustrious type of Christ, and an extraordinary instrument in forwarding the great work of human salvation. No one can trace up, step by step, the history of the son of Jesse, from the time that, in obscurity and his childish simplicity, he watched his father's flocks in Bethlehem, till, with "a perfect heart," he sat on the throne of Israel, and wielded the destinies of the chosen tribes, and not admire the wonder-working hand of God in so controlling human events as to bring the most extraordinary and far-reaching results out of the most simple and apparently insignificant causes.

Profane history furnishes illustrations scarcely less interesting of the same overruling hand so controlling all the events of this lower world, as best to subserve the great scheme of redemption.

A little mistake (probably a mishap of ignorance) is made by Ptolemy in drawing up a map of the world. He extended the eastern parts of the continent of Asia so enormously, as to bring it round almost in contact with the western parts of Europe and Africa, of course, making the distance across the Atlantic ocean to Asia but trifling. Consulting this map, Columbus conceived the idea of effecting a passage to India by a westerly route. Hence the discovery of America. And though he must first discover Ptolemy's mistake, and encounter difficulties of which in the outset he had no conception, yet his mind having become fired with ardor for discovery, his preparations being made, and his zeal not easily abated, he pressed forward, not over a sea of a few hundred miles, but of thousands, till the expected land appeared. "A little fire" was kindled in his ardent soul for discovery; the result was an immensely "great matter," the discovery of a new world, the magnitude of which we have yet scarcely more than begun to see, and which we can never estimate, till we shall see the great ends which God has to accomplish in connexion with the American continent.—*Bible Class Magazine.*



## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—One Christian brother was baptized at the *Circular Road Chapel* by the Rev. A. Leslie, on Sabbath day the 17th of August.

*Dinapore.*—On the 7th of April, one soldier of Her Majesty's 80th Foot was baptized by Mr. Brice; and on the 28th of July, another.

*Cawnpore.*—The Rev. R. Williams had the pleasure to baptize nine persons, —seven young men of the 70th Regiment and two women,—at this station, on the 31st of July.

*Barisil.*—On Saturday the 16th of August the Rev. J. C. Page had the pleasure to baptize three young women at Dhândoba. Circumstances connected with the previous history of one of them, who fifteen months ago was rescued from a life of infamy, rendered the service deeply affecting. Another was the daughter of one of the native preachers; and all three afforded most cheering evidence that they were Christians indeed.

### CEYLON.

(Extract of a letter from the Rev. J. Allen.)

*Colombo, July 21st, 1851.*—Help is really coming at last, as you have probably heard before. The designation of Mr. Davis to missionary service in this island was appointed to take place on June the 18th, and brother Leechman was expected to take part in it. We are somewhat disappointed that Mr. Davis is coming alone, having been bereaved of his wife a few months ago. We very much need help in the female department. Mrs. Allen is overworked, and especially just now. She has about twenty-five girls in her school, under her sole management; as we had to dismiss her assistant and can obtain no one suitable for the situation. We have, besides, a day school of forty girls on the premises, and are without a suitable teacher for that. Really schools are necessary, if only to train girls for future teachers; for the women here are so deficient in intelligence and so apathetic that they are altogether unfit to manage children. As for myself, I am hard-worked, worn down, and almost impatient for the arrival of brother Davis.

Our new chapel in the Pettah should have been opened by this time but the weather has hindered greatly. We expect however to open it in about three weeks. It is a beautiful building, and will, I think, be cool. It is built on pillars a little more than twenty feet high; and instead of walls, the intervals are filled up with venetians of varnished teak wood, which give it a very neat and cool appearance. It is much admired. It will seat three hundred persons comfortably; and, if necessary, a gallery may hereafter be constructed all round it. I am sorry to add that we have not procured quite all the money, and find it rather difficult to do so. We still need £60 or £70 more than we have. Can you help us? J. C. Marshman, Esq. has very nobly sent us about £18. Are there no other friends in Bengal who would be willing to aid us? Remember we are only few here; and by no means esteemed by the majority of the Colombo community; any help therefore would be valuable: especially so because this is the first effort of the kind that has been made by the Baptists of Colombo. The Voluntary System is neither known nor appreciated here.\*

The affairs of the Mission are tolerably prosperous. When the new chapel is ready, I hope to baptize again. Our great want is a deeper work of the Spirit in all the churches, especially the native. We need too, a more efficient race of native preachers. Would that preachers and members were visited by the Spirit from on high!

### Foreign Record.

#### THE BRITISH MAY MEETINGS, &c.

THE month of May—the month of the development and invigoration of the voluntary principle—has this year, by the opening of what has been not inappropriately styled the Palace of Voluntaryism, presented us with perhaps the grandest manifestation of the power of a self-originating, self-controlling, and self-supporting agency

\* Donations on behalf of the new Baptist Chapel at Colombo will be thankfully received and forwarded to Mr. Allen, by the Rev. C. B. Lewis of Calcutta; or by any other Baptist Missionary in India.

which the world has ever seen. The Great Exhibition stands out as an achievement of voluntarism, and we hope that the lesson which it teaches will be learnt by many.

Further than causing the alteration of the day of meeting for the Foreign Mission, we do not know that the Exhibition in any way interfered with our yearly gatherings. The various meetings of our own denomination were all, we believe, as well attended as usual, and the interest was well sustained. The address of Mr. Makepeace, in particular, at Exeter Hall, deserves thoughtful perusal.

The appearance of the venerable William Jay, as preacher for the LONDON MISSIONARY SOCIETY, imparted a peculiar interest to the meetings of our congregational brethren. The annual meeting of that society was presided over by Mr. Peto, and addressed, among others, by Revs. G. Smith, and Dr. Alexander, and by E. Baines, Esq. The receipts for the year are £68,028, being an increase on last year of £5,483. Of a hundred and seventy Missionaries, only two have been removed by death; three have returned, but their places have been filled up, and six more are expected to sail from England before the end of the present year. The incomes of the three branches of the British missions are respectively, Home, £8,484; Irish, £3,960; Colonial, £3,025; in all, £15,961, showing an increase on last year of £3,181. The Irish Evangelical Society has been engaged this year, like our own society, in rigorous retrenchment, in order to keep the expenditure within the annual income. At the annual meeting of the Congregational Union, papers were read and ordered to be printed: one by Rev. J. Corbin, on the "Importance and more extensive Use of Lay Agency for the Evangelization of our Village Population;" and the other by the Rev. Professor Godwin, on "the Best Method of calling forth the Talent of the Church for the Work of the Ministry." A resolution was passed unanimously, renewing "their solemn and indignant protest against slavery as still existing among the American churches," and affirming that "participating in the sin of man-stealing or holding their brethren in unjust and cruel bondage, creates, in the judgment of this Union, an insuperable barrier to Christian fellowship with them, on the part of all who reverence the authority of God, and respect the inalienable rights of their fellow-men." Resolutions relating to the Peace Congress, to Church Rates, and to the Regium Donum, were also passed. The Rev. G. Smith is appointed Secretary to the Union, in the place of Rev. A. Wells, affecting allusions to whose removal were made by several of the speakers. The autumnal meeting of the Union is to

be held at Northampton, as a tribute to the memory of Dr. Doddridge, the centenary of whose death occurs this year. Dr. Harris has been invited to preside.

THE WESLEYAN MISSIONARY SOCIETY reports this year an income of £104,661, being a diminution on the year of no less than £5,000, notwithstanding a legacy to the amount of £2,400. This diminution must of course be owing to the sympathy so largely felt throughout the Wesleyan body with the ejected ministers, and against the arbitrary conduct of Conference. We should almost hope that this warning will not be lost upon the party in power; it indicates a determination not only to talk but to act.

THE CHURCH MISSIONARY SOCIETY has this year an income of £112,252, an increase of nearly £8,000. In addition £15,000, consols, have been left to be applied to the support of the widows and orphans of missionaries.

THE CHURCH OF SCOTLAND has raised this year £72,470 on behalf of its Foreign and Jewish missions.

At the meeting of the FREE CHURCH OF SCOTLAND MISSIONS, their missionary Dr. Duff was present, and made an impressive speech. The total receipts for the year, for the Home, Colonial, Jewish, and Foreign Missions, and for education, and the erection of schools and churches are £52,609, being an increase of £3,394.

Including the three societies of our own denomination, the total income of the missions of the six above-named bodies amounts to nearly £450,000.

Of the more general societies we will endeavour to present the main features for the year in as condensed a manner as possible.

THE ANTI-STATE CHURCH ASSOCIATION met in council, received the report from the committee, and passed resolutions relating, among other things, to the Metropolitan Interments' Bill, the Regium Donum, the Publication Fund of the Association, the Canada Clergy Reserves, and the importance of constituencies being prepared, in case of a general election, to secure a representation of the principle of the association. The public meeting in the evening was large, and manifested an earnest enthusiasm which augurs well for the association, which has now completed the first seven years of its existence.

THE VOLUNTARY SCHOOL ASSOCIATION held its meeting at the London Tavern. The audience was respectable, but the addresses were scarcely equal to the demand of the occasion. This association is most important as a living embodiment of the great truth that mind should be free, and that education neither needs nor will permit the interference of the state. The receipts

for the year amount to £2,605. An attempt had been made during the year to effect a union between this society and the Congregational Board of Education, but without success. We may mention that at the meeting of the Congregational Union, since held, the question was again mooted, but decided in the negative by a large majority.

Lord Ashley has been elected to fill the place of President of the BIBLE SOCIETY, in the room of Lord Bexley. The receipts for the year amount to £103,330, and the total issues at home and abroad are upwards of a million. The increase in the income is £11,695.

The total issues from the depository of the RELIGIOUS TRACT SOCIETY during the year have been 20,840,000, and the income, including the sale of publications, £62,169.

THE WEEKLY TRACT SOCIETY held its meeting this year in the lower room, Exeter Hall, Messrs. Fishbourne, E. F. Woodman, and Aldis, among the speakers. The total issues for the year were 138,250.

A conference has been this year held of the delegates to the SUNDAY SCHOOL UNION. Several important questions were discussed. The annual meeting was, as usual, densely crowded, and was rendered interesting by the presence of Judge Darling and the Rev. J. Henson, a coloured minister, from the United States. The number of schools in the Union is 490, teachers 9,512, scholars 99,936. It is calculated, that including schools not connected with the Union, there are 13,220 teachers, and 138,891 scholars, in Sunday schools within a circle of five miles of the London post office.

In connection with the CHRISTIAN INSTRUCTION SOCIETY, there are reported no fewer than two thousand visitors, having under visitation fifty thousand families. Several cases of conversion have come under the notice of visitors, 1500 persons have been induced to attend public worship, and 1500 children have been obtained for our Sunday schools. The Society, which embodies a large amount of the practical missionary effort of our churches, has peculiar demands on our sympathies and prayers.

THE LONDON CITY MISSION, with an income of £23,053, employs 245 paid agents, who during the year have made above a million visits, have distributed nearly a million and a half of tracts, and have held twenty thousand meetings for prayer and exposition. For the most part laborious and intelligent, these agents carry on their efforts in places and in a mode in which other agencies are from their nature much less adapted, and it is cheering to know that the affairs of the society are now

in so much more prosperous a condition than was the case some years since.

THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS, embracing in its pale evangelical Christians of all denominations, held its meeting at Freemasons' Hall. Agents are employed in this country and in Palestine, Bavaria, France, on the north coast of Africa, and at Frankfort. The income of the society is £4,338.

THE BRITISH AND FOREIGN SAILORS' SOCIETY has this year an income of £2,641. The attendance at the various sailors' churches is reported at about 14,000. About 10,000 visits have been paid, and 138,234 tracts have been distributed.

Lord John Russell, as usual, took the chair of the BRITISH AND FOREIGN SCHOOL SOCIETY. The Society was stated to be in a prosperous condition. Its income amounted to £12,963. It is stated in the report, that "a strong opinion in favour of the working of government aid was given by all who had accepted it."

THE ORPHAN WORKING SCHOOL, Haverstock Hill, contains the average number of 217 children, and has an income of £7,180. The Institution for the Education of Daughters of Missionaries contains 46 children; its income amounts to £1,454.

The meeting of the PEACE SOCIETY was held on the 20th. Finsbury Chapel was well filled on the occasion. In addition to speeches from Rev. H. Richards, Rev. T. Spencer, and Elihu Burritt, addresses were delivered in German, Italian, and French. The Peace Congress will open its sittings on Tuesday, July 22. It is hoped and expected that in consequence of the number of visitors then to be in London on account of the Exhibition, this Congress will be more interesting and important than any former one. It is very desirable that the earliest arrangements should be made in reference to it by all who take an interest in the movement.

The iniquitous nature of the FUGITIVE SLAVE-LAW now in force in the United States is known to our readers. It may be interesting to know, that during the last month resolutions have been adopted by various bodies in reference to it. It was the subject of resolutions in the Baptist and Congregational Unions. The church meeting at Bloomsbury Chapel, London, has resolved, that it cannot receive to its fellowship any who sympathize with the law, or "withhold their influence from the efforts being made to restore to the slaves of the United States the rights of which they have been so wickedly deprived."

THE BISHOP OF EXETER has again succeeded in directing the attention of Englishmen to his proceedings. It has always been supposed that diocesan synods, as

well as convocations, were prohibited, unless with the consent of the queen. Bishop Philpotts denies this so far as diocesan synods are concerned, and has issued a pastoral convening the clergy of his diocese, to discuss the decision of the Privy Council and the doings of his metropolitan, and to discuss and to decide the meaning of "one baptism for the remission of sins." This synodical action, it appears, is not unlawful; whether, however, it possesses any real power remains to be seen. Anyhow, it cannot but put the Church of England in an unenviable position. If it can act, it will exhibit a church rent and shattered, priest against priest, and bishop against bishop, nay against archbishop; if it cannot act, it will exhibit in bold relief the thralldom in which the church is placed through receiving the patronage of the state. The London Union on Church matters gives the synod its hearty approval; the Record, of course opposed to it, recommends that the laity of the diocese should assert their right to be present, and the invalidity of the synod should they be excluded. We hope that it will open their eyes to the position in which they are.

In singular coincidence with these schisms within the church is an ADDRESS TO THE QUEEN, signed by the two archbishops, eight bishops, three dukes, a string of nobles, and forty-five members of the House of Commons, praying her majesty to take steps for building six hundred new churches at £3,500 each, to provide a clergyman to each with a salary of £200, to endow the fabric to the extent of £50, and to build parsonage houses at £800 each. It is thought that £2,498,000 would hardly suffice for this emergency. The money, it is suggested may be raised by selling the patronage of benefices in the gift of the Lord Chancellor; that is to say, coolly turning over £2,000,000 of national property into the hands of the needy archbishops of a church of part of the nation. We do not imagine that just yet there is any fear of such a step being taken. Dissenters would not be the only ones who would suggest that the doctrines to be preached should be determined before six hundred new buildings were raised.

In PARLIAMENT the ecclesiastical topics for the month are neither very new nor very inviting. What shape the Ecclesiastical Titles Bill may eventually assume in the hands of its champion, or how it may be treated by the upper House, is at present problematical. A committee has been appointed on the subject of church rates. Whether or not much good will come from it, dissenters should bestir themselves that there may not be at all events a lack of facts on which a report recommending a total repeal might most naturally be based.

An important decision in reference to the WESLEYAN REFORM MOVEMENT was given on May 7, by Lord Cranworth. The case was one which involves, it is said, some hundreds of the Wesleyan chapels in different parts of the country. The suit was instituted on behalf of the Conference in the Vice Chancellor's Court, against Mr. Hardy and others, trustees of a chapel at Holt, Norfolk. The trustees, as indeed the majority of the Wesleyans in that part of the country, sympathized with the ejected ministers, and were in consequence themselves expelled. Money had, however, been advanced by them, and the chapel was mortgaged to Mr. Hardy. He claimed his mortgage money, and this not being forthcoming, the chapel was advertised for sale and eventually sold. Since the sale it had been used by the reforming party. The suit in question was instituted to prevent the use of the chapel in a manner, as was alleged, at variance with the trust. Judgment was pronounced authorizing the sale of the property, and maintaining the rights of the mortgagee as paramount, hinting, in addition, that it was doubtful whether the parties were legally expelled. We feel pleasure at this result; it being completely contrary to our views of right that any body of men, clergy or laity, should claim power without responsibility, or should assume the control of property whilst repudiating its debts. We should have been sorry indeed, had it been found that the members or trustees were responsible for the debts, whilst the Conference had the exclusive control of the property. We hope that this decision may be found of powerful service in effectuating a reform, so much needed, in the spirit and constitution of Conference Methodism.

Another instance of the intolerant SPIRIT OF POPEERY has occurred in Florence. Count Piero Guicciardini has been imprisoned for the cause of Christ. He had engaged to attend the August meetings of the Evangelical Alliance, and was about quitting Italy with that view. Prayers on his behalf are sought from all protestant Christians.—*Baptist Magazine*.

## SWEDEN.

### BANISHMENT OF MR. NILSSON.

THE Rev. Mr. Nilsson was, in the spring of 1850, summoned before the tribunal of *Gottenburg*, accused of having formed in that city a Baptist congregation, and the judges sentenced him to perpetual banishment. Christians in England, Germany and France, were very indignant at the sentence, and addressed to the king of Sweden petitions praying that the rights of religious liberty might be respected. More than a

thousand ministers of Christ, if I am rightly informed, signed these petitions.

The friends of the Gospel hoped that the voice of so many esteemed servants of the Lord would be heard in a *Protestant* country. If it had been a Popish government, we must have quietly yielded to the sentence. Romanism is by its nature, its principles, spirit and traditions, persecuting. We expect nothing of the court of Rome, nothing of the king of Naples, nothing of Spain and Portugal, in favor of the rights of conscience. But from Sweden! from a king seated on the throne of Gustavus Adolphus! from a nation boasting to belong to our glorious Reformation! was it not to be expected that this prince and this nation would be eager to abolish all intolerant laws? Yet our hope has been deceived. Mr. Nilsson has appealed in vain to the highest Swedish authorities; and at the moment I am writing he has probably left his native land!

We cannot help repeating it; it is a double shame for Protestants. Religious persecution ought not even to be named among them; and after having so long been the victims of intolerance, they ought to reject with disdain the very idea of becoming oppressors. We have not, like the Jesuits, two weights and two measures. Our principles do not change with our latitude. What we blame in Romanists, we condemn still more strongly in the disciples of the Reformation. Woe to all who persecute for the sake of religion, whatever be the name they bear and the standard they follow!

But, you will ask, Why does Sweden adhere obstinately to her old laws, so contrary to the spirit of Protestantism? The answer is easy. It is the *clerical body* that have done this. The laity are disposed to be tolerant. The magistrates would readily have acquitted Mr. Nilsson; but there are Swedish bishops, rectors, pastors, who have large landed property, and are accustomed to live in affluence. They care more for their revenues than for the success of the Gospel, and they persecute dissenters in order to preserve their own state of ease and comfort. These bishops and other clergy form a state within the state. They exert a powerful influence, and on them especially must rest the blame of this persecution.

The facts in the case are soon told. Mr. Nilsson, after having been condemned by the court of Gottenburg, was encouraged by his friends to apply to the king and superior magistrates. His good reputation, his well-known integrity, his grave and humble deportment during the trial, lastly the countenance he received at home and abroad, gave him especial claims to the kindness of the civil government. Indeed Mr. Nilsson obtained a private audience of

the king, who received him kindly, listened attentively to the story of his griefs, and offered to receive from him a petition for the exercise of the royal prerogative, in case the sentence should be confirmed by the Supreme Court.

The accused then took courage. The cause was pleaded anew in Stockholm, in the month of September; and as the letter of the law is strict, the judges confirmed the sentence of perpetual banishment. But Mr. Nilsson did not despair; he reckoned on the promise of the king, to whom he had sent a petition. At the close of last October, however, he was officially informed that the prince refused to use his prerogative in his favor. He received at the same time orders to make his preparations speedily, and to quit Sweden for ever! The pious pastor bore this severe trial with his accustomed patience, looking to God rather than to men, and hoping that better days would dawn on his poor country.

King Oscar of Sweden is an honorable man. He would have been happy to have pardoned Mr. Nilsson. This monarch has shown on several occasions a liberal disposition and elevated views. He has even published some writings in which he avows principles conformed to those of the nineteenth century. But in present circumstance, Oscar *dared not* exert his right. He feared to raise up against his crown the hatred of Protestant bishops who take part as members of the Upper Chamber, in the political affairs of the kingdom.

It would seem that the persecution will not stop here. Letters from Sweden announce that several persons belonging to the Baptist congregation of Gottenburg, have been visited by the established clergy and threatened with prosecution at law, if they do not return to the Lutheran worship. Children have been snatched from the arms of their mothers by police-men, and carried in triumph to church to be baptized; and after this unworthy treatment, constables have come to exact from the parents the pastor's fees! Patience! These acts of unheard-of brutality cannot last long, and the Swedish clergy will pay dearly for their violation of the most sacred precepts of the Gospel.—*Correspondent of N. Y. Observer.*

#### UNITED STATES.

##### FUGITIVE SLAVE-LAW.

WE have much pleasure in stating, that the following Bodies, the Methodist Episcopal Church, the Associated Reform Church, the Presbyterian Synod of Ohio, the New York Congregational Convention, the Free Will Baptist General Conference, and some others, have determined to resist the atrocious Fugitive Slave-Law, and rather to favor the escape of the slave than to further his capture.—*British Banner.*

## CALCUTTA MISSIONARY HERALD.

## THE CLAIMS OF INDIA.

THE following extract from the speech of the REV. J. MAKEPEACE of Saugor, at the Annual Meeting of the Baptist Missionary Society, held at Exeter Hall on the 30th of April, will interest the reader:—

INDIA is one of the most remarkable regions on the surface of the globe. Its geographical area is equal in extent to that of all the kingdoms and states of Europe, Russia alone excepted. You may travel about 2,000 miles in one direct line from Calcutta to the boundary line of the newly acquired territory of Peshawur. As it respects its physical aspect, it may well be regarded as an "epitome of the entire world." In the temperature of its atmosphere, and the productions of its soil, you have the diversities of the torrid, the temperate, and the polar regions. Its population may be estimated at between 150 and 200 millions, or about one-sixth of the family of man. You there behold humanity on a gigantic and colossal scale, in multitudinous aspects and relations. Wherever the Christian missionary and the traveller go, India's myriads teem about them on the right hand and on the left. They throng its cities and towns, or swarm among its numberless hamlets and villages, or roam without any fixed habitation along its well-nigh illimitable plains. They congregate in every valley, and crowd on every river. They dwell on the mountain-height, or lie embosomed amid the wildest of nature's fastnesses. They are found too, in those regions of dense forest and jungle, where European life cannot exist, and where pestilential vapours are pent up, producing foul and fatal disease. And surely when we survey this mighty aggregate of physical and spiritual existence, with its myriad destinies of weal or woe, we must be constrained to confess, that whatever be the claims of other lands, India is a land for the evangelization of which British Churches should develop their amplest resources, and exert their mightiest powers. Look now at India's necessities. There are districts as large as some of the kingdoms of Europe,

which as yet have not been supplied with a missionary. We read that in the Mysore territory are 33,000 villages and towns, of which only four possess a missionary of the cross. In the Saugur and Nerbudda territory, from which I come, it is estimated that there are nearly two millions of human beings, and yet myself and a solitary native assistant were the only parties who sought to proclaim among the natives the unsearchable riches of Christ. From an estimate made by Mr. Mack, of Serampore, in 1841, it was found that the personal labors of all the missionaries connected with the different societies affected only four out of the thirty millions dwelling in Bengal. The men that go out are scarcely adequate to the filling up of vacancies as they occur, to say nothing of occupying fresh and inviting scenes of labor. Withholding all reference to Calcutta and its appendages, there were, previous to my departure, in Bengal and Upper India fifteen stations connected with our mission, eleven of which were dependent upon single lives. Each one of these was every moment in jeopardy, whilst some were fast verging towards decay, if not to utter extinction. Since that period one of these has become vacant, owing to the demise of the Rev. J. T. Thompson, of Delhi; whilst in respect to stations where younger brethren are laboring, it is certain, that, in a climate like that of India, where health and life are so precarious, any one of these, perchance the most important, may become suddenly destitute, to the grievous damage of our cause. And permit me to say that, to allow missionaries to labor on foreign shores isolated and alone, is to act cruelly to them, contrary to the dictates of common prudence, and the directions of the Redeemer—and in a manner detrimental to the permanent diffusion of the truth,

It may happen, that in some districts, owing to long-continued efforts, Christianity may begin to gain the mastery; but if successful endeavour be not sustained, and the missionary be left to his own unaided resources, until his mental and physical energies being overtaken, he fall a prey to the spoiler, then labors, arduous and unremitting, which, if effectively sustained would have issued in blessed and substantial results, become comparatively as "the chaff of the summer threshing-floor, which is driven before the wind." Such a work of deterioration is now going forward, and though India never presented so promising an aspect as a sphere of evangelistic labor, yet are many of our Society's stations woefully deficient in the numerical strength of its agents. If I may be allowed to make a digression, I would for one moment refer to the case of the heathen at large. Computing the population of the globe at 800 millions, it is stated that of these we have Roman Catholics 80 millions, protestants 70 millions, members of the Greek Church 50 millions, Jews in unbelief 5 millions, Muhammadans 140 millions, Pagans 155 millions. Thus we have 600 millions of Muhammadans and Pagans, and if we distribute among these the agents of the different societies, we have one protestant missionary to about every 428,000. To those who would unduly enforce the claims of home, I would reply, "Ye know not what ye say." Look to our own denomination. In the year 1840 there were in England and Wales 1520 Baptist Churches; whilst, according to a previous census, the population amounted to about fourteen millions, that is, there was one Baptist Church to about every 9,500 persons; to say nothing of the Independents, the different sections of the methodist community, and the evangelical portion of the establishment. To say nothing of these, with their diversified and effective instrumentalities, there was one Baptist Church with all its appliances for good to every 9,500 persons, whilst we had but one Protestant missionary with a handful of helpers to every 428,000. I ask, as has been asked before, "Is our foreign agency in any appreciable degree proportionate to the agency employed at home? Is it right to neglect continents abroad until every street at home be evangelized? Is it scriptural to multiply indefinitely the means of grace for

yourselves, until spiritual things assume the character of a luxurious feast, whilst multitudes abroad possess not one Bible and hear not one preacher?" Returning to India, I would refer to the successes that have been achieved by the instrumentality of your own and other missionary institutions. Your agents have given to the people a language capable of setting forth divine truth, and by their translations in the several dialects of Hindustán, have given widespread utterance to the oracles of God. Since the commencement of our Society, about one million copies of the Word of God have issued from our mission presses at Serampore and Calcutta. Then, as it respects the grand spiritual issues at which we are aiming. If the fifty or sixty years which have elapsed since the commencement of our mission be divided into periods of ten years each, we shall find the following to be the number of professed conversions among the natives in connexion with all the missionary societies in the one province of Bengal. In the first ten years 26; in the second, 161; in the third, 403; in the fourth, 675; in the fifth, 1,015; whilst during the present ten years they are going on at the rate of between 2,000 and 3,000. And let it be observed that in this estimate we take no account whatsoever of additions to the Churches from among the European and East Indian residents. It has been most truthfully remarked, that if not one solitary native had been converted unto God through the instrumentality of our Societies, yet Britain has been amply compensated for all the sums she has expended on our Indian missions in the conversion of her own sons! In the years 1845-46-47, the additions to the Baptist Churches in Bengal equalled fully half of all the accessions made to the various mission Churches within the limits of that presidency; whilst if we contrast the spiritual results realized in England with those realized in India during 1849-50, we shall find that while the additions in England afforded an average of somewhat less than three per Church, the additions in India afforded an average of fully eight! Let this fact have all the weight that is due to the great and gladdening truth. Consider on the one hand the numerical feebleness of your agents, the narrowness of their resources, and the stupendous difficulties with which they have to contend, and

then consider, on the other hand, the unexampled facilities you possess for the widest diffusion of the truth—facilities which have not been paralleled, and may never be surpassed, in any era of the world. In the face of such facts, instead of men complaining of the unproductiveness of the Indian field, they should rather be abashed at the inadequacy of their own endeavours, and the paucity of their own accessions. Sir, there is no fear for the final and universal triumph of Christianity in India. It has been unequivocally proved that there is nothing in the character, or the condition, or the creed of any among its numerous tribes that presents an insurmountable obstacle to its advancement and success. Before its potent influence the Maulavi has abandoned his Qurán, and the pandit his Shástras; the pilgrim his wanderings, and the devotee his asceticism; the aboriginal his devil-worship, and the wizard his enchantments; the bather in the sacred stream of Ganges has sought the washing of a holier baptism; and the Bráhma, the twice-born of heaven, casting from his person the symbol of his creed, has assumed the “badge of discipleship” into a nobler and purer faith. You must not, however, estimate the amount of our success by the recorded number of individual conversions. There are hundreds, it is said thousands, of what are termed the “unrevealed disciples” of the Lord Jesus. Owing to the diabolical institute of caste, so soon as a man embraces Christianity he becomes at once an outcast from his family and his home. He is cast beggared and bankrupt on the world. Now, there are many who have not the moral courage to brave the fiery storm of persecution with which they

would inevitably be assailed. As it regards the inheriting of property and the like external obstacles to the full avowal of attachment to Christianity, these are being gradually removed by the government of the country, as is testified by the recent enactment, that no Hindu, on a change of his creed, shall be disinherited of his ancestral estates. The clearing away of these and similar impediments may be the preparatives of a general movement throughout India in favour of Christianity. The word in which the Almighty has caused us to hope is, that a “nation shall be born in a day.” The mighty masses of its people are being slowly but surely pervaded with the elements of divine, regenerating truth. Already “valleys have been exalted, and hills brought low. Crooked things have been made straight, and rough places plain.” The fires of sutteeism have been quenched—the horrors of infanticide are no more. Bráhmanical influence is on the wane. Men are “bursting the bands” of caste “asunder, and casting away its cords from them.” The puerilities of Hindu mythology are being scattered to the winds by the inculcation of European science in our missionary educational establishments. Religious tracts are distributed far and wide; whilst the pure doctrines of the gospel are being extensively circulated in the written word, and proclaimed by the living voice. And now we see, by the successive attacks of all evangelical confederated agencies on the stronghold and citadel of heathenism, its imperial battlements already begin to quiver, and ere long they shall topple and fall, and the banner of the cross shall wave in high and matchless supremacy above the ruins of its pride and its power.

## CHITTAGONG.

FROM THE REV. J. JOHANNES.

*July 28th, 1851.*—You will, no doubt, rejoice to learn that about a fortnight ago two men came to my house from Comille, three days’ journey from here. One was a bráhma and the other a Káyast. The report brought by these individuals, is indeed one of a heart-encouraging nature, proving that the gospel leaven is fast spreading and evidently undermining idolatry. The bráhma came to understand that some years

back, he served in Chittagong, where with others he came into possession of a few tracts, one of which was the ‘True Refuge,’ and again, subsequently, he and a few others with him at the Sitákund melá heard the gospel of the Lord Jesus Christ preached to them. These books were carried by them to their habitations and read over by the people there;—upon which they felt it their duty and obligation to renounce idolatry and be-



lieve on Jesus Christ, the only Saviour of a lost and ruined world. The change wrought upon their minds was soon perceived by the Hindus, and the Zamindárs commenced a series of persecutions, to make them think differently on the subject, and entirely disbelieve the new shástras. They said that God had opened their eyes to see the evil of their ways, the folly and absurdity of idol worship instead of that of the living and the true God; and that as the truths contained in these books were congenial to their hearts and feelings, they would rather suffer for conscience' sake and endure deprivations of land and property than return to them. On this they were more openly and greatly opposed and persecuted. They were at length compelled to leave their houses and take shelter in distant villages and hills, where they were living in sheds. On hearing these things, I detained the two men. Both remained, ate and drank with us, and without ceremony united in Christian worship; and then said, they would not leave Chittagong unless I accompanied them and baptized them. I lost no time in deputing six of our brethren—paid their expences, and desired them to go and encourage the hearts of these people, and to send me a report of what they witnessed of this commencement of God's work among the benighted idolaters at Comilla. One of the brethren has just returned, with one of these men and a letter in Bengálí signed by seventeen persons, declaring that there are upwards of 125 individuals ready to join the Christian faith as soon as I go there. They plainly state that they believe in Jesus and wish much to be baptized. They also say that if on my arrival at Comilla, I find these statements incorrect, they will gladly defray all the expences incurred in travelling. Our brethren remain there and the people will not allow them to return to Chittagong. I feel I cannot forego the happiness of welcoming and encouraging them in the name of the Lord Jesus Christ; and go there I must. The difficulty is, the expence of travelling; but Jesus gave his life for poor sinners; and when such an opportunity to do good occurs, and the hand of God appears, who that feels the preciousness of immortal souls, would not awake to the call? I wish the brethren from Barisál and Dacca also would visit this place and see the state of things, as represented in the Bengálí letter.

*Josadápúr Thóná, Chagol-Khya, South of Comilla. August 15th.*—You will be glad to hear that through the kindness and assistance of friends at Chittagong, I have been enabled to prosecute my trip to this place. I rejoice and thank God, that I did undertake the journey; for although I have been disappointed as to the number specified in the letter inviting me to this place, I have not in the character of the people; some of whom appear to me as if they had been long schooled in the school of Christ. This, however, is abridging the power of God, who can by his Spirit illuminate the most dark understanding, and of the stones raise up children unto Abraham, and bring the disobedient unto the wisdom of the just. There are sixteen persons at present under instruction, and I am credibly informed that there are numbers who, but for fear of men which proves a snare, would readily shew themselves to me and testify their regard to the truth as it is in Jesus. You can have no idea what these poor people have endured and are enduring for the sake of the Gospel. Had I not been an eye witness, and heard from the native preachers, I should have concluded their trials imaginary; but they are real and likely to retard the progress of the Gospel. On my arrival here I was surprised to see the long beards of my native preachers, and also of the men; and on enquiry was told that the barbers in the village would not approach the Christians, nor shave them. This was not all. The washermen would not wash their clothes, so that they were very dirty; and the shop-keepers would not sell them dāl or rice. To prove the truth of all this I sent my people on my arrival, to the shops, but they had to go fasting that day. The Zemindárs have threatened to expel them from their land; and I know two men who have been turned out of their houses, and their wives and children not allowed to follow them.

Some of the people have been forced to declare in writing that they will not go near the Christians. A Zemindár threatened one of my native preachers in the bazar: "What! have you not left the village yet? Take care that you don't do so with disgrace, and with your personal security." If the people were assured that a Missionary would be located there and prove a friend in their difficulties, so that they might

with freedom and ease of mind serve God, many more would not have kept themselves aloof from us. Averse as I am to litigation, and unwilling to bring any of the converts before judges and rulers to seek redress; yet under their present sufferings, such a step becomes indispensable, and to-morrow they are about to proceed to Comilla, my native preachers accompanying them; and if God opens the heart of the Magistrate to assist these poor people, I am sure the Gospel will progress in these parts.

I am at present slightly ailing with fever and cold. The hut I occupy is exposed all round. It is a temporary shed. I wanted to put lattices round it, but I hear the bamboo dealers will start objections to sell, such is their dread of the bráhmans and zemindárs. The floor of my hut is so damp that my Pálki bedding appears quite saturated every morning. The fields around for several miles present a sheet of water. You cannot visit your neighbor without wading through the water, which in some places is waist-deep. You cannot put

your feet in water for half a minute, but you are covered with leeches. The long grass grows most luxuriantly, but the cows are afraid to get into the water.

The people are very urgent with me to baptize them. The native preachers bring strong arguments in their favor, but this I shall decide after prayerful deliberation. I would strongly recommend that this field be occupied; the people, but for zemindaree and bráhmanical influence, would gladly come under Christian instruction. Even the Muhammadans here, I find disposed to hear the word with gladness and attention. There are errors which a Missionary will have to combat, but every thing will give way before the Gospel. I have made particular enquiries as to whether Missionaries ever visited this village. The people answer in the negative. One man says that there is a place about two days' journey from this, where the people have heard the gospel. I intend to leave two of my preachers here, and occasionally visit the people till other arrangements can be made.

### THE BAPTIST MISSION IN ZILLAH BAKARGANJ.

THE following Circular has been printed by the Baptist Missionaries at Barisál. It contains in very few words a variety of most interesting and cheering information. The reader will not fail to notice the zeal with which the education of the converts to Christianity is promoted by our brethren. The native Christians are not left to depend for instruction upon oral teaching; they are all, as far as possible, —men and women, children and adults—taught to read, and to use the Bible for themselves. It is most pleasing, also, to see that the people second by their industry in learning, the zeal of their Missionaries in teaching:—a fact which most clearly demonstrates the energy and efficiency of the agency employed. We regret to perceive from the accounts of the Mission that the expenditure has been Co.'s Rs. 205 in excess of the receipts, but we cordially hope that the publication of this report will result in ample funds being contributed by the friends of Christianity and enlightenment.

*To all interested in the Operations of the Baptist Missionary Society.*

CHRISTIAN FRIENDS,—We have, again, the pleasure of placing before you a brief statement of the state of the Mission in *Zillah Bakerganj*; and of the manner in which the sums put into our hands have been expended. We beg to offer our best thanks to those who have, from time to time, assisted us; and cannot but indulge the hope, that we shall be favored with like encouragement and support in future.

Those who will take the trouble to look back to our Circular contained in the *Calcutta Missionary Herald* for Oct. 1850, will be gratified to see that some little progress has been made: for this we desire to be grateful to God, who

has not left us without some tokens of His approbation and blessing.

1. STATIONS. Our stations still number ten; *Barisál*, and the following nine places, of which all but one are in this district: *Dhámshor*, *Dhándobá*, *Chhobikárpár*, *Ashkár*, *Ambulyá*, *Sudgán*, *Digalyá*, *Mádrá*, *Káligán*. There is now a small (we are sorry to say too small;—but our means would permit no better) thatched chapel in all these villages, except one; and a native preacher is placed in each of them.

The number of *out-stations* is 21. These are visited regularly. Every day in the week, worship is conducted in all the stations. On the Sabbath, after a

prayer-meeting at sun-rise, two services are held. Our congregations have fallen off in two places, but in three others they have increased.

At the close of last year, we had, at all the stations under our care, 1,085 souls, constituting the Christian community. Of these only 381 are children under thirteen years of age; so that we must have quite 600 *adults* at worship every Sabbath day. This fact is not without its peculiar interest.

2. **THE CHURCH.** At the close of 1850, there were 192 members in church fellowship. Since then, we have had the happiness of baptizing a few more; and others are anxiously waiting to be accepted. The conduct of by far the majority of the members has been consistent with the profession of the Gospel. A few have been troublers of the church, and have consequently been brought under discipline; yet, on the whole, we cannot but express once more our conviction that the native Christian in Bengal is not so selfish, so carnal, so utterly godless as some would imagine. Our people do, with all their faults, encourage us to hope, that, with better teaching, with more labor spent upon them, they will yet prove an honor to the Christian name. Why should any one think differently? The Spirit of God is no "respector of persons!"

3. **SCHOOLS FOR BOYS AND MEN.** Our *six day-schools* are still continued. They contain 114 boys. One reason why we have not succeeded better this year, is, that the heathen are afraid to send their children, lest, as they say, they should become Christians. This prejudice will gradually wear off, and then our schools will become more worthy of the name. Several of our boys have learned to read the Scriptures, and have committed to memory two Catechisms of the Tract Society. A few who are at Barisál can manage a little tailors' work, and may soon be able to support themselves.

About 100 men, also, are learning to read; they attend the native preacher chiefly at night, after their work is done.

4. **SCHOOLS FOR GIRLS AND WOMEN.** The *boarding school* at Barisál now numbers 20 girls: most of these have learned to read; a few can write; all can sew; and every one of them is improving. Their conduct during the past year has been very good; and every thing about this school is promising.

The majority of the *women*, also, at all the stations are learning to read. We have the wives of five native preachers employed, on very small salaries, teaching them for two or three hours every day. At this date, we must have quite 125 women, wives and mothers, thus attending school. Not a few of these can use the Bible, and have a very correct knowledge of its leading facts and doctrines.

5. **AMONG THE HEATHEN AND MUHAMMADANS** we still endeavor to make known the Gospel. Markets and villages are visited; Scriptures and Tracts are distributed. We have the satisfaction of knowing that one and another are becoming acquainted with Christianity; and we enjoy the hope that, in the day of God's power, when the Holy Spirit shall be poured out on this people, the simplest truth made known, the smallest tract given away, may prove the word of salvation, a messenger of peace, to many an immortal soul. Our feeling is this, let a simple knowledge of Christianity spread,—God, in his own time will *apply* it to the hearts of thousands.

6. **FINALLY.** We ask for the sympathy and prayers of all our brethren, We entreat all our friends to take a greater interest in native Christians generally; and to manifest a greater concern for the salvation of the people of this heathen land.

JOHN C. PAGE,  
JOHN SALE.

Barisál, July 16th, 1851.

## CALCUTTA.

### LABORS OF THE NATIVE PREACHERS.

It is a long time since any details concerning the labors of the Native Preachers employed by the Baptist Missionary Society in Calcutta were laid before the public. The following piece was written in Bengálí by one of these brethren, KOILA'S CHANDRA MITTRA, and we print it in the hope that it may prove interesting to our readers. The instances of actual conversions given in it are but few, yet it will be seen from it that the efforts of our native brethren are pro-

ductive of considerable good in enlightening the minds of their countrymen, and impressing them with the excellence of the religion of Christ. Recent occurrences in Native Society have shewn that the truth has had a powerful effect upon many who are still professed Hindus; and we are encouraged to hope that shortly the seed so long sown in faith will spring up and be abundantly fruitful. The details which follow will go far, to prove that the native preachers have done their part in bringing about the appearances in which we rejoice, and we trust will induce the friends of missions to support and to increase this important agency.

A sense of duty induces me to give an account of the labors in which my brethren and myself have been engaged during the past few years.

The parts of Calcutta in which we have preached the gospel are to the east of the city:—Koreyá, Dharramtalah, Baitakhláná, Free Church Street, Sjáldah bridge, Belyághátta, Ján Bazar, Nari-keldánga, &c. At all these places we preach regularly, and, as occasion requires, hold conversations with our hearers. But besides this, we visit the inhabitants of Baliganj, Dhiacura, Batchtolah, Tengrah, Gobrá, and Chingrihattá, and other neighborhoods, and preach the gospel to them. We sometimes also visit the Belyághátta merchants and hold religious conversations with them. In the winter, we have sometimes taken trips to distant places, where we have preached the gospel and distributed books. We trust that a brief account of some of the effects which have resulted from these efforts will tend to encourage our fellow-laborers, to cheer those who pray for the enlargement of the kingdom of our Lord, and to induce those who contribute money for the promulgation of the gospel not to shut their purses, but to continue to give cheerfully. It is written in the Scriptures: "In the morning sow thy seed and in the evening withhold not thy hand: for thou knowest not whether shall prosper either this or that." From these words the friends of the gospel may take encouragement, for, although much has not been effected hitherto, yet we thank God for the change which *has* taken place; inasmuch as some whose minds were formerly like the barren soil, are now becoming fertile.

For instance, at Gobrá we had two fixed places for meeting, where, every week we were accustomed to go, and people assembled themselves to hear us. On one occasion when the crucifixion of our Lord Jesus Christ was described, one of them burst into tears. In this way they continued to hear us very attentively for a long time; now, however, we are at a loss to know whether they have removed. I asked an old man who lived

near the residence of these people, when I saw him first, who Jesus Christ was? He replied, "The Lord Jesus Christ is my Saviour; this I know, for although I am not acquainted with you, yet I have, from time to time, profited by your instructions." We afterwards went to an old woman who resided by herself, in the northern part of the village, and spoke to her of the birth, miracles, and death, of our Lord Jesus Christ. On this, she said with a sorrowful countenance: "You have told me what I never heard before! No one has ever preached to me these tidings of salvation which you have now brought! What present can I make you for this? I have nothing to give, but an iron straw-knife; if you will have that, I will give it to you." She was told that our Saviour had said, "Freely ye have received, freely give." This woman afforded much reason to expect that if she had lived a little longer, she would have professed herself to be a servant of Christ; even now we trust that the Lord is wiping away her tears. In like manner the truths of the Christian religion are preached in various places both among rich and poor, and people confess that no one is able to refute what we say, because it is all true; while others say, "If we enquire among ourselves even, we can plainly see that among the gods and goddesses there is none who is able to save us."

A year ago, we went one day to Til-jalá, to see a respectable man whose name was Mitra; he asked us who we were? We replied that we were Christians. Hearing this he received us with every mark of kindness; gave us his own huká to smoke, heard us, with attention, and admonished others who were present to listen, and added that they all needed to have their sins forgiven.

A Hindu young man, who for a long time sought Christian instruction, had received from me a tract entitled "Account of Pilgrimages." It happened that a neighbor of his, a Hindu widow, wished to make a pilgrimage to Jagannáth at Puri; when this young man came to know it, he immediately went to her

and succeeded in convincing her of the uselessness of pilgrimages. His remarks had such an effect upon her mind, that she has never since thought of making any pilgrimage.

At Koreyá many Muhammadans come to hear us. Formerly they would abuse us and make great noise, but they do so no more. Although comparatively few Hindus come to hear us at this place, yet one of those who heard us, being convinced of the truth of the Gospel by our preaching, came forward with his wife to embrace Christianity. They were prevented from joining us by our inability to make provision for their support on leaving Hinduism; they therefore had recourse to the Missionaries of another denomination. One of our regular hearers at another place was remarkable for the attention he displayed, and we gave him a Bible; he also came to us at home for instruction. We were expecting that he would be baptized, but he was shortly after obliged to remove to another place, in consequence of obtaining a new situation, and I did not know whither he had gone, till one day I met him, and he told me that he had been baptized at Mirzápur Church, and had been afterwards appointed to labor as a Catechist.

At Siáldah, Beliyágháta and Báitakháná many hear our preaching and receive tracts and gospels from us, and one young man from Siáldah was baptized. So also another man named Káderbax was baptized, as the fruits of our preaching. If our Society had the means of sustaining inquirers we should probably have received more accessions: for though well assured of the truth of Christianity, many men shrink from enduring the loss of all things that they may win Christ.

We meet, from time to time, with young men who confess that the Christian religion is true, but say that they cannot embrace it,—the following example may be given. One day a very respectable and wealthy man, a resident at Khidirpur, invited myself and a friend to his house, engaging to prove to us the falsity of our religion, and convince us of the truth of Hinduism. On our arrival, the Bábu and his friends received us very kindly; but instead of attempting to refute Christianity, he commenced talking in quite a different way. He said that as God has no beginning nor end, and cannot be seen or understood, his service was impossible, &c. We repli-

ed that though we ourselves can discover nothing certainly concerning God, yet, as far as He has made himself and his will known to us, so far we are bound to love and serve him. This he did not dispute, and after hearing us he confessed that the Christian religion is without doubt true, but that it was a matter of great difficulty to embrace it. When we left, his nephew followed us to our house and remained with us till 11 o'clock at night, bringing forward his doubts concerning Christ and asking us to solve them. We endeavored to remove his difficulties and gave him as many scriptural proofs as we could. In the end he was quite satisfied, and said that there was no religion which inculcated morality so pure as Christianity, and that no other religion makes known the way of salvation.

There was a Bábu residing in Táltalá who used to invite us to his house; and for some time we visited him on Sundays, and expounded to him the truth regarding the death of Christ and the atonement, and he listened to us with the greatest interest. One day we inquired of him the cause of his desire to become acquainted with Christianity, and he told us that his mind had been greatly impressed by accidentally witnessing the patience and gentleness which a preacher of Christianity had manifested at the Jan Bazar chapel, when grossly abused and insulted by a Musalmán. He felt that a religion which could produce such effects must be the true one. The influence of this Bábu's guru, who was much displeased by our visits to his house, at last induced him to break off his intimacy with us; but even after this, he assured us that his opinion of Christianity and his wish to embrace it remained unaltered.

Similar instances might be brought forward to shew that many are now favorably disposed towards Christianity, and are willing to avail themselves of opportunities to become acquainted with its truths. It cannot be doubted that some secretly believe, and that many prayers are presented through Jesus Christ, by men who are thought to be heathens. We deplore the lack of firmness and faith which such secret converts display, but still we rejoice that the truth is thus making its way secretly and surely, in spite of all opposition and unbelief, and look forward to the day when its victories shall be manifest and the kingdom of Christ be established.

# THE ORIENTAL BAPTIST.

OCTOBER, 1851.

## Theology.

### CHRIST DYING FOR US.

THE death of Christ is a subject which may, by some, be deemed old and hacknied; but it will not be so by any one who is a Christian in deed and in truth. To all such it will ever be welcome and ever interesting. Those to whom it is otherwise are not fit for heaven: they could not be happy there: the grand subject of contemplation and praise in that happy world being the death of Christ. The apostle John who, in vision, if not in reality, was carried thither, says: "And I saw the four living ones, and the four and twenty elders fall down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints: and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."

The death of Christ as for us may be viewed in various lights, and all of them very interesting.

1st.—He may be regarded as dying for us by way of leaving us an example of the manner in which we should prepare for and yield to death. This idea is more than hinted at by the apostle Peter when he says: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps." Now, what were his steps relative to his death, —at least what were his imitable steps? He, for instance, often *thought* of his departure long before it took place. That this is correct is obvious from the circumstance of his often speaking of it. The passages that shew this cannot fail to be familiar even to those who are but

slenderly acquainted with the New Testament, and therefore need not be quoted. Of his death, which was a very awful one, he was acquainted with every particular. He repeatedly told his disciples before hand that he was to be betrayed, seized, spit on, scourged, and at last crucified. Nothing was hidden from him. But awful as was to be his end, he rendered his mind familiar with it. He thought of it, and he talked of it. When the time was drawing on for it to take place, he calmly went forth to meet it. It was not necessary to drag him up to Jerusalem, the place at which he knew he was to die. It is said of him that "he stedfastly set his face to go up" thither. As the time drew still nearer, he settled everything for his leaving; and took the utmost pains, by long, and pathetic, and comforting instructions and prayers, to prepare the minds of all who were dear to him for the affecting close. And as the hour approached nearer still, and was just at hand, he spent a considerable portion of time in most earnest prayer, crying aloud for resignation and strength. There was no struggling against the will of God, no wishing to have the event put off, no desire to escape the hands of the executioners: on the contrary, there was a willing and a solemn surrendering up of himself to the inevitable stroke.

The application of all this is easy, and hardly needs to be made. In all this Christ was to us an example. We are all of us doomed to die. We are now under sentence of death. We should not, therefore, banish the thought from our minds of what is so certain and of what may be soon; but should rather endeavor to familiarize ourselves with it. And as the awful hour approaches we should study to be ready for it, to settle

everything, and to prepare the minds of those dear to us for the painful separation. And we should especially earnestly pray for the grace needful to enable us to await the encounter. Oh! it is an awful thing to die. But there is grace promised to us even for this; and this grace is in Christ; and it comes to us through the death of Christ. Through this medium, and through this medium alone, we are to look for it. And if we look for it, and if we keep Christ's example in dying before us, may we not hope, that as in life, so in death, the servant shall be as his Lord?

2nd.—Christ died for us to shew us what a horrible thing sin is, and particularly to shew us what sin really deserves. When we read or hear of murder, we have an impression, up to a certain degree, of the evil nature of the crime; but should we happen to see the murderer put to death, by the hands of the common executioner, we have then a much deeper impression of the wickedness of the act. And thus it is, that human laws are put in execution, and that publicly, not so much for the sake of getting rid of, or of exposing the murderer, as for impressing the multitude with the shocking character of the deed. Now, let this be applied to sin and to the Saviour. We know from reading the law of God, that sin, in every form, is an evil and a bitter thing; but of this we have a much deeper impression when we see or read of an execution for it. And here in this book, the Bible, we have the particulars of an execution for sin recorded; and it was an awful execution: "He was brought forth as a lamb to the slaughter, and as a sheep before her shearers is dumb;"—"his sweat was as it were great drops of blood, falling down to the ground." His mental agonies were beyond description: "Father, if it be possible, let this cup pass from me;" "My God, my God, why hast thou forsaken me?" We can form no conception of what he had to bear. It would take up the whole of eternity for us to endure it. And all was sustained publicly in this our world. Things might have been so ordered by God, that Christ might have suffered elsewhere: he might have died, like Moses on mount Nebo, without having been seen by a human eye. But no; he came forth unto the light and suffered; and this, just that we might see what sin deserves. We cannot see hell just now. That is hidden

from us. But we see an execution for sin; for Christ hath been as evidently set forth before our eyes crucified as he was before the eyes of the Galatians; and the sight is fearfully awful. And it was submitted to by Christ, that we might take warning, yea, that the whole universe might take warning.

3rd.—Christ died for us in order to wean us from the world. It is in this light that we sometimes speak of our friends and relations as having died. Our children are removed from us, that our hearts may be drawn away after them to God. Our friends have departed in order to shew us how weak every tie is here below, and how transitory is every earthly possession. They died for us. They died to wean us. And did not Christ die and go for this very same purpose among others? We are not to remain here always. We must ere long go hence and be no more. And what is it that makes going hence easy and pleasant to the Christian? Is it not that his Lord has gone? He is not here. He is far away beyond the stars. The delight of the believer's eyes has been removed: and what is there more in the world to make him to wish to stay? His heart is where his Lord is. His treasure is in heaven. And thither he desires to depart, and to be with Christ, which is far better. And is not this the reason why Christ hides himself from our view at present? Could he not render himself visible to us as he did to Paul on the road to Damascus, and perpetually visible? Yes; thus he could do; but then this is not our rest; for it is polluted. Were he upon earth, and visible to us, and that always, we should think but little of the upper, and the better, and the purer world; our heaven would be here. We should say with Peter on the mount of transfiguration: "Lord, let us build here three tabernacles, one for thee, and one for Moses, and one for Elias." But like Peter, too, we should not know what we were saying. It is not God's will that we should stay here. And, therefore, to win our hearts from earth Christ has died and gone.

In the 4th and last place, Christ died for us inasmuch as he died for our sins, that is, he died in our stead. There are some who tell us, that when Christ died, he died merely as a martyr, that is, he died rather than disown the truth of anything that he had said, just as many of the martyrs died rather than worship

idols, rather than confess the supremacy of the Pope, and rather than own that a piece of bread is the body, blood, soul and divinity of Christ. True : Christ would have died rather than have disowned one of the truths that he delivered to men : but this was not the reason of his dying. He came into the world for the very purpose of dying ; but not as a martyr : he came to die as a substitute for sinners. The law of God having been broken by men, justice demanded their punishment, or, at least demanded that it should be borne by some one in their place. Christ graciously offered himself as their substitute. Hence, he himself says : "The Son of man is come to give his life a ransom for many." There is nothing in the whole history of his death to shew that he died merely as a martyr. And oh, why should there be any amongst us who should wish that this alone should be the case ? There is every thing in our circumstances to make us to wish that his death should be an atoning sacrifice. We are offenders. The justice of God demands satisfaction : and what is so full of comfort as the glorious doctrine of the substitution of Christ ? Verily, we can never believe that the man who contends against this doctrine can ever have felt himself to be a sinner, or can ever have seriously asked the question, Where-withal shall I come before God ? or how shall I bow myself before the most High God ? Blot out this doctrine, and you blot out the sun from heaven. Oh, it is pleasant to know that the justice of God has been satisfied, that our debt hath been cancelled, and that God can continue to be the just God, and yet justify the ungodly. Oh, is it not delightful to be able to sing :

"Jesus, my great High Priest,  
Offered his blood and died ;  
My guilty conscience seeks  
No sacrifice beside :  
His powerful blood did once atone,  
And now it pleads before the throne."

A. L.

## CHRIST'S DIVINITY AND ATONEMENT.

THE language of the Scriptures concerning the person of Christ is never reserved, cautious, qualified, or ambiguous ; it is free, open, certain, high-toned, and exulting. It never formally proves the divinity of Christ, as it never formally proves the existence of God. It ascribes unhesitatingly to Christ the same perfections, the same

titles and names, the same works, and the same worship as are ascribed to the Father. If these particulars be left out of the induction of proofs for the divinity of the Father, it will be impossible to prove the Father's deity. If these particulars prove the divinity of the Father, they must, by fair sequence, prove the divinity of the Son. And if they do not prove the divinity of the Son, they do *not* prove the deity of the Father.

There is nothing in the testimony of the Scripture to encourage the morbid caution and jealousy that would begrudge the honors of the Son, lest they should infringe on the honors of the Father. There is no such mean jealousy implied in any transaction between the Father and the Son, in any description given of heaven, in the design and tendency of the Gospel dispensation, or in the graces of the Christian character. When the Lord Jesus Christ was at the lowest point of his humiliation, the identity of his Father's honor with his own is most clearly recognised, John xii. 28 ; xiii. 31, 32 ; xvii. 1, &c. In heaven, the same honor and power and glory are ascribed to the Lamb as to Him that sitteth upon the throne. In the dispensation of the Gospel of the Mediator, "Glory to God in the highest," is secured by all its provisions. The faith, and the hope, and the love of Christians, honor the grace, the mercy, and the whole paternal character of God, while they triumph in Christ, and boast and glory in his cross. In the memorials which we have of the lives and doctrines and feelings of eminent saints who excelled in the love of God, we find no dread of displeasing the Father by giving due honors to the Son ; no fear of idolatry by calling, like Stephen, on the name of Jesus ; nor any checking of their religious affections, saying, "Hitherto shall ye go and no farther." No : they felt as free and unconstrained as the heaven they breathed. They saw that the mediatorial constitution was so arranged as to secure "many crowns" to the Mediator, without unsettling, or dimming, a single gem in the crown of the Father. They never used the cold, sophistical, and unsavory language of the modern opposers of the divinity of Christ. They knew that "the Father judgeth no man, but hath committed all judgment to the Son : that all men should honor the Son, even as they honor the Father. And he that honoreth not the Son, honoreth not the Father which hath sent him."

The divinity of the person of the Son of God is indispensably necessary to the worth, the sufficiency, and efficacy of the atonement. The grandeur, of his person preserved unsullied the public honor of God in treating with a daysman for sinners. It not only vindicated the character of the high party proposing reconciliation, but it



*magnified* that character in the whole of the transaction.

He is one high enough, in rank and personal worth, to draw public attention to this amazing expedient of the divine government. This was his meaning when he said, "And I, if I be lifted up, will draw all [*men*] to myself;" that is, "I will draw the attention and the gaze of all beings to my person and work."

The humiliation of a Person so exalted, gave a greater expression of God's abhorrence of sin, than any other measure of his administrations. God *set* him *forth*, an atonement, to *declare* his righteousness—to make a deep and lasting impression, on all intelligences, of the divine displeasure against disobedience. If Christ were a mere man, like Moses, or David, or Jeremiah, or John the Baptist, whose humiliation was no condescension, and whose obedience and sufferings were mere duty, it is impossible that his sufferings and death could have been a public expression, or declaration, of righteousness in forgiving sin. There would be no *dignity* in such a medium for expressing either the justice of his law, or the majesty of his clemency. But in the divine administration, the sufferings of a person of such dignity and worth as the Son of God, supplied a medium of sufficient dignity for expressing the righteousness of God, both in his abhorrence of sin, and in his exercise of clemency.

The dignity of his person is calculated to secure the esteem due from offenders to him as the Mediator. If pardon be dispensed in such a manner as is not calculated to secure honor and esteem for the person who is the medium of conveying it, and through him, for the throne which originated it, the pardon will be prejudicial to the public good. It is, therefore, wise to grant pardon through some person whose rank and character are calculated to secure honor and respect. The Father thought so in the appointment of his Son as Mediator, and said, "They will reverence *MY SON*." Had the Son been a mere man, we would have esteemed him something as we esteem the writers of the Scriptures, or the ministers of the gospel, and others, who have been the means of conveying to us the knowledge of the truth. But is this the esteem which the apostles expressed towards the person of Christ? Is such esteem at all adequate to that which the Scriptures demand from us towards Christ? Is such an esteem in anywise akin to "honoring the Son even as we honor the Father?" Even a greater esteem than that which is due to apostles and ministers, is deserved and warranted by the disinterestedness of his condescension, by the amiableness of his mission, and by the magnitude of the blessings which he has procured:—but, the *DIVINITY* of his per-

son tends to secure an esteem that will count all things but loss for his excellency, that will exult in him with joy unspeakable and full of glory, that will cast every crown at his feet, that will love him as "all in all." It is his claim to such esteem that can alone fully justify the awful and tremendous anathema, which is denounced against those who do not love him.

Above all, the Godhead of the Son unites in one person and one administration, the honors of the Mediator with those of the Governor, and blends the interests of the Saviour with those of the Lawgiver. He does not exalt the Mediator by sinking the Governor. He never gives salvation in a manner calculated to beget low sentiments of his legislative character.

These considerations fully justify the deductions of Scripture, that the value and efficacy of the death of Christ as an atonement, arise from the grandeur and dignity of his person. It is "the blood of Jesus Christ, *HIS SON*, that cleanseth from all sin." It is He, "who being the brightness of his Father's glory and the express image of his person, and upholding all things by the word of his power, that by *HIMSELF* purged our sins." It is because "God spared not *HIS OWN SON*, but delivered him up for us all, that he will also give unto us all things."

Christ is related to men, by *office*, having power over all flesh;" by *kindred*, being "made of a woman;" and by *neighborhood*, having "tabernacled among them, full of grace and truth." It became him for whom are all things, and by whom are all things, to offer reconciliation, and to bring many sons to glory, by such a personage. "For both he that *expiates*, and they who are *expiated* are all of one; for which cause he is not ashamed to call them brethren. Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might destroy him that had the power of death, that is, the devil: and deliver them, who through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things *pertaining* to God, to make *reconciliation* for the sins of the people." Heb. ii. 11, 14, 15, 16, 17.

Let this energetic and beautiful passage be applied to any good man, to any deliverer, to any prophet, to any apostle, to any martyr; or let it be read irrespective of the doctrine of atonement; and the whole becomes pointless, vague, and flimsy. The atoning priesthood of the Saviour, on

the contrary, gives it body and consistency, weight and edge.

The expedient of an atonement was introduced into the administration of God's moral government to "declare" the righteousness, or the public justice, of God in forgiving offenders. It was, therefore, necessary that the atonement be "shewn forth," that is, that it be effected, and published, in the province where the offence was committed. An atonement effected solely by the divine nature, or by an angelic being, could not have been "shewn forth," and made visible and tangible to mankind; consequently the author of atonement took upon him the nature of the offenders, "before whose eyes Jesus Christ hath been evidently set forth crucified among them." An atonement, thus visibly wrought, in the nature, and in the province, of the offenders, was calculated to produce salutary impressions on them. It would humble the offenders to witness, in the moral government of which they were members, such a decided demonstration of firm justice. It would gain their confidence, by shewing that the divine government had been devising means for the honorable exercise of mercy in their district. And the whole arrangement would endear to them the friendly Mediator "who though he was rich, yet for their sake became poor, that they through his poverty might be made rich."

The nature of things, and the order of society, also, seem to show the propriety, that an atonement should be as much *like* the infliction of the threatened punishment, as could, under the direction of infinite wisdom, be consistent with its nature as an expedient for the suspension of the literal penalty. Hence, the illustrious Mediator assumed a nature that could sustain visible sufferings, and endure a public death, even the accursed death of the cross. By such an arrangement, the whole government has been honored in the *nature*, if not in the *persons* of the offenders. "If one died *for* all, then *did* the *ALL* die."

To pardon an offender for the sake of the relationship which a friend of ours sustains towards him, and, especially, to pardon *at the instance* of that friend, is a fact in common life every day. A child disobeys his father, and, through the intercession of his mother in his behalf is forgiven. We receive a wrong at a neighbor's hand, but at the interposition of a mutual friend, we look it over. Such a circumstance often occurs also in the administration of civil government, when it is deemed honorable and safe; as when the life of a condemned criminal is spared through the petitions of the respectable inhabitants of his native place, or when a king shows favor to any one on account

of his connexion with an honorable and worthy family. It was something of this kind that we see in David showing kindness to Mephibosheth for the sake of Jonathan his father, 2 Sam. ix 1—8. David as a king felt that there was no impropriety, danger, or dishonor, in restoring Mephibosheth to all his inheritance in such a way as this. By doing it for Jonathan's sake, it showed that he had a high regard for Jonathan, that he considered nothing in the house of Saul as forming a claim on his clemency; and, consequently, no friends of that house could think that the king was relaxing his government, and that they might, therefore, safely rebel against his crown.

It is in this manner that God is, in Christ, reconciling the world unto himself—but it is for Christ's sake,—for Christ's sake he is willing to forgive the greatest sin, to accept the vilest sinner, and to confer the greatest favor. In thus acting for Christ's sake, the boasting and the worthiness of the sinner are excluded, and the divine government is safe and honorable in proclaiming pardon. DR. JENKYN.

#### DIVERSITIES OF CHRISTIAN CHARACTER.

If the apostle Paul could say that he became all things to all men, in order that he might make known the Gospel to them, and by that means conduct them into the way of salvation, that noble declaration, as it has been remarked by a revered teacher of the church, applies in a still more exalted sense to Him of whom Paul was but the disciple and imitator. Both during the course of his ministry, and since his ascension to heaven, Christ has revealed himself to his people as becoming all things to all men;—he attracts men to himself, he saves them by infinitely diversified ways, according with the infinite diversity of their characters and the different degrees of their development. The manner in which Christ performed his work on the earth is an exact representation of his general work—the operations of that divine and invisible power which embraces all time, and which manifests itself to us as "the same yesterday, and to-day, and for ever." He has himself characterised that work as at once the same and different, in his parables of the kingdom of heaven (Matt. xiii). He there shows us, on one side, what is the absolute and uniform condition imposed on all who would enter that kingdom, and on the other, the various means by which they are led into it. Those alone belong to the kingdom of heaven who know what it is to take it by force. The treasure hid in the field only can be obtained by the sacrifice of everything besides,—by selling all that we have, in order to purchase, at that price

the field which contains it. We cannot acquire the pearl of great price, which surpasses all others in lustre and beauty, unless, recognising its immense and incomparable value, we spare no labor nor sacrifice to become its possessors. It is thus that, to obtain a place in the kingdom of heaven, we must regard that portion as above all others, and esteem everything else as of no value in comparison with it.

Such is the distinguishing characteristic of all those who seek to obtain eternal life. But the ways by which they are brought to comply with this essential condition of salvation differs in different persons, according to the individual character of each—a fact which we are also taught by these parables. Some resemble merchants, who, in search of beautiful pearls, make use of every effort, endure all kinds of toil, exhaust all their resources; and who, at the close of their earnest and indefatigable search, at length arrive at the discovery of the one precious pearl. These are they who, pressed by a sense of spiritual need, sigh for some blessing which shall be capable of producing real satisfaction to their souls, and who have already been long in pursuit of such a blessing. They have, perhaps, found many good things, which have at first appeared to answer to their wishes, but soon they have perceived that these could not yield full and lasting satisfaction. They have then recommenced their search, and at length, after much investigation, have succeeded in discovering that supreme good which is alone capable of satisfying the deep necessities of their nature.

Others, without being even in quest of any treasure, have found it, as by chance, in some field which they were traversing. These are the men who, before they have begun the search after superior happiness, or breathed one sigh towards the kingdom of God, have seen it, as it were, opened before them, and have found, in its possession, happiness of which they had before no conception. In the case of those who have long been the subjects of a preparatory work of Divine grace, the superior nature which they possess within them has been imperceptibly ennobled and set free from that which was not in harmony with itself; so that, without any shock or sudden transition, they have been gradually withdrawn from their former manner of life, and brought into that of the children of God. Others who, given up to the dominion of their earthly passions, had been long disobedient to the Divine call, have found themselves subdued by a superior force, and, notwithstanding their resistance, brought to the feet of Him whose love seeks the salvation of all men.

The same diversity which we have just

pointed out, in the way by which these persons are brought into the faith, is found also in the characters in which that faith may be said to be clothed, as it dwells in each of them. Sometimes, the new life on which the Christian enters has been long in course of preparation, and connects itself, without effort, with his past life, giving to it completeness and dignity; in which case, his former modes of thought and conduct, and the general tenor of the life which has been abandoned, far from appearing incompatible with his present convictions, are still held dear, and retained without scruple. Sometimes, on the contrary, the new element appears in entire contrast with the old, over which it triumphs victoriously. Now each of these forms of Christian character is legitimate, and serves in its own manner to magnify the Gospel. The first will prove, that whatever preceded the new life of the child of God, was but the gradual preparation for it; and the latter, far from assuming a severe or hostile aspect, will be seen, on the contrary, clothed in gentleness. The latter form of character will perhaps possess the most depth and attractiveness. The new element is seen there in its own nature, and its most striking features, occupying the most prominent place; and it is the superiority of that element which is chiefly conspicuous.

The diversity of which we are speaking, and which is observable through the entire history of the church, may be remarked as early in that history as the days of the apostles. Unhappily, those diversities of Christian character, which were intended to afford each other support and completeness, at length degenerated into a cause of strife and bitter contention, in the midst of which the idea of the essential union of all Christians was lost! Then arose those fatal disputes which, far from edifying the church, have so long desolated it. Nevertheless, it must be acknowledged that whoever has learned to discern Christ, by the rays which shine from his work, even amidst the narrow conceptions by which the human mind has too often disfigured it, will also know where to find the fundamental principle of unity, in the midst of all these contrarieties. But when we go back to the great teachers of the primitive church, we find that their individual characters, as they appear in their lives and writings, unite to form one complete character, and that their views of Christian truth, while differing in themselves, far from being exclusive one of the other, form, on the contrary, one beautiful whole; that, as the sun diffuses his myriads of rays through different media, so Christ, in whom "there is no variableness nor shadow of turning," reveals himself through many different intervening organs.—*Evangelical Christendom.*

## Poetry.

## THE WATERS OF LIFE.

WITH joy shall ye draw living waters, and clear,  
 From the wells of salvation, whilst travelling here ;  
 Why then do ye journey so slowly and sad ?  
 Come, drink of the waters which make the heart glad !

They are full to o'erflowing, with mercy and grace ;  
 You can never exhaust them ; come, quicken your pace :  
 They spring up for ever—so says the good word—  
 From the fullness that dwells in Christ Jesus the Lord.

Do you fear you're not welcome ? Oh, do come and try—  
 They are free—without money or price you can buy ;  
 Your strength or your labour you need not here give ;  
 You have only to drink of these waters and live.

At every fresh stage of your journey you'll find  
 Wells as sweet, and still sweeter than those left behind :  
 Oh come, if you're thirsting, come hither and drink ;  
 No barriers prevent you approaching the brink.

Whoso drinks of these life-springs, he never shall die ;  
 They will spring up for ever : Oh come then and try !  
 Yes, for ever ! for if from these wells you drink here,  
 You shall drink at the river of life always there !

—*Christian Pioneer.*

## Narratives and Anecdotes.

## "WHAT WILL MEN SAY?"

SOME years back, when I lived in the famous town of Calcutta, it was a favorite occupation of mine to mark, learn, and inwardly digest the sayings of the native population. And, albeit the heat, dust, smoke, and other things disagreeable, many a hundred miles have I walked upon the roads of that crowded city, —mixing with the people of the land, and profiting by many a wholesome lesson they very unintentionally gave me.

One afternoon, I remember, I happened to overtake two old women hurrying along one of the principal thoroughfares, and earnestly engaged in some important discussion. They appeared to be villagers, returning home ; and, from their dirty garments and slovenly look, must have belonged to the very poorest class. So intent were they on the subject of dispute, that they would have spoken out the inmost secrets of their hearts for the entertainment or enlightenment of every passer by, without the slightest consciousness of committing an improprie-

ty. There was, however, one sentence, oft repeated by one of them, which attracted my notice. To every few words uttered by her companion, she would cry out, "*What will men say ? What will men say ?*" I soon became acquainted with the grand topic of their conversation. There was to be a marriage in the family of one of the dames ; and the point to be decided was, how the child-bride was to be conveyed to the place of appointment ? In some districts of Bengal, this question had been easily and speedily disposed of, by a sturdy fellow, in due time, stepping forth, and carrying off the little lady in his arms, followed by the whole host of friends, relatives, and neighbors. But in the direct vicinity of the great city, how could such indecency and unseemliness be tolerated ! A *kerinchi*, perhaps the finest of its kind, was proposed—but rejected : a *duli*, perhaps covered with extra superfine cloth, found no greater favor ! The argument was, *What will men say ?* In higher ranks, fashion

has introduced the *palankin*, and nothing but this respectable conveyance, with its extra trappings and extra attendants, would suit the baby of the poor villager! It is easy to record, and as easy to read this important decision; but the reader may be assured it was not so easily arrived at, by the parties concerned. Words waxed warm,—gesture theatrical,—steps hurried,—and the struggle intense,—all about a *palankin's* superiority over a less fashionable conveyance! And then, the foolish creatures agreed to get into debt, and waste the borrowed money, and bring trouble and annoyance on themselves for many a long day,—because, if they did not do so, who knew *what men would say*? I suspect that in every other particular of the marriage, this principle was acted on; and the savings of years past,—the income of years prospective, were spent and squandered, because *men might say something*!

I thought then, and have often thought since, that *we* ourselves are little wiser than those poor old women. How many of us, in all we do, consult only this principle—the opinion of the world? This seems to be the hinge on which every matter must turn. Every action must be tried in the light of the old woman's question. In domestic arrangements, in public transactions—in our appearance at home and abroad,—in what we do, say, think,—in what we suffer, use, enjoy,—how oft is it that the sole rule of guidance is, *What will men say*? Aye, and in the momentous matter of religion,—in the solemnities of a profession of faith,—in the sacred duties of public and family worship,—in the whole routine of a consistent Christian life,—how oft are we influenced thereby.

Gentle reader! do you exalt the opinion of the world into a criterion of right and wrong? If so, do allow me to ask only two questions, while many more suggest themselves.

1. How much do you imagine the world cares for what you do, or say, or think? I could not help exclaiming against the folly of our old friend in some such language as this: "What! poor dame, do you think men care so much about your matters? Are the eyes of every living thing waiting upon you? Do people pause with breathless attention to see how you will act—and what sentence they may have to pronounce? In the midst of so much action, bu-

siness, turmoil,—who is there, that dreams of you and yours? And then, if your direct neighbors do concern themselves as to how you conduct a marriage, how brief, how selfish too, that concern is! It is but one look to see how you do,—to gratify curiosity,—and no more! Is it worth your while to be so 'troubled about many things,' in order to please those who never see, hear, or think of, you? Or, is it wise to bring so much annoyance on yourself and yours, that you may secure the approving look or word of a stranger,—and then be forgotten for ever?" Perhaps this was arguing too stocially,—yet, at this day, I do not see that it was unjust. The fact is, that we value ourselves a little too highly when we attach so much importance to the opinion of the world concerning us. We assure ourselves of possessing that which must interest others; as though, like Saul of old, we were "higher than any of the people, from the shoulders upward,"—and, therefore, attracting every eye! Now, it may be, that not a score of persons feel any deep concern in us; and not one in a thousand takes the trouble to approve or disapprove ought in us. Let us check our vanity a little; and not obtrude ourselves on the gaze of others—contented to walk as "strangers and pilgrims" in the midst of the world!

2. Another question I propose, reader, is this: Do you think the world is right in its opinions? I have very strong doubts on this subject. True, it has been learning wisdom for thousands of years past; and a stranger from another distant, brighter sphere might conclude that, after so much instruction, so much chastening, so much mercy, it must have arrived at something approaching infallibility of opinion, if not faultlessness of practice. But we cannot so think. We know how men have at different times, sanctioned the darkest vices, and condemned the highest virtues. They have so endlessly changed the rules of right and wrong that they are wholly unworthy of trust. Their opinions have depended too much on the times and seasons. Their standards have been raised or lowered as interest or expediency suggested. Indeed, to follow the guidance of the multitude would be to tread the most tortuous path, plunge into the most hopeless labyrinth,—and, after all, to feel no certainty of escaping from evil and attaining unto good. Why then should

we care for the opinions of the world? Who can tell where they may not lead us! Where is there the necessity for our committing any such folly? Surely we have more "lively oracles." Surely we have a "teacher come from heaven."

Oh, to shake off these trammels which bind so many of us! To live utterly indifferent to *what men may say*! Oh, to feel, all through life, that there is a vastly more important question to be asked,—one which must affect us in time and eternity,—WHAT WILL GOD SAY?

IOTA.

Sept. 1851.

### SAY YOUR PRAYERS IN FINE WEATHER.

RETURNING by the Belfast night mail to my distant parish in the north, from the Dublin clerical meetings of the year 1839, I found myself placed opposite to a gentleman whose appearance engrossed rather than attracted my most profound attention.

His age, as he afterwards told me, was sixty; and perhaps I should have conjectured as much, though exposure to weather, cares, anxieties, and dangers, with a certain air of seriousness, which seemed as it were to preside over them all, spoke more than the effects of time, the progress of my fellow-traveller's earthly pilgrimage.

In truth his countenance was such a one as no observant physiognomist would contemplate without interest, or mark its amiable and diversified expression without respect and love. The coach in which we sat had scarcely cleared the pavement, and was rolling along the comparatively silent highway, when my companion addressed me with great ease and politeness. A few minutes sufficed to show that the predominant sentiment of his heart was religion. His conversation was almost exclusively of that character; and as he poured out the rich stores of gospel truth and experience from the exhaustless treasury of a converted soul, the night insensibly wore away, and the sun was long risen, as we changed horses at the last stage.

Little more than an hour remained, and I must probably part for ever from a man by whose conversation I had been inexpressibly captivated. I felt, as may be easily conceived, a strong desire to learn his history, and thus to fix more permanently on my mind the impression he had made. Accordingly, I asked him whether the turning of his heart to God had been caused by any sudden danger, or merely connected with his seafaring life (he had already told me that he commanded a vessel trading be-

tween Liverpool and America), or was of gradual growth? My question seemed to please him, at least he replied to it with the utmost courtesy; saying, that in the last year but one of the late war, he was waiting in port with a fleet of merchantmen till convoy should arrive, it being deemed unsafe to sail without such protection. His habits, he observed, had always been exceedingly irregular, to give them no stronger term, and he passed the period of detention in practices he could not look back on without sorrow.

At length the signal to weigh anchor was made; his ship, as were also many others, was so short of hands, that he was glad to accept any person who offered himself, however inexperienced he might be in navigation. At the very instant of departure, a boat came alongside, out of which a tall robust man climbed actively upon deck, and gave himself in as a seaman willing to engage for the voyage. The boat which brought him had returned to the shore, and the wind was blowing nearly a gale; but under every circumstance, my friend said, he was glad to get even the addition of one equivocal hand to his scanty crew. His pleasure, however, was of short duration; for the new comer was soon found to be of a most quarrelsome, untractable disposition, a furious blasphemer, and, when opportunity offered, a drunkard. Besides all these disqualifications, he was wholly ignorant of nautical affairs, or counterfeited ignorance to escape duty. In short, he was the bane and plague of the vessel, and refused obstinately to give any account of himself, or his family, or his past life.

At length a violent storm arose, all hands were piped upon deck, and all, as the captain thought, were too few to save the ship. When the men were mustered to their quarters, the sturdy blasphemer was missing, and my friend went below to seek for him; great was his surprise at finding him on his knees repeating the Lord's Prayer with wonderful rapidity, over and over again, as if he had bound himself to countless reiterations. Vexed at what he deemed hypocrisy or cowardice, he shook him roughly by the collar, exclaiming, "*Get up, sir, and say your prayers in fine weather.*" The man rose up, observing in a low voice, "God grant I may ever see fair weather to say them!"

In a few hours the storm happily abated, a week more brought them to harbor, and an incident so trivial passed quickly away from the memory of the captain, the more easily as the man in question was paid off the day after landing, and appeared not again.

Several years had elapsed, during which though my friend had been twice shipwrecked, and was grievously hurt by the falling of

a spar, he pursued without amendment a life of profligacy and contempt of God. At the end of this period he arrived in the port of New York, after a very tedious and dangerous voyage from England.

It was on a sabbath morning, and the streets were thronged with persons proceeding to the several houses of worship with which that city abounds; but the narrator, from whose lips I take this anecdote, was bent on far other occupation, designing to drown the recollection of perils and deliverances in a celebrated tavern, which he had too long and too often frequented.

As he walked leisurely towards this goal, he encountered a very dear friend, the *quondam* associate of many a thoughtless hour. Salutations over, the captain seized him by the arm, declaring that he should accompany him to the hotel. "I will do so," replied the other with great calmness, "on condition that you come with me first for a single hour into this house (a church), and thank God for his mercies to you on the deep. The captain was ashamed to refuse, so the two friends entered the temple together. Already all the seats were occupied, and a dense crowd filled the aisle; but by dint of personal exertion, they succeeded in reaching a position right in front of the pulpit, at about five yards' distance. The preacher, one of the most popular of the day, riveted the attention of the entire congregation, including the captain himself, to whom his features and voice, though he could not assign any time or place of previous meeting, seemed not wholly unknown, particularly when he spoke with animation. At length the preacher's eyes fell upon the spot where the two friends stood. He suddenly paused—still gazing upon the captain, as if to make himself sure that he labored under no optical delusion—and after a silence of more than a minute, pronounced with a voice that shook the building, "*Say your prayers in fine weather.*"

The audience were lost in amazement, nor was it until a considerable time had elapsed that the preacher recovered sufficient self-possession to recount the incident with which the reader is already acquainted, adding, with deep emotion, that the words which his captain uttered in the storm had clung to him by day and by night after his landing, as if an angel had been charged with the duty of repeating them in his ears—that he felt the holy call as coming direct from above to do the work of his crucified Master—that he had studied at college for the ministry, and was now, through grace, such as they saw and heard.

At the conclusion of this affecting address, he called on the audience to join in prayer with himself, that the same words might be blessed in turn to him who first

had used them. But God had outrun their petitions—my friend was already his child before his former shipmate had ceased to tell his story. The power of the Spirit had wrought effectually upon him, and subdued every lofty imagination. And so, when the people dispersed, he exchanged the hotel for the house of the preacher, with whom he tarried six weeks, and parted from him to pursue his profession, with a heart devoted to the service of his Saviour, and with holy and happy assurances, which (as he declared to me, and I confidently rely in his truth) advancing years hallowed, strengthened, and sanctified.

From that companion of a night I then parted, probably not to meet again till we stand before the judgment-seat of Christ. His history is too palpably instructive to require that I should add my own reflections. And with one only I conclude—addressing those persons who seek God merely in the hours of danger and trouble—in the words of the captain, "*Say your prayers in fine weather.*"—*Bible Class Magazine.*

## THE DYING CHILD'S REQUEST.

A MAN of the name of M——, noted for his ungovernable temper and proneness to dissipation, employed me as his attorney, and I frequently examined the dockets for him, and, as a conveyancer, made out deeds of property which he purchased and sold. He was a good paymaster, but exceedingly disagreeable in his deportment, often drunk, and most profane in his language. He called one day, and seemed much subdued, much altered from his usual deportment. After stating his wants, he was about leaving my office. I asked what was the matter with him, he seemed so changed. He stopped, hesitated, but made no reply. I asked again what could have occurred to make such an alteration in his whole demeanor.

"Squire," said he, "something *has* occurred; I am indeed an altered man. I had a little son, about nine years old; he was as dear to me as the apple of my eye; and, at times, when I went home from my work intoxicated, I abused my wife, drove her and the other children from the house, broke the furniture, and did all in my power to make my family as miserable as myself. This little boy, when I was at the height of my anger, would watch me, and when I would sit down, would steal up to my knee, climb upon my lap, pass his little hand through my hair, and *tame* me down irresistibly, when my wife and other children would fearlessly come in, knowing, from experience, that my little son had

subdued me, and I was in his power. Well, Squire, my son took sick; it was evident to me he would not recover. I sat by his bedside; he was in a doze; the tears gushed from my eyes as I watched him; my heart was sad indeed! He awoke, he turned his face towards me. 'Father, you are crying. What is the matter?' 'I am afraid, my son, I am going to lose you,—you are going to die.' 'Well, father, I know I am going to die, but I am not afraid to die, for I will go to Jesus.' 'To Jesus! Why, what do you know about Jesus?' 'Why, father, you know mother used to send me to the Sunday-school at the corner, and the teachers told me all about Jesus, and taught me how to pray; and for this reason, father, I was never afraid of you when you came home drunk, and abused poor mother and the children; and I saw that you could not injure me. Now, father, I am going to die, and would die quite happy, if you would promise me to do two things.' 'Well, my son, what are they? If it is in my power I will do them.' 'Father, promise me that you will drink no more whisky; this is the cause of all poor mother's distress; and if you would not drink, you would be a good

man, and mother and the children would be so happy. Well, father, now promise me that you will pray.' 'Pray! why, I don't know how to pray!' 'Father, kneel down by my bed, and I will teach you how to pray?' Squire, I knelt down; he prayed; I followed, repeating his words; my heart was broken; he led me I know not where, or how, or how long; but this I know, that light, comfort, peace, and joy, filled my soul, as I rejoiced in a sin-pardoning God. My wife came in, the children followed, and all fell on their knees around the bed. We all rejoiced, and when I raised my head to bless the instrument of my conversion, he was *dead*! His spirit had been wafted away to heaven with the glad news of my repentance; he was an eye-witness to that joy which is among the angels of God over a sinner that repenteth. His hands were clasped as in prayer, and a sweet smile sealed his lips in death."

Therefore, my beloved brethren, seeing what the Sunday school can do, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord."—*The Church*.

## Biblical.

### THE TARGUMS.

AMONG the ancient versions of the Scriptures, the Jewish Targums possess some peculiar interest, on account of the people for whom they were written and the circumstances which made them necessary. They may be looked upon as a lasting testimony of the evils of the Babylonian captivity; during which the Hebrew language ceased to be the vernacular dialect of the Jewish nation, and the law and the prophets became sealed books to the unlearned, who henceforth could listen to the oracles of the Lord God of their fathers only as they they were translated into the current language by the teachers of religion. At first, the Scriptures were interpreted in the assemblies of the people *orally*, and a running exposition of their meaning was given. This appears to have been the method in which Ezra and his assistants, together with the Levites, instructed the restored Jews in the law; as recorded in Nehemiah viii. 8, where it is said that "they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Some, indeed,

have understood this to denote popular exposition merely, without translation from the original tongue; but known facts, relating to the previous and subsequent history of the Jews, render it more probable that the law was interpreted and expounded in the Aramaean language, which the nation generally had been led to adopt in the land of their captivity. How long these simple arrangements sufficed, it is impossible to say with certainty, but we may suppose that the disadvantages attending them were not long in appearing. Oral and extemporaneous translation of the word of God is liable to great abuses, and in process of time the need of a written vernacular version of the portions of Scripture most commonly read in public was felt and supplied. Every such version was called a *TARGUM*;—the Arabic form of which word,—*tarjama*,—has been introduced into the Hindustani, and is familiar to all our readers.

Probably, the most ancient Targums have perished. In the Jewish writings allusion is made to one on the book of Job, which existed in the days of Caba-



liel, the teacher of the apostle Paul; and it is argued that this is evidence for the prior composition of versions of other parts of Scripture; for it is not likely that Job would be translated before the Law. High antiquity is, as we shall see, claimed for some which have survived to the present day, but the claim is not universally admitted to be just.

No Targum contains the whole of the Old Testament Scriptures,—indeed, the books of Daniel, Ezra, and Nehemiah, are not found in any,—and some, only single books. Those now extant, are the productions of different ages, and differ very greatly in character amongst themselves. Some are literal and concise, others are full of legends and paraphrastic to the last degree; some closely resemble in language the Aramaic portions of the original Scriptures, others contain numerous words adopted from the Greek, Latin, and Persian. They may be divided into three classes, and a brief notice given of some of the most important.

#### I.—THE TARGUMS OF ONKELOS AND JONATHAN.

These are unquestionably the most ancient of all now extant, and the most important to the biblical student. The work of *Onkelos* embraces the Pentateuch; that of *Jonathan*, the earlier and later prophets:—the earlier prophetic books are, it may be well to remind the reader, those of Joshua, Judges, Samuel, and Kings. As to the precise date when these Targums were written, our information is partly contradictory, and partly evidently fabulous, so that certainty is not attainable. We will speak first of *Onkelos* and his work.

One Jewish tradition makes *Onkelos* to have flourished just before the birth of Christ, another says he was a grandson of the Roman Emperor Titus, while others appear to confound him with Aquila, the author of a Greek version of the Old Testament. The best supported tradition, however, represents him as a proselyte, and a disciple and friend of the celebrated Gamaliel. His translation is, as a whole, closely literal; and generally corresponds word for word with the Hebrew text: so that the accents of the latter have been, in later times, transferred to it. In a few instances, paraphrase is resorted to in order to render the sense more clear; and difficult texts and prophetic and

poetical passages are sometimes rather explained than translated. As *Onkelos* appears to have lived very early in the Christian era, it may be interesting to refer to his translations of passages referring to the Saviour. The protopromise in Gen. iii. 15, does not appear to have been regarded by him as a Messianic prediction. It is rendered thus, "And I will put enmity between thee and the woman, and between thy son and her son: he shall remember for thee what thou hast done to him from the beginning, and thou shalt observe him at the end." In Gen. xlix. 10, and Num. xxiv. 17, the Messiah is expressly mentioned. We may here remark, also, that *Onkelos* and the other Targumists are accustomed to use the expression, "Word of the Lord," in many places where the Hebrew text has the name of God: this usage illustrates the phraseology of the Evangelist John in the first chapter of his gospel, where he speaks of the Son of God as the divine Word.

To *Jonathan ben Uziel*, though his style is by no means so pure as that of *Onkelos*, a higher antiquity is ascribed by the Jews. He was esteemed the greatest of all the disciples of Hillel; and marvellous stories are related of him in the Talmud. For instance, it is said that he wrote down his version from the lips of Haggai, Zechariah, and Malachi, and that an extensive shaking of the land of Israel ensued, after which a voice from heaven demanded, "Who is he that has disclosed my secrets to the children of men?" *Jonathan* then stood upon his feet and replied that he had done it; not for his own honor, nor for that of his fathers, but for the glory of God, that divisions might not be multiplied in Israel. It is further said that he was divinely prohibited from translating that section of the Scriptures to which, according to the Jewish arrangement, the book of Daniel belonged, lest he should thereby reveal the date of Messiah's advent, &c. These fables may be regarded as proofs of the relative antiquity of *Jonathan's* work and of the high esteem in which it was held by the Jews.

It is observable that the historical books are much more literally translated by *Jonathan* than the prophetic. In the latter, in order to make the meaning clear to his readers, he has amplified historical allusions, interpreted allegories, and supplied such

glosses and explanatory remarks as were requisite to set forth his view of the signification. The simple narratives of the historical books were regarded as sufficiently intelligible in themselves, and therefore, as a whole, translated with tolerable exactness; but poetical passages occurring in them, such as the songs of Deborah and Hannah, display as abundant amplification as the later prophets. In this Targum some illustrations of the diction of the New Testament may be noticed. Thus in Is. lxxv. 6, 15, and elsewhere, "the second death" is spoken of; in Is. xxx. 33, "Gehenna," as the place of punishment prepared for the wicked; and in Hosea v. 11, the "Mammon of unrighteousness." Amongst the most remarkable of the passages interpreted of the Messiah, are 2 Sam. xxiii. 3, Is. iv. 2, ix. 6, xi. 1, 6, xlii. 1, xliii. 10, lii. 13, Jer. xxiii. 5, Hosea iii. 5, Micah v. 2, Zech. iii. 8. In many other passages "the King Messiah" is introduced, and not always with due regard to the demands of the context. It is very probable that this Targum has sustained injury from interpolation, and many of the absurdities which now disfigure it may be the work of later times.

## II.—THE TARGUMS OF THE PSEUDO-JONATHAN AND OF JERUSALEM.

The latter named of these paraphrases exists only in numerous brief fragments. The former is so styled because it has been attributed to the celebrated Jonathan ben Uziel of whom we have spoken above. That it is not his work is clear from the character of the paraphrase itself, from the language employed in it, and from the comparatively modern date of the testimony which ascribes it to him. It is hardly possible to say, even approximately, when it was written, but the mention made in it of the Talmud, and its conformity with the rules of interpretation laid down in that work, shew that it was posterior to it. The remaining fragments of the *Jerusalem Targum* have been diligently compared with the corresponding passages in that of the *Pseudo* or *would-be Jonathan*, and, notwithstanding many discrepancies, competent judges have pronounced that the two are merely different recensions of one original Targum, which, it is probable, bore the name of the *Targum of Jerusalem*. These paraphrases contain the Pentateuch, like that of Onkelos, but differ widely from that

venerable work, both in design and execution. The object of the paraphrasts was not, like that of their predecessor, to convey in simplicity the truths of inspiration to those who could not peruse them in the very words of Moses; but to accommodate them to the tastes and opinions of their own degenerate age. Accordingly, they have embodied in their paraphrases the allegorical interpretations, the wild legends, and the vain philosophy which had flourished luxuriantly amid the darkness and distress of their national humiliation. Well did they shew that our Lord's rebuke to their fathers, that they made the word of God of none effect through their traditions, applied also to themselves. They scrupled not both to add to the words of the law, and, by modifications and alterations, to take away from them. Thus facts in the sacred narrative which reflect dishonor upon their national ancestry, as, for instance, Jacob's fraud and Reuben's incest, are, in part or wholly, explained away and denied. It must, however, be remembered that these Targumists did not themselves create the legends which abound in their works. Some of them were probably ancient even in their day, and it may be that a small amount of truth exists in them, amidst the mass of falsehood and folly. In Exod. vii. 11, Jannes and Jambres are named as the magicians who, by their incantations, withstood the influence of Moses at the Egyptian court; and to them Paul alludes, 2 Tim. iii. 8. The passages which Onkelos referred to the Messiah, are so interpreted here also, and many others in addition. A single extract may serve at once to shew the character of these Targums and to lighten the heaviness of our account of them. It is the paraphrase of one verse only, Gen. l. 13. "And his [Jacob's] sons carried him to the land of Canaan, and the news was conveyed to the ears of the wicked Esau; and he set forth with many legions from the mount of Gebal and came to Hebron, and he would not suffer Joseph to bury his father in the double cave [Machpelah]. Immediately Naphtali went and ran down to Egypt, and came again in that same day, and brought the bill of sale which Esau had written for Jacob his brother on account of the dispute about the double cave; and forthwith he nodded to Hushim, the son of Dan, and he drew his sword, and cut off the head of the wicked

Esau. And the head of Esau went, rolling over and over, until it entered into the midst of the cave, and rested in the bosom of Isaac his father. And the sons of Esau buried his body in the double field; and after that, the sons of Jacob buried him in the cave of the double field; because Abraham bought that field for a possession of a burying place from Ephron the Hittite, over against Mamre." This may be taken as a specimen of the "profane and old wives' fables" with which these Targums abound. It is needless to add that they are of very little use to the biblical student.

### III.—THE REMAINING TARGUMS.

Our remarks upon the remaining Targums must be brief. Those on Job, the Psalms, Proverbs, Ruth, Esther, the Lamentations, Ecclesiastes, and Solomon's Song have been ascribed to *Rabbi Joseph Saggi nehor*, or, *abounding in light*; a common Jewish antiphrase for *blind*, or, in this case more correctly, *one-eyed*, but the tradition is of but little value. The Targum on the Proverbs is a tolerably literal translation, those on Job and the Psalms are very loose and legendary. As an illustration we translate half of the verse which answers to Job. iii. 5. "Let the clouds dwell over it and terrify it as bitternesses of the day:—the distress with which Jeremiah was distressed upon the destruction of the sacred house, and Jonah when he was thrown out into the sea of Tarsis." The rest possess the same character; and some of them, to an extraordinary degree. It is often hard to conceive what could induce the extravagancies which are found inserted here and there. The paraphrases of Solomon's Song, Ecclesiastes, and Esther are the most diffuse and fabulous. The book of Esther, recording, as it does, the deliverance and exaltation of Israel and the destruction of its foes, has ever been peculiarly dear to the poor hated and hating Jew; and the imagination of the paraphrast evidently revelled in describing the pride and wickedness of Haman and his sudden destruction. Besides the Targum on Esther which forms part of the work ascribed to *Joseph the blind*, there are two others on the same book; one of which is of considerable extent. In a lengthy extract from it, which lies before us, we find only a collection of absurd stories con-

cerning Solomon; describing his power over demons, his glorious throne, (not much unlike the fabled throne of Vikramāditya,) his discourse with birds, &c. &c. much of which was designed to illustrate Esther i. 2. The afflicted children of Abraham felt themselves exalted by the consideration of the glory of king Solomon, and the wildest stories of Arabia are rivalled by some of these fictions. We must not omit to remark that the Qurán has drawn from these legends: indeed, much of the 27th and other Suras appears to have been taken from this Targum and the Talmud by the simple process of translation. The Targum on the two books of Chronicles is thought to be a very modern one. We have not been able to procure a copy for examination. There is evidence that a Targum on the prophets, more paraphrastic than that of Jonathan ben Uziel, once existed; and it may, perhaps, have been called by the name of *Jerusalem*. At present, a fragment only has been discovered; but it is possible that many of the duplicate renderings which are found in Jonathan's Targum belonged originally to this.

Ancient Jewish writings allude to many other Targums, which are now most probably lost. Much anxiety was formerly felt for the recovery of some of these, because they were believed to contain allusions to the doctrine of the Trinity, &c.; but the testimony upon which this belief rested must be regarded as worthy of little credit.

When we think of the influence which these paraphrases have had, and still have, over the Jews, "beloved for the fathers' sakes," we cannot but regard them with mournful interest. How have the teachers of Israel made them to err—"darkening counsel with words without knowledge!" How have they thickened the veil upon the face of Moses, so "that the children of Israel could not stedfastly look to the end of that which is abolished!" But all this shall, at length, be "done away in Christ." The testimony of Moses in the law, and of the prophets, shall yet bring the Jews to discover their Messiah in Jesus of Nazareth. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Let us learn to long and pray for the dawning of that day of mercy.

## Correspondence.

## THE CRYSTAL PALACE.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—You will oblige me by the insertion of the following lines.

The readers of the *Oriental Baptist* are aware of the erection of the Crystal Palace in England. Probably a building so profusely furnished with the most costly articles from various countries, and creating such wonder in the minds of the spectators, has never before existed in any part of the globe. Many people from foreign countries have been attracted to England by a desire to witness this Great Exhibition, and others by a desire to see the Queen, who was herself present at the opening of the palace. This palace is certainly wonderful and grand; but, beloved friends, it is far inferior to another, which I am anxious to bring to your consideration. Listen to a description of the one to which I allude. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof and the wall thereof. And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, one hundred and forty-four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones.

The first foundation was jasper; the second, sapphire: the third, chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life."

I mentioned before that there was a vast difference between the Crystal Palace, and the house of which I desired to speak. Let us now consider wherein this difference consists.

*Firstly*—It is painful to witness men interesting themselves to such a degree in a house that has been erected for a short period, whilst the house that is eternal creates but little concern.

*Secondly*—In the Crystal Palace have been congregated men from a few different nations, speaking a few different tongues; but the house of which I speak, shall be filled with men of all nations and all tongues. The Crystal Palace large as it is, can contain but a limited number of visitors, but such will not be the case in the eternal house, for it is written: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb; clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. vii. 9.

*Thirdly.*—The Crystal Palace is of no advantage to the poor of foreign countries; for who will invite the poor? and where is the money that shall enable them to visit the place? Such a journey, too, would expose them to very much danger and loss. But the miserable, the poor, and even the vilest sinner, if he repent and believe, shall visit the house of which I speak. For instance, "it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." Luke xvi. 22. Again, "and he [the crucified thief] said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise." Luke xxiii. 42, 43.

*Fourthly.*—Those who visit the Crystal Palace must soon leave it again; but they who enter the eternal house, dwell there for ever. For the Lord of this house has made the following promise: "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John xiv. 3. Beloved readers, now judge yourselves of the difference between the Crystal Palace and the eternal house.

*Fifthly.*—Many of those who visit the Crystal Palace are unregenerated, and wicked in their lives; but into the eternal house no impure person can enter, because for them who are to inhabit this house, the Lord hath prepared white robes and unfading crowns; there they shall be with Him, and bow in praise before his throne. My beloved friends, think not that I would detract from the beauty or usefulness of the Crystal Palace; by no means: but I desire that you should have your minds directed towards that house which is eternally glorious, and your hearts prepared for it, too. And think not, either, that I am pained to hear of the renown of our great Queen, but my desire is, that all should be ready to promote the glory of that King to whose majesty the Queen herself must bow, and who gave his "life a ransom for many." My desire is also to impress on your minds the praises of the blessed Lamb; as it is written in the Revelation vii. 9, 10. "After this I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb; clothed

with white robes, and palms in their hands, and cried with a loud voice saying, Salvation to our God which sitteth upon the throne and unto the Lamb." May my readers and myself be there.

SHUJA'AT ALI.

26th July, 1851.

## "ORISSA AND ITS EVANGELIZATION."

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—In your issue for August, you have done me the honor to publish a review of my book on "Orissa and its Evangelization." I tender the reviewer my best thanks for the generally favorable notice of the work. He however seems not to have distinctly apprehended the leading object of the book, and hence has remarked on some supposed omissions—particularly in relation to the labors of Mr. Peters, our predecessor at Balasore. I am informed that a similar remark was made on a previous occasion in relation to some of our reports or statements, and therefore a word or two in explanation may not be inappropriate. I will however endeavour to be brief.

I. The design of the work was not to narrate the progress of the Orissa Mission. This has been done so frequently in our reports, and by myself in a work entitled *A Narrative of the Orissa Mission*, as also by the late Mr. Peggs, that this was not necessary. All that was attempted in this respect was a brief outline sufficient to present the character of our past and present efforts. This was intimated in the Preface. Allow me to make a brief extract from the review of the work in the May number of the General Baptist Repository in England.

"Several attempts have been made to meet the wishes of our people and the Christian world in this respect; still from some cause or other, none of these publications exactly corresponded with the idea we had of the publication that was needed."—"Such a volume is that which now lies before us. It is just the kind of book which is wanted," &c.

The book was thus intended to place before those interested in the Orissa Mission, the character and extent of the field of labor, its special necessities; the best mode of seeking the evangelization of the people, to show what we had attempted, what were the

general results attained, and especially to point out what further aid was needed, or rather what we could reasonably expect our friends to afford. I had to shew the friends of the mission the responsibility they incurred by voluntarily entering upon the cultivation of this field, and suggest to them the question whether such responsibility was consistent with any diversion of our forces for any other mission, however important considered in itself.

II. My plan thus precluded any extended notice of the labors of individuals. The notice of Mr. Peters is as long\* in proportion as that of any other laborer. We have however frequently referred to him in our reports, and said all that could be said of him and his labors. His first efforts at Balasore were peculiarly encouraging and interesting, and often have I regretted that he was left to labor alone. I was the first to occupy Balasore some nine years after he left it, but there was nothing encouraging then remaining. His success was chiefly among the troops at that time stationed at Balasore and a few resident East Indians. The former were to a man soon removed, and we have had no European regiment there since. Of the other class, three elderly females reside at Cuttack, and are in connexion with the church here. Two were baptized by Mr. Peters, and one was a hearer of his. Another, an old lady, died some ten years ago (I speak from memory,) in the faith of the gospel. And the Mr. R. he refers to as befriending him, was afterwards baptized and died in the hope of the gospel at Cuttack. He had no chapel and no schools. He baptized two natives, one a Byraggi who left him the week he was baptized, never to return, the other a Bengali Brâhman of some standing, but a maniac, and who soon disappeared.

I cannot but think Mr. Peters was, in the first years of his missionary course, a sincere and devoted laborer. But he had not sufficient root in himself for the responsible post assigned him. He was a very eloquent speaker in Bengali, and had he labored in connexion with a better trained and more experienced brother, he would probably have held on his way, and become a very useful man. But as it is,

there is nothing that can be said of the results of his labors among the natives of Orissa. His journals had their use at the time, and his labors produced fruit in another department which has endured to this day. Some of the baptized soldiers seem to have ably and zealously seconded Mr. Peters. Mr. Smith both spoke to the people and gave away books, beside acting as leader of the little church at Cuttack.

But no visible traces of any of these labors remained when we entered the province (always excepting the four individuals already mentioned). We could not therefore refer to any thing done by Mr. Peters as permanently affecting our work among the people.

Please to allow me to make one other remark before closing this hasty letter. After inviting attention to the plans and suggestions in the above work, the Reviewer reminds his readers that "their worth and applicability should be estimated after due consideration of the peculiarities of the country in which the author has labored." Your contemporary of the *Christian Observer* made a similar remark. Now, Sir, there is nothing, so far as I know, to render these suggestions inapplicable to India generally. Most cheerfully do I admit that Calcutta and similar large cities demand a class of means for the enlightenment of the people which would be entirely out of place here, and I, for one, should be sorry to see any department of missionary labor in Calcutta in any measure neglected; but, at the same time, I think that these departments of labor are many of them all extra, beyond and apart from the ordinary modes of authorized evangelism. My fear, and that of many others, was, not that our Calcutta brethren should do too much in those departments, but lest by keeping their eye too exclusively upon them, they should neglect that continued and laborious preaching of the Gospel, through the medium of the vernaculars, which is the first duty of the missionary of the cross. I trust a re-action of opinion on this important matter has set in, and it is with great thankfulness I read in the *Observer* the modified expression of opinion in reference to some of our beloved and highly honored brethren in Calcutta on this subject. Such being their views, I, for one, have no further controversy with them, but pray them God speed. But, in respect

\* Instead of "a short time" I should have said, I find, "about seven years."

to India generally, that is, the masses of the people of India, I contend for the full application of the suggestions to them, and shall be happy to see them freely discussed, either in your valuable and interesting periodical, or elsewhere.

Yours faithfully,  
A. SUTTON.

*Aug. 14th, 1851.*

P. S.—I have read John Peters' journals repeatedly, with interest; indeed I may say of the Periodical Accounts generally, that we have no more interesting or instructive missionary documents extant. It has often occurred to me, it would be doing all coming generations of missionaries good service to select and publish a volume of extracts relating to these pioneer labors of the Serampore Missionaries and their co-adjutors for the first twenty years of the present century. I commend this suggestion to those who have a right, if they choose, to act upon it.

NOTE BY THE REVIEWER.—We are truly glad to see Dr. Sutton's letter, and give him our best thanks for it. We regret that our remark did not commend itself to his approval. He attributes it to a misapprehension of the leading object of his book; but, even now that he has clearly set this object before us, we see reason to hold to our opinion. As the subject is not devoid of interest and importance, we may be permitted to say something further upon it; though, to do this, we must enter more fully into the omissions we have observed.

Though "Orissa and its Evangelization" does refer to other works, it is in itself a distinct permanent record of the efforts which have been made to introduce the Gospel into that province; and it will, without doubt, fall into the hands of many who possess no other source of information on the subject. We deem it unfortunate, therefore, that Dr. Sutton did not avail himself of the opportunity to relate what the Serampore missionaries did for Orissa. Their translations of the entire Scriptures and of a few tracts into Oriya were, probably, imperfect, and the agency they employed to preach the Gospel in this province was neither very successful, as far as the heathen were concerned, nor very long sustained; but the efforts were, in themselves,

mighty, and he who knows not of them knows not all the leading facts which compose the history of the evangelization of Orissa. And would not a brief summary of these noble deeds have formed a yet more appropriate introduction to "the Night of Toil" of the present mission than even Dr. Buchanan's thoughts? Does not their own unsuccessful, yet promising, occupancy of Orissa beautifully illustrate the motives and wisdom of the heroes of Serampore in their advice to Messrs. Bampton and Peggs, in accordance with which these brethren made choice of the field? Are not these facts necessary to shew some chief links in the chain of events by which a gracious Providence led the General Baptist Mission to adopt Orissa as their province and to bless it with the Word of life? And, if the seven years' labor of John Peter left no perceptible results at the end of nine years, might not apt and powerful appeals for unremitted effort, drawn from this fact, have been set before the supporters of the present mission? This information appears to us in every way indispensable to the work; and we continue to lament its absence, and trust the author will supply it in a new edition, whenever one may be called for.

We may remark, too, that the phraseology of some parts of the fifth chapter of "Orissa and its Evangelization," if read without knowledge of these labors of the Serampore Missionaries, may not unnaturally convey an idea which we are sure was very far from the author's intention, viz. that nothing was done to bring Orissa to Christ until 1822. Thus, after a list, beginning with Mr. Bampton, of "all the missionaries who have been engaged in the field," Dr. Sutton says, "When the Orissa missionaries commenced their labors, one dark, unbroken night of sin and sorrow overspread the land, and the darkness had been growing darker and denser for ages." . . . "Thus it had been from remotest ages, and thus it still continued to be. There was no relief to the picture; no ray of light shining athwart the gloom profound; no hope or indication of better days was known or wished." &c. This is, no doubt, true in the sense in which Dr. Sutton

meant it; but we are sure that a reader unacquainted with the particulars of the case would understand it to imply more than is true; and some modification of it appears to be needed. Then again, we would ask, Is it strictly correct to say that Mr. Bampton "was honored to admit by baptism the first Hindu [a Telinga] into the church of Christ in Orissa," when, as Dr. Sutton tells us in his letter, John Peter had long previously baptized two, a bairági and a Bengáli Bráhmaṇ, as the fruits of his labors in the province? That circumstances have left the characters of these early converts somewhat uncertain, is matter for regret; but, as far as we can learn particulars from the "Periodical Accounts," both *may* have been irreproachable followers of Christ. We must quote one other passage, from the last paragraph of this chapter, as, in our opinion, exceedingly liable to misapprehension:—"The above is a brief enumeration of the principal means employed to spread the Gospel in Orissa. It will be seen that the missionaries had every thing to do, from the elementary school-book and the little tract, to the preparation of grammars and dictionaries and the translation of the word of God," &c. The Scriptures and tracts prepared by the Serampore brethren were, we suppose, far inferior to those now in circulation; yet, if we have been informed rightly, the extraordinary preparation of the old guru's disciples for the kingdom of God is traceable to one of the tracts translated and printed at Serampore,\* and we conclude, from the date of their first intercourse with the missionaries (1826), that the remarkable scriptural knowledge which these men were then found to possess, must have been derived from Dr. Carey's Oriya version of the New Testament.

We most cheerfully admit that Dr. Sutton has, in his earlier work, recorded the principal facts of the case. That their full importance and their bearing on the subject of the evangelization of Orissa

have been exhibited by any author, we are not prepared to say; though, perhaps, they may have been. If not, this will certainly be done. No history, no sketch, even, of the work of God in Orissa can ever be complete which does not shew what its first friends undertook and accomplished for it. Their labors were entered into, and their Scriptures and tracts, for a time, disseminated by the honored brethren who are now in possession of the field, whose laborious zeal we acknowledge with delight, whose past and present triumphs rejoice our hearts, and whom may God bless with a thousand-fold greater success. *How* great a share the Serampore brethren have had in bringing about the results which have appeared, no man can accurately define: but it is certainly great, and "the day shall declare it."

To Dr. Sutton's remark upon the other subject we need not add anything; since our own opinions very nearly accord with those he advocates.

## PRIZE ESSAY ON VEDANTISM.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—As you kindly published some months ago a notice issued by the Calcutta Christian Tract and Book Society offering a Prize of Rs. 300 for the best Essay on Vedantism, I write to inform you, and (by permission) your readers also, that the Essay to which the Prize has been awarded by the Adjudicators, as being decidedly the best of those submitted to them, and altogether worthy of the Prize, is written by the Rev. J. Mullens, Missionary of the London Society's Mission, at Calcutta.

This Essay will, I hope, soon be published.

The other Essays received are in my hands, and I shall be happy to return them to the respective writers, on their application.

I beg to forward to you copies of three Essays on Caste lately published by the same Society; and remain,

Dear Sir,

Yours faithfully,

J. H. PARKER

*Secy. Cal. Christian Tract Socy.*

*Sept. 16th, 1851.*

\* See the *Calcutta Christian Observer*, 1850, p. 181. See, however, "Peggs' Orissa Mission," p. 199, where a different statement is made.



## Biography.

### MEMOIR OF THE LATE REV. JOSHUA TINSON,

PRESIDENT OF THE THEOLOGICAL INSTITUTION, CALABAR, JAMAICA.

BY THE REV. J. M. PHILLIPPO.

MR. TINSON was born at Watledge in Gloucestershire on the 25th January, 1794. The periods of his childhood and youth were passed in the humble seclusion of a country village, and afford but little material for biographical narration. He was of an active and lively temperament when young, and from a child manifested great delight in reading and in the acquisition of general knowledge. His favourite books, however, were the Bible and Pilgrim's Progress. The historical parts of the Old Testament he read over so repeatedly that they became inwrought into his memory, and, as he often related to his dearest connexions and friends, his mind glowing with holy feeling at the recollection, many a pleasant evening did the recital of them afford to him and his juvenile companions.

He was at an early age the subject of religious convictions, and about his ninth year he had a deep and powerful impression of the value of the soul and the importance of eternity. This feeling, however, so common an occurrence in the dawns of youthful piety, but so much to be deplored, was only of transient continuance, resembling "the early cloud and the morning dew that passeth away." But first religious impressions are not easily obliterated, and hence it is said by those who knew him best and loved him most, that the subject of this sketch retained so vivid a remembrance of the feelings these impressions produced upon his mind, as almost immediately after his defection to humble himself before God, and to expostulate with two or three of his young companions on the awful realities of eternal torment, and the tremendous consequences of apostacy and unbelief.

At thirteen years of age he was placed with a clothier, his father intending him for that business; but not being comfortable in the situation, he soon left it and returned home. It was not long before he was employed in a large factory at Nailsworth, where his father was superintendent of the dyeing and some other departments of cloth manufacture; and there he acquired a knowledge of the different branches of the business.

He was now introduced to the sabbath school at Shortwood, and attended the baptist chapel there for a considerable time. His occupation being such as to allow him intervals of leisure, he almost habitually carried a book about his person, and often

while working committed to memory hymns from the collections of Drs. Watts and Rippon.

Mr. Barnard, the senior partner of the firm, took a great interest in him, and anxious to promote his welfare, procured for him, after he had served his apprenticeship, a situation as an overlooker in a large cloth establishment. He accepted the appointment, but felt it too weighty and responsible an office for one so young and inexperienced,—having to take the oversight of persons of different ages, from the youth of eighteen to the old man of nearly threescore years and ten. The situation, therefore, not being congenial to his feelings, he relinquished it, and again entered the employ of Mr. Barnard.

The exact date of his conversion cannot be with accuracy ascertained; but one sabbath afternoon, during the year 1814, he was induced to hear a celebrated preacher from Wales, at a chapel of Lady Huntingdon's connexion.

The text was the parable of the sower. The sermon impressed his mind, and he says, "If there be any point on which I can fix as the period of decision it must be *that*: this led me to attend the baptist chapel at Shortwood, the minister at which was the Rev. W. Winterbotham, under whose continued and instructive teaching my mind was gradually led into the truth as it is in Jesus."

He was soon employed in the work of sabbath school teaching, and frequently preached in the neighbouring villages on a sabbath evening.

In October, 1815, he joined the church at Shortwood. After a considerable period of probation, the deacons and many of the members of the church expressed their desire for his entering the ministry, thoughts of which his own mind had often entertained, though he had never ventured to mention them to others.

After much consultation with his friends it was decided for him to spend some time under the tuition of a private minister, and accordingly in June, 1817, he went to reside with the Rev. Joseph Kinghorn of Norwich. Having completed his term of study under this eminent servant of God, he left Norwich in June, 1818, and entered the Bristol College, then under the able presidency of Dr. Ryland, where he continued his studies till 1822.

He entered the college as a missionary

student for the east, but an urgent case requiring a missionary in the West Indies, he was asked if willing to go at once. Indisposed to make choice of his own immediate field of labour, he expressed his perfect readiness to acquiesce in any arrangement in this respect the committee might think proper to make respecting him, and he says, "Never have I had reason to regret this entire surrender to God's disposal to go where, and to be engaged in the way, his providence directed me."

This latter determination was to him indeed a source of satisfaction and comfort, scarcely to be appreciated by those who go forth to foreign fields of labour under different circumstances. He ever felt that he was where God would have him be.

Mr. Tinson was married on the 19th of February of this year to Miss Elizabeth Haines, who was then residing at Horsley in Gloucestershire. On the 13th of the following March he was ordained at Eagle Street, London. The services on this interesting occasion were conducted principally by the Rev Messrs. Hoby, Saffery (sen.), Pritchard, and Winterbotham. The latter, Mr. Tinson's pastor, delivered the charge from Rev. n. 10, so happily exemplified in the life and death of him to whom it was addressed, "Fear none of those things which thou shalt suffer: be thou faithful unto death, and I will give thee a crown of life."

A few days after, he sailed in the *Ocean*, Captain Whittle, for Jamaica, in company with Mr. and Mrs. Bourne, missionaries of the same society appointed to Honduras, where he arrived on the 31st of May, 1822.

He landed at Morant Bay, situated nearly at the eastern extremity of the island, where he was very kindly received by Mr. Shipman of the Wesleyan Missionary Society, the rector of the parish, and several other gentlemen of high respectability, as well as by the poor degraded bondmen at whose importunate solicitations he had been sent. But being by the authorities of the parish refused a license to preach in St. Thomas-in-the-East, he proceeded to Kingston on a visit to Mr. Coultart, almost the only missionary and his wife then on the island; and during his sojourn there he received an invitation to take the pastoral charge of a society of baptists, heretofore under the care of Mr. Lisle, a native baptist minister, and who had not been previously connected with the society in England. After much deliberation with friends and prayer for divine guidance, it was thought desirable for Mr. Tinson to accept the invitation; and accordingly, on August 8th, 1822, he undertook the pastoral care of the church, which then assembled at a commodious but detached and isolated building, on the windward road considerably to the eastward of the town. It had long

been the desire of many of the people and some of the deacons to have a chapel in the city, both from the inconvenience of the old place and to meet the wants of many who appeared willing to attend, but could not travel so great a distance. It was therefore decided to purchase a place in the city. Premises were soon engaged in Hanover Street, and after some necessary alterations and repairs, a commodious place of worship in a good locality was opened on the 24th December, 1826, when Messrs. Phillippo, Flood, and Knibb, took prominent parts in the interesting services of the day. With a view to relieve the society of his support, Mr. Tinson, soon after his settlement in Kingston, undertook the charge of a classical school, which he conducted with considerable success. His usual number of pupils was about sixteen, many of whom were sons of the most respectable merchants and professional men in the city, who with their parents held him in the highest esteem; while he had the satisfaction subsequently of seeing some of his pupils occupying some of the highest situations and offices in the colony, as well as knowing that they still retained for him undiminished respect and regard.

His health about this time failed under his accumulated labors, and a change of climate was deemed necessary; he therefore visited America in 1828, where he was received with great courtesy, and experienced much personal kindness from Christian friends. Here he travelled extensively, visiting thirteen or fourteen of the United States; sailed afterwards by New York for England in May, 1829, and arrived there the following month.

During the whole of his stay in his native land he travelled and preached for the Mission. At the end of the year he returned to Jamaica, and soon after his arrival commenced the station at Yallahs, where he purchased commodious premises on behalf of the society, and erected upon them a dwelling house and chapel, the latter of which was opened in 1835.


In or about the year 1837, his health again failing, he visited America a second time, remaining there about five months, and derived great benefit by the change. He continued to labor at Hanover Street and Yallahs till 1841, when he was obliged again to leave the island on account of ill health, having had a severe attack of fever attended with paralysis. By the advice of his missionary brethren and several medical men, he sailed for England with his family in June, 1841. While here he again travelled very considerably for the Mission, visiting almost every county; as also Ireland and Wales. It was during this latter sojourn that he was requested to take the oversight of the Theological Institution

about to be established in Jamaica; but previously to this, in 1839, at an association of the missionaries at Montego Bay, a letter was banded to him by Messrs. Phillippo, Burchell, and Knibb, requesting him then to take the presidency of a Theological institution to be established in Kingston. He consented, and premises were soon after taken in the latter place, and fitted up for the accommodation of six students. At the time, however, that he was about to commence his duties, he was laid aside by the severe illness before mentioned, and consequently gave up all idea of the tutorship. When he left for England he relinquished the charge of the church at Hanover Street, intending if his health should be sufficiently restored to return to Yallahs and labor there; but when in England, being urged by the Committee, in conjunction with missionaries in Jamaica, to accept the presidency of Calabar, he did not feel at liberty to decline, and dared not view the invitation, but as the voice of Providence directing him to "Go." He sailed from England on the 25th January, 1843, and landing at Kingston on the 1st of April, he reached Calabar in June.

Owing to some unavoidable delays the college was not opened till the 6th of October following. The students assembled on that day, when a public meeting was held beneath some trees in the field near the spot occupied by the buildings of the institution, and the work was soon after commenced with ten students of African descent—a circumstance which forms one of the most important eras in the history of the Christian church in Jamaica.

He continued to labor in his beloved vocation at Calabar as long as his physical strength enabled him; and even after he was confined to his room, he sometimes had the students collected around his bed, and gave them lessons in Greek and Hebrew.

His conversation during the latter part of his days uniformly displayed the spirit of a real Christian; sinking into the arms of death with the hope of glory in his soul. Sometimes the assurance of hope was a little interrupted by the affecting views he entertained of the evil of sin; and the peace of his mind a little disturbed by anxiety for his now bereaved family: but the former was removed by looking to the atonement; and the latter by commending the objects of his solicitude to the providence and grace of God.

Throughout his whole illness, which was long and sometimes painful in the extreme, he was perfectly resigned to the will of God. Not a murmur ever escaped his lips. He used sometimes to say, "He was waiting for his Father's messenger to  take him home;" and he indeed longed to go.

Occasionally when the students went into his chamber to see him, he would say, "He had been teaching them a long time how to live, and now he must teach them how to die." Every Sunday afternoon, while his strength continued, he had a prayer meeting in his room, when the students and servants also were present. The last Saturday he was on earth he called the latter into his chamber, and gave them his parting blessing.

Such was his cheerfulness during all his illness that a stranger could scarcely believe he was so great a sufferer. During wearisome days, repeated sleepless nights, and incessant anguish, he enjoyed great calmness and resignation of spirit, seeming to evince, indeed, all the passive graces of the Christian temper; while so great was his thankfulness for even ordinary acts of kindness towards him, that all the inmates of the family felt it a pleasure to wait upon him by day or by night.

He was able to converse but little during the last two weeks of his life; the inflammation that was progressing so rapidly within, so affected his throat and organs of speech, added to his great prostration of strength, that it was indeed painful for him to articulate. He was, however, sensible to the last, and frequently referred to his expected change, expressing his hope that he might be one of that multitude who "have washed their robes and made them white in the blood of the Lamb," and that he might see "the King in his beauty."

There was nothing extatic in his feelings and views at any time during his last moments; but a calm, enlightened, evangelical confidence, placed on the Rock of Ages, and producing, in a happy degree, what the apostle calls "joy and peace in believing."

He departed without a struggle or a groan—without even a sigh; he gradually glided away from earth, and pursued his path to glory, to unite with his companions and earliest associates and friends in tribulation and triumph—Coulart, Burchell, and Knibb, in their eternal adoration of the supreme Godhead.

His remains were deposited in a field to the rear of his dwelling, on the spot he had often pointed out as that where he wished to be interred, should he die at Calabar,—beneath the shade of a clump of trees whose ever-verdant branches now encircle his lonely tomb. The students carried him to his grave, followed by many attached brethren and friends, in addition to his beloved flock, among whom were Messrs. Dendy, Clark, Millard, Dexter, and Hodges; and like those who performed the last sad offices of affection for the sainted and proto-martyr Stephen, they "made great lamentation over him."—*From the Baptist Magazine.*

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—The Rev. A. Leslie had the pleasure to baptize *two* believers on Sabbath day, September 7th, at the *Circular Road Chapel*.

*Serampore.*—One young man, a student in the Serampore College, was baptized by the Rev. W. H. Denham on the 7th of September.

*Dum Dum.*—Two persons were baptized at this station on Sunday, August 31st, by the Rev. C. B. Lewis;—one of them a young man, a native of British America, the other an East Indian woman.

*Chitaura.*—The Rev. J. Smith writes, "On Sabbath morning, July 20th, I had the pleasure of immersing *five* native converts, four women and one man, and I pray that they may have grace to adorn the gospel in all things."

*Dacca.*—August 31st the Rev. W. Robinson was permitted to baptize *one* native woman, formerly a Roman Catholic.

*Agra.*—A correspondent writes, "It affords me much pleasure to communicate that Mr. Lish administered the ordinance of baptism to *three* persons on Sabbath morning, the 7th of September. One of them is the grand-daughter of the late Rev. Mr. Rowe; a second, the daughter of our Missionary brother Harris; and the third, a young man who after many conflicts has been brought by the grace of God to put on the Lord in baptism. Mr. T. Phillips preached on the occasion and took for his text, or rather for mottoes upon which his discourse was based, the following Scriptures: Matthew xxviii. 19, 20: Mark xvi. 15, 16: 1 Peter iii. 21."

*Cuttack, Orissa.*—The Rev. J. Buckley writes, "Two young persons were baptized at this place, on the 3rd of August, one of whom was the eldest daughter of our much esteemed native preacher Bonanali, who last year peacefully finished his consistent course."

"*Choga, near Cuttack, August 10th.*—Mr. Lacey baptized *one* young man at Choga. It is interesting to remark that Narayan Saho—the young man baptized on this occasion—is the son of the 'old persecutor,' of whom an account is given in the *Calcutta Christian Observer* for October, 1850. His

father said a few days before his death, when the claims of Christ were urged on his attention: 'I have served Jagannath all my life, and I will not leave him now. Come pleasure, or come pain: come heaven, or come hell, I will die a votary of Jagannath.'

"Let us hope that the son's path will, as the shining light, shine more and more unto the perfect day."

"*Cuttack, September 7th.*—Two persons—a young man and his wife—were baptized into Christ here. The young man is the son of the late Krupa Sindhu, one of our elder converts, and for several years deacon of the Cuttack church."

### INDIAN MARRIAGE ACT.

WE are happy to record that a Bill has passed the British Legislature, conferring upon Dissenters in India similar privileges in regard to the solemnization of marriages to those which have been for some years past enjoyed by their brethren in England. The Act also provides that former marriages solemnized by dissenting ministers and not otherwise invalid "shall be deemed and held valid in law to all intents and purposes."

### AGRA BENEVOLENT INSTITUTION.

THIS Institution was re-opened on the 1st of August, and now numbers 24 scholars, including East Indians, Muhammadans and Hindus. There is every prospect of the school being rapidly filled, but as it is at present utterly destitute of furniture, apparatus, &c., it is hoped that the Christian Public will come forward with their assistance.

The Institution will be conducted by a Missionary, and under the auspices of the BAPTIST MISSIONARY SOCIETY, but must be supported entirely by local funds.

The following things are proposed to be done in the BENEVOLENT INSTITUTION or NORMAL SCHOOL, as it may be called:—

1st.—To teach poor East Indian boys in Urdu and English, in accordance with the original design of the Institution.

2nd.—To teach those native boys *only* who can read and write in either of the vernaculars, Urdu or Hindi.

3rd.—To teach those who may wish to become teachers or preachers, and whose relations or patrons will support them while studying. Perhaps ultimately the Parent Society may be disposed to take some of these on their funds, to train them for its

own work. Of course only such students will enter on a theological course as have the moral qualifications requisite for the ministry.

4th.—To give to all the youth in the school, whilst they are acquiring a thorough knowledge of English, scientific and Christian instruction in the Urdu language.

5th.—To teach East Indian boys to read and write the Urdu language, of which, they are generally ignorant. Hindi may afterwards be added.

6th.—To impart thorough practical knowledge. Our object will not be display, but usefulness. No boy or class will be allowed to advance to another book or part of a science, till the previous work be completely done. Every lesson must be mastered.

7th.—To interest the lads so deeply in their studies, that they shall never play truant or wish for holiday.

8th.—As all human beings and especially youth learn much more speedily and better by the eye than the ear, specimens of Natural History, Manufactures, Works of Art, Models and Pictures, to be freely employed by the Teachers. For this purpose a museum has already been commenced, and contributions to it will be thankfully received.

9th.—The studies will be as follows during this year :—

#### IN ENGLISH BY THE TEACHERS.

(a) READING connected with grammar, taught *viva voce*, and translation by the voice and on paper into idiomatical Urdu, Moral, Historical and Scientific works, will be read.

(b) WRITING from copy and dictation. Elegance in Urdu writing will also be required, though not taught

(c) ARITHMETIC.—Native system with Lieutenant-Governor's series of School Books.

2 English System, on Slates.

3 Ditto Mental.

#### IN URDU BY THE MISSIONARY.

(a) Biblical and Religious Literature.

(b) History—Indian.

(c) Natural History.

(d) Physical Geography.

In conclusion, it may be stated that the services of an English Teacher acquainted with the Normal system will probably be obtained, that the 2nd Teacher lives on the premises to talk with the lads in English, and teach them healthy athletic games, and that it is intended to prepare a cricket ground, gymnastic apparatus, and garden for the use of the boys.

### Foreign Record. ENGLAND.

RETURN OF THE DEPUTATION.—It will afford pleasure to many, to know that both

the brethren of the Deputation have reached London in safety. The Rev. J. Leechman arrived about the middle of June, and the Rev. J. Russell, the beginning of July. Letters have been received from both; and both mention with gratitude the providential mercy which has kept their families alive and in peace during their absence from them. May they now be greatly blessed in their efforts to call forth and direct the missionary zeal of the British churches.

THE EIGHTY-SECOND ANNUAL ASSOCIATION OF THE GENERAL BAPTIST CHURCHES OF THE NEW CONNEXION was held at Derby, from June 24th to 27th. Two hundred ministers and representatives assembled. From statistics read by the Chairman, the present numerical position of the denomination appears to be the following :—Baptized in the year, 1093; received, 303; restored, 70; dismissed, 214; excluded, 216; withdrawn, 202; removed, 175; dead, 298; clear increase, 361. Total number of members, 18,638. Great interest was excited by a fraternal letter from the Triennial conference of the Freewill Baptists of America, who are more numerous than their cis-Atlantic brethren. This epistle denounced in the sternest language all slavery (with which the Free-will Baptists are wholly untainted) and enclosed the resolution voted at the Triennial Conference of 1850, advising peaceable resistance to the Fugitive Slave Law, passed by the General Congress. A cordial reply was voted; and at an after-state of the business, a separate resolution on the anti-Slavery subject was carried.—*From the British Banner.*

### SWEDEN.

DISSENT in Sweden appears to be rapidly gaining ground, to which the noble example of our brethren may have contributed in no small degree. Very recently a Lutheran clergyman from Sweden was with me, who had resigned his charge in the state church, on the ground of her doctrines being untenable, as not in accordance with those of divine revelation. This friend informed me, that in Stockholm there are about a hundred believers on the point of leaving the Lutheran church, and that in the north of Sweden about 10,000 godly persons occupy the same position. Babel will and must fail at last, though propped up with kings, soldiers, policemen, and priests. May but the word of life be placed in the hands of every individual, and the Spirit of the Lord breathe into it, and the time will have arrived, when there shall be but "one Lord, one faith, one baptism."—MR. ONCKEN in *Baptist Magazine*.

# THE CALCUTTA MISSIONARY HERALD.

## AFRICA.

FERNANDO PO.

*(From the English Missionary Herald.)*

It is with feelings of pleasure and gratitude to God we announce the safe arrival at their destination of our dear friends Mr. and Mrs. Saker, and Mr. Wheeler. Mr. and Mrs. Saker reached Clarence on the 29th of December, and Mr. Wheeler on the 10th of February. In both cases the voyage was prolonged beyond the usual period.

On the 20th January Mr. Saker thus writes from Bimbia :

We were mercifully preserved through a long passage of nine weeks. It was in most respects a very pleasant passage. We touched at Cape Palmas, and Akrah, and landed at Clarence on sabbath day, the 29th of December.

In a letter dated February 29th, Mr. Saker enters more at length into the condition of the mission.

I hope I may say, we are already in an improved state at Clarence. The Lord will, I hope, revive us, and cause us to rejoice. My return has already stayed the open opposition to our brethren, in their holy endeavor to keep all in order in the church and congregation. We have had several meetings at my house to investigate the state of some who have not given much satisfaction. And the result of our inquiry is the dismissal of three of our number, which, added to those separated during my absence, make six. There are two others, who, I fear, will eventually be separated. This being done, we may look forward with hope. There are now five here who seek to join us, of whom we have reason to hope well. Three are already accepted. Next Tuesday we expect to be able to accept the other two. Our congregation has improved much within these six weeks ; many who, through fear or shame, forsook the Lord's house are now returned. The sabbath school is again flourishing, and the infant school has throughout been well sustained. The steadiness and earnestness of our deacons, during my absence, is worthy of all praise. I hope next week to be able to leave my wife once more while I visit Bimbia, and complete my business there. As early as I can, I shall arrange for a

The condition of the church is generally much better than my fears had predicted. A few bad cases we have had to do with, together with a few who are cold ; but the fervent piety of the many really rejoices my heart.

permanent stay, dividing my time between the two stations. Next Tuesday, the church will, I expect, choose brother Wheeler as pastor, then my bond will be broken, and I shall soon leave him.

Respecting Cameroons, I have much to say. I was somewhat prepared to hear and see the improvement in many respects among the people. But some things I could only know by personal examination. I received a truly Christian welcome from a large number, and was soon surrounded by many inquirers who had long been hoping and praying for my return. Morning and evening the attendance was less than formerly ; the same when the sabbath came, yet we then had a house nearly filled. At intervals I held long examinations of those inquirers whom Johnson most approved. I saw not less than twenty of each ; and some were away in the country. Fifteen of those I hoped well of in Oct. 1849, and who have endured painful trials since, and through all have exhibited the Christian spirit, gave me now the highest satisfaction, and I resolved to baptize five ; the others I left till my next visit.

On sabbath morning, the 2nd of February, we assembled at six in the morning in our chapel, which was soon filled. I read, and explained to the multitude, some of the scriptures respecting the

institution and design of baptism. I then addressed the candidates and exhorted them to steadfastness. After prayer we left the chapel for the river. The candidates and a large company of inquirers followed me down the hill, while nearly 200 spectators took their station on the bank overlooking us. We prayed again and then baptized. And truly on that occasion it was proved that Dualla is changed; as universally they express their joys and sorrows only with heathen noise, yet here was no noise save the sobbing of those whose deep feeling could not be repressed. The tears rolled down many cheeks that day, who have not been accustomed to weeping. Many said, "Baptize me too." We once more expressed our thankfulness to God, and then returned to the chapel yard, singing a sweet song as we ascended the hill. The congregation then assembled in the chapel, and Mr. Johnson commenced another public service. We were all soon in our places, and I then preached to the multitude from Matt. xxv. 13. In the afternoon we received the newly baptized into our little church, rejoicing in these and hopeful for yet greater numbers.

One young man we have thus received is a slave, the other is a prince. Three are females, each in years.

A few months since, our congregation was severely tried and persecuted. The evident changes wrought by the gospel stirred up the hatred of not a few, and they determined to prevent a further attendance at the chapel. This was not enough, for many would still go, and at last the chiefs assembled to deliberate what to do; at their third meeting it was resolved to destroy the mission station entirely, and kill all the teachers, male and female, together with all who would persist in going to them. The whole plan was laid, and the night fixed on. But the principal chief was uneasy, for a young prince who had for three years attended and loved the gospel could not be detached from Johnson. He called the chiefs and stated his difficulty, and it led to a delay, that means might be formed to

separate him from the mission yard. A special messenger was despatched to bring the sister of this prince from Bimbia. She was instructed to go to my house, and by every possible argument try to induce him to leave. He heard her out, and then in turn preached to her the word of God, and pleaded earnestly with her to forsake the world. She saw that her mission would fail, and as a last word, said to him, "If you do not come home to us, then you will die with the white men, for to-night they mean to kill all here." This at once opened his eyes to his danger, and his noble reply was, "Well, if they wish to destroy the gospel they cannot, and they shall not kill the missionaries till they have killed me; we will die together! I now see why you are sent here; go to the chiefs, and say, I will not leave the gospel of God." When the chief heard this, his heart failed him, and he said, "I cannot do any more, that young man must not die." There was policy in this: the youth's father is king of a large country in the interior, his mother was daughter to the old king of Cameroons, and consequently cousin to the present chiefs, and to have destroyed him would have led to serious war. This turned the scales, and disappointed of their prey, they said, "Let the white men live." All this soon after came to light, and our dear brethren gratefully own God's goodness in protecting his servants in the greatest dangers. That young man has long been a faithful preacher to his countrymen, and persecution has made him bolder still. But opposition did not cease, numbers were put in chains and cruelly beaten; twice Johnson rescued a woman from death; and it would tire you to hear a detail of the varied sufferings endured for the gospel's sake. A result was the faithful cleaved together, and others were afraid to join them; still nearly a hundred will attend regularly. This season of trial has now nearly died away. Another prince I must baptize at my next visit, two others are in daily attendance since my visit, and a large number are now seeking the truth.

### CHITaura. FROM THE REV. J. SMITH.

*August 19th, 1851.*—This month a family have joined us from the heathen, consisting of a man, his wife and child;

and we have hopes of one or two more such additions in a few days.

I have got the school-room at Sham-

shabád finished, and about twenty-five scholars are already registered; it makes a very convenient preaching place, being situated in the very centre of the market; this makes our fourth school; and here we must be content, until an increase of funds shall enable us to extend our proceedings. May the Lord smile on these little village schools and make them as granaries in the midst of the desert.

The English looms are succeeding as well as we could possibly wish; and will, I think, prove a great blessing to our community. Three native brethren are weaving, and more looms will be ready in a few days. The appeal for funds to build a workshop has not succeeded so well yet as I could have wished; I hope, however, it is not too late, and that some benevolent individuals may still come forward, and

enable me to carry out my original plans.

Thus you see the mission is generally prospering; still we are taught to rejoice with trembling. In the midst of much that is encouraging, we are humbled by the conduct of two of our brethren, whom I fear we shall be obliged to expel for immorality.

Last month our village community elected a Panchait to manage the secular affairs of the village. Universal suffrage and an unrestricted choice were the order of the day; and although I had some misgivings as to what might be the results, they were needless. Had I kept the matter entirely in my own hands I could not have chosen five men more fit for the office. I think they will save me much trouble and anxiety and add much to the order of the village.

## DINAJPUR.

FROM THE REV. H. SMYLIE.

*Sept. 1st, 1851.*—During the past month we have regularly attended the bazar every day, Sabbaths excepted. I have also been in daily attendance at the schools, and the worship is continued every week-night as formerly.

A number of new Musalmáns from the neighborhood of Jarbání attended at our house several days for instruction. I gave two of them New Testaments and several other books. Before leaving us, they had read several tracts; among which was, "Reasons for not being a Musalmán." This little book sharpened their enquiries. Two of them were young men; the father, a shrewd old man, was of their number. He appeared dissatisfied even with the new Musalmán system, with all its improvements. He gave us a very hearty invitation to come out to his house, and to bring no food with us; as he said he would supply all our wants in that way, as long as we would remain with him. He told us that he is the head of some sixty or seventy families, who are all at his command and do whatever he orders. "If," said he, "I can only persuade myself, all the others will come with me, and embrace Christianity. I therefore wish you to come and live with us a few days, that all may hear for themselves." I wish to put them to the trial, and know what they will

decide upon. I intend to send out the native missionary with one or two others, as soon as possible, to see what can be done; should they bring in a favorable report, I will go myself as soon as the rains are fully over. While the men from Jarbání were here, another young Musalmán from Rungpur attended with them, he also was furnished with a New Testament and several tracts. They were all greatly pleased with the wonders revealed in the Bengáli Christian Almanac, and were not less pleased on each receiving a copy of it. The year being now more than half over, none will buy it. Whatever they may do with tracts, there can be no doubt of their reading the Almanac.

A poor man who could not read came to me for a tract, when I told him they were only given to persons who could read. He said, "My father can read, but he is now an old man and cannot walk. I am sent by him for a book, that he may teach it to us. He had a book which he used to read to us, but that has been worn out long ago: my father is very old, and he wants a book that he may teach us before he dies." Such was the story the poor man told me, and such his pleadings for a book. I therefore gave him one, with a little advice.



## DACCA.

FROM THE REV. W. ROBINSON.

Sept. 1st, 1851.—Being unwell, I could give you no detailed account of things last month. In my letter two months ago, I said, that Chánd was going to Bikrampur, and Jaynáráyan to Damraí, and that, at each place a large assembly of people was expected for the Rath játrá. Jaynáráyan returned on the 17th of July, and gave an account of his trip. At Damraí, where the Rath was, he was while preaching violently assailed by a drunken Bráhmañ, who ordered him to leave the place. Of course no notice was taken of this order. The Bráhmañ then went to a house of ill-fame, and returned bringing a woman with him. He again assailed Jaynáráyan in bad language, and ended by giving him a slap on the face. He does not seem to have met with much encouragement at Damraí; he therefore soon left it, and proceeded to visit a number of villages in that part of the country, as I had directed him to do. He met with a man who seemed to feel what he heard, and he came on board the preacher's boat, and staid with him eight days, and ate with him without hesitation. As Jaynáráyan drew near to Dacca, the man left him, saying his house was in that neighborhood, that he would go home, and, in a few days come to Dacca for instruction. We did not expect him, for we cannot trust the word of a native; but after a few days, he came according to promise, and he has been with us ever since. We feed him, and he professes to be learning the right way. We are teaching him to read; but his progress is very slow. I am afraid that much cannot yet be said in his favor; and, if, after a time, we see nothing encouraging, we must insist on his working for his living.

Chánd not only visited the place, where the Rath was, but also made a tour through Bikrampur, and returned after a month and two or three days. He was much employed, and, as appears from his journal, met with many individuals who, to say the least, made no opposition to the gospel. There are now many, both in Bikrampur, and in some villages on the Megná, who seem disposed to be friendly.

In the month of July, Rámjiban was at Dayápur, where he preached to the Christians on the Sabbath, conducted worship with them morning and even-

ing on the week days, and visited the villages round on their market days. Many people come to Dayápur, and sit a while and chat about Christianity with the native preacher. Few days pass, in which some do not come.

Bishwanáth remained at Dacca with me, and preached in the streets, and sometimes in the village markets, I went with him to two villages, and preached a little; but my chief object was to benefit by the river air. I was indeed so weak in July, that I could do but little; though, after being a few hours on the river, I revived a little, and when we reached a market, I could speak a few words. Two Sabbaths, in July, I was unable to preach, even in English; and, before the end of the month, I was quite laid aside by a slow fever.

At the beginning of August, I went on the river for five days, yet was but little benefited; the time was too short. I ought to have a month or more on the river. Such a trip would give me strength; I went to Dayápur, hoping to stay in that neighborhood a few days, and do a little among the native Christians, but I could not. The fever continued, and I became too weak to leave the boat. It was not till the third day, that the fever left me; and I was then unable to do any thing. I returned on Friday, a little improved, and conducted worship in each language on the next Sabbath.

Last month Jaynáráyan was at Dayápur, and he has not yet returned; Chánd was with me at Dacca, employed in preaching in different parts of the city; Bishwanáth was confined to his house with a bad leg, and he is still so confined. Rámjiban went to Tippera, and paid a visit to the Mahanta, and some of his people at Sánclur. Every thing there is still uncertain, some things look a little encouraging, and some very discouraging. The old man's disciples are beginning to leave him. They say, that as he is not in the possession of the right way himself, he cannot teach it to them. So far good; but we are not sure, that those who leave him will come to Jesus Christ. Rámjiban arrived on a Sabbath afternoon, and found the old man sitting with the Bible in his hand, surrounded with a few of his followers, to whom he was trying to expound the command;

"Thou should not take the name of the Lord thy God in vain." He sat down and gave them an address on the ten commandments. As long as he stayed he had worship with them twice every day: singing, expounding the Scriptures, and prayer. Many attended, and seemed much affected. The poor old man says, he likes to hear Rámjiban pray; prayer, he says, comforts his heart. He often shed tears at the time of prayer. This poor man is really an object of pity. He seems to be under some serious impressions, but there are great obstacles in his way. His support depends upon his disciples; if he become a Christian, that support will fail him; and what is he then to do? He is too old to work. I think, however, that under existing circumstances, we ought to visit, and instruct the poor old man and his people. The result we must leave with the Lord; it may be more favourable than we dare to anticipate.

The last event of the month, was the baptism of one person last Sabbath morning. The person baptized is a poor woman, an ayah, who, in Calcutta had been a Romanist. Mr. Bion preached, and I baptized. The whole service was in Bengáli.

I told you in a former letter, that we have an inquirer, who has been a maulavi; but I must now correct a mistake; he was not a maulavi but only a munshi. He is an old man, and I fear incapable of getting a living in any way, but that to which he has been accustomed. As he did not appear a very promising character, when he first came among us, I hesitated to receive him as an inquirer, and allow him as we do the others, an anna a day for his support; for it appeared to me, that we must support him as long as he lives. On the other hand, I reflected, that if I sent him away, there was

little or no probability of his salvation; so I thought Christian love required me to give him a trial. He reads the Scriptures in Hindustáni, but his intellectual powers are not very bright. The Musalmáns, however, have taken a great alarm, and the more so, because he was a Ferájí. When Chánd went to preach in the Chaúk one evening, he was present, and spoke a few words in favor of Christianity, and the Musalmán were so excited that they stopped the poor old man. He has just been with me, greatly distressed; he says that he cannot walk the streets in safety, and he proposed to go to live at Dayápur for a time. To this I agreed; for I do not think him in safety here; but as there are many Ferájís about Dayápur, I am not sure that he will not be molested there. The man has a wife, and he was, for a time, very anxious to get her to Dacca, hoping, as he said, that she would become a Christian. She, however, refused to come. The old man presented a petition to the magistrate, requesting him to have her brought into court. This was done; but, when the woman appeared in court and saw her husband, she not only refused to live with him, but even denied that she ever knew him. "I do do not know this man," said she. She left the old man without hope. He felt the trial much; but we told him, that Christians must expect such things. He is certainly much disturbed in mind by the hatred which the Musalmáns show him. Last Sabbath he saw a baptism for the first time; I asked him what he thought of it. His reply was: "I should like to be baptized too, if God would bring me so far." He said afterwards, that his heart melted when he saw me in the water. On the whole, I have hopes of the poor old man; but I think we cannot as yet call him a converted man.

## BARISÁL.

FROM THE REV. J. C. PAGE.

August 19th, 1851.—I returned from Dhándobá yesterday, and now proceed to give a short account of our meetings there. I determined that *all* our people should not come at the same time, as the bungalow could not afford accommodation to more than two or three hundred, while five hundred persons

were bent on coming. So we had half the stations the first three days; and the other half the next. We commenced with a prayer-meeting on Tuesday evening the 12th. Mr. and Mrs. Sale, and about two hundred persons from Kándirpár, Chhobikárpár, Áshkár, Ámbalyá being present, with the native

preachers and teachers of all the stations. Our order of services for Wednesday, Thursday, Friday, Saturday, and the Sabbath was as follows. At sunrise we had a hymn and prayer: at 10 A. M. two native brethren gave an address, or sermon rather; at 4 P. M. we had a conference with the native preachers and school teachers; and in the evening a Catechetical service with all the people. So that every day was busily spent: indeed I had scarce three hours' sleep in the twenty-four.

Ten native preachers delivered ten discourses, twenty native brethren prayed; and I took the trouble to write down, as they preached and prayed, all they said. These notes are highly illustrative of native Christians.

Some of the prayers I think you would have been glad to hear. Indeed one of them was, in my estimation, as near an approach to good public prayer as I have ever known. So simple, so comprehensive, &c.

Our conference with the native preachers led to much development of character and mind. We had a good opportunity of learning what each thought on various subjects, and of pointing out wherein they were negligent or ill-informed. The effect on their minds has, I know, been beneficial. Many doubts have been removed, many questions discussed, many things in the way of comfort and encouragement administered.

On Friday evening I married *four couples*. We had some talk with the large congregation about having a new kind of bracelet for Christian women, different from that worn by heathen and Muhammadan women. These things are trifles,—yet important!

On Saturday at 1 P. M. I had the pleasure of baptizing the three young women candidates of Barisál. They went to the meetings; and we thought it right to receive them on the occasion. I never was more affected at a baptism. Oh, to meet the three in heaven! If you had seen them before their baptism for days,—how by reading the Scriptures, by sorrow and tears, by clinging to us, by earnestness and solemnity, they shewed the state of their minds,—you would have been rejoiced. It was altogether a solemn time, we had near three hundred spectators, all around the tank,—all still and motionless: no confusion, no disturbance. May such scenes be renewed! Great

God, give thy holy Spirit to us and all our brethren and renew the triumphs of thine omnipotent grace!

The spirit shewn by the people generally at the meetings was very good. Exceptions there were, and ever will be; yet generally they seemed pleased, happy, encouraged, edified. We had the females who could read up before Mrs. Sale every day, while I scarcely omitted my class. There does seem to be a desire, strong as ever, to be able to read the Scriptures. One old, grey-headed woman carried off a prize of a hymn book, being able to read almost any part of John's gospel! She sadly needs and begs for spectacles!

There were a number of boys—wild-looking, unclothed beings—yet no worse than the decent children we have now in Barisál were before they came here. Several of them however could read. One little fellow about six at most, short and sturdy, read off a bit, begged for his prize and walked off with such glee that we all smiled with pleasure; he is from Digalyá. *Could nothing be done for the boys?* Mr. S. and I are thinking over one plan! For three months in the year in most of our villages there is scarcely food for man or beast. This year I suppose there has been but a single meal in most houses for months together. At such a time of the year, when the boys can get neither work nor food, we propose to take them into Dhándobá, and keep them three months; Mr. S. teaching them one and half month, and I another one and half month,—giving ourselves *wholly* to them. They must be *fed*, and I imagine fifty boys would cost, for three months, one hundred and fifty Rs.—no more at Dhándobá. We should besides ~~teach~~ teach them to spin, or work with a carpenter, or a blacksmith, or a goldsmith—some work they should have—as well as learning to read. I think in three months, by our teaching, fifty boys might learn to read the Scriptures. And if one and half month's work can result in this, it is well. One hundred and fifty Rs. would not be hard to raise. What do you think of our plan? It might save the poor children. Every day we have proof of the spiritual advantage derived by those who are learning to read. And we want to push on. Could two hundred Rs. be got from friends in Calcutta for such an object? If so, I would propose the three months of October, November and December.

Any single individual might give a quarter of the amount.

I am quite delighted with having a bungalow at Dhândoba. We propose

having quarterly meetings with the native preachers, conference, prayer, enquiry into their work, &c. Iron sharpeneth iron.

## JESSORE.

FROM THE REV. J. PARRY.

*August 25th.*—The following brief narrative of an old female member of the Jessore Church who died about the beginning of July, in faith and peace, I have the pleasure to furnish for publication in the *Missionary Herald*.

Upwards of forty years ago Muhula was a poor Muhammadan widow, when she heard the gospel, and by the grace of God believed it, and made a public profession by being baptized at Chaugáchhá. Some time after, she was married to a Muhammadan convert by the name of Karim. He subsequently was called to preach the gospel, and I believe was very zealous in doing so; for he visited, with his wife and mother, many distant districts in the Upper Provinces, and boldly preached Christ to the people of Hindustán. Karim some time before his death was stationed at Moorshedabad, which place Muhula, on the death of her husband, quitted, and returned to this place, her native land. She lived under my ministry for nearly twenty years, and I feel a pleasure in attesting that she always acted consistently, and lived in peace and love with all her brethren and sisters, by whom she was beloved on account of her amiable disposition. About four years ago she lost her aged mother, and shortly after she was visited with a severe affliction: owing to cataracts in both her eyes, she nearly lost her sight. A native oculist performed an operation for the removal of the films, which did tend to brighten her

vision, but afterwards her eyes became worse than before. About a year ago, she began to stoop, and complained of weakness; yet she managed to attend public worship daily; for she loved to seek God with her brethren and sisters. Some months previous to her death she became so weak that she could not walk to chapel; but by the help of others she attended once a month for the purpose of commemorating the death of our Lord Jesus Christ. Some time ago she was frequently subject to an internal disorder, which at last was the cause of her death. About sixteen hours previous to her removal she appeared to be quite insensible. I saw her the day before, and she expressed a desire to enter into her rest. Throughout her last affliction she appeared to be resigned, and often said that she prayed that, if it pleased the Lord, he would soon call her away from this sinful and sorrowful world. I and my sister used to visit Muhula frequently. She always expressed the gratitude and pleasure she felt on our visiting her. She loved me much, and I used to feel a great satisfaction in visiting her, to converse and pray with her. I have every reason to believe that she was a true Christian, who trusted for salvation entirely to the death of the Lord Jesus Christ. It is pleasing to add in conclusion, that she left a legacy of 25 Rs. to the Mission; which is sold in the case with respect to native Christians.

## BISHTUPUR.

At this village, situated about sixteen miles to the South of Calcutta, upon the Diamond Harbour Road, two native preachers, supported jointly by an anonymous friend in England and the Calcutta Auxiliary Baptist Missionary Society, have been located a little more than a year. During part of July and August they were visited and assisted in their labors by a third native preacher, from Calcutta. He has furnished us with the following extracts from his journal:—

HAVING lately spent a month at Bish-tupur and labored with the brethren now stationed there, I have prepared the following account of some favor-

able appearances which I observed in our visits to the markets and villages round, and which encourage the hope that the efforts put forth in this neigh-

borhood will not long continue unfruitful.

*July 29th.*—We visited the house of a Bráhmaṇ at a village to the N. E. of Bishtupur for the purpose of preaching there. On our arrival, we saw an old woman sick at the door of a hut hard by. She had no one to care for her but a poor widow, who rendered her assistance by preparing her food, &c. and she subsisted on the offerings made by the villagers to a *dharma-thákur*, which is under her guardianship. We asked her what her hopes for eternity were. The old woman replied, with deep dejection, "I have spent all my years in looking after this idol and in attending to my neighbors, but now, in my distress, neither idol nor neighbors care for me." We told her, that, as long as she remained ignorant of Christ, true consolation and happiness must be unattainable; and urged her to abandon her idol and receive the Saviour. She expressed warm gratitude for our advice and declared herself ready to follow it; but we fear her purpose is not likely to be carried out.

*August 2nd.*—At Bishtupur we met with a number of weavers in a spot where many reside; and sitting down near the house of one of them, we began to speak of the pride and wickedness of their "blind guides" the Bráhmaṇs, by whose bad precepts and examples the Sudras are made worse than they would be, if left to themselves. One of the company said, "I am now about forty years old, and, in the course of business, go often to the houses of the rich, and I have had plenty of opportunity to see what sort of men the Bráhmaṇs are. Now, I will give you a specimen, in the conduct of my old guru. A year ago, I was so sick that for six months I could not get up from my cot. While I was in this state, my guru came to my house, and, having nothing of my own through my inability to labor, I borrowed the means of entertaining him. But this was not enough for him: when he was going, he demanded, as usual, a present in cash. I reminded him of my deplorable condition, but he was not to be moved; he told me that I should soon be well, and that he would by no means forgo his perquisite. I remonstrated; he waxed wroth, and was going to curse me; when I became so exasperated at his extortion that I ordered my son to put him out of the

house. He did so; and I have never let him darken my door since, but have abandoned my reverence for him and his craft altogether." We added a few words of counsel and left them.

*August 14th.*—As we had heard that, three miles S. E. of this village, there lives a very respectable and wealthy man who habitually reads our Scriptures and instructs his family to avoid idolatry, we sent to ask him if it would be agreeable to him to receive a visit from us. He readily assented and we went together to his house, where we found many people assembled. We were very respectfully received, and each of us was soon surrounded by a group of hearers, who listened to us with great attention. When we finished, a few young men, who appeared to favor Vedantism, disputed a little, but without any ill feeling. To my very great pleasure, I discovered that the master of the house had received his copy of the Scriptures from myself about six years ago. He discouraged the free remarks of the young men alluded to, and shewed his gratification at our visit by entertaining us with sweetmeats, &c. We overheard him telling the people that caste and idolatry were burdensome and, as far as good was concerned, fruitless observances. When it became late we left and returned to Bishtupur. At the request of many of these people we afterwards sent them a few gospels and the tracts "Wilson's Exposure of the Hindu Religion," and "Account of Caste."

*August 20th.*—We visited a village called Kanyánagar where several Bráhmaṇs reside. At the house of one of them we saw a number of young men playing cards, to whom we spoke and preached the gospel. They heard with the greatest attention, and after a little discussion relative to the birth of Christ, told us that they would give earnest heed to the truths we had set before them. We gave them a gospel, and they begged us to visit them again, proposing, at the same time, to come and see us at our houses.

Thus (with the exception of one instance, in which we were abused), ourselves and our message were every where received with respect and attention. I must add that two young men came to us, eat and drank with us without hesitation, and displayed the most serious concern for their salvation.

# THE ORIENTAL BAPTIST.

NOVEMBER, 1851.

## Theology.

### THE TOMB OF CHRIST.

THE cross of Christ is a subject of frequent contemplation, and most properly so, it being the very life of our souls; but not so his tomb. *That* is rarely noticed. And yet the Scriptures are very minute in their account of it. And when the Scriptures are very minute about any thing, we may make ourselves certain that that thing is of considerable importance. Let us, therefore, dwell a little on the tomb of Christ.

The owner of the tomb was Joseph of Arimathea, a rich man, and the chief agent in the burying of the Saviour's body; and his principal companion in this labor of love was Nicodemus, a member of the supreme court among the Jews: both being the very last men in the world, whom we should have expected to have engaged in such a business as this. Not that they were wanting in love, for they had long been attached to the Saviour; but they were wanting in boldness. They were, however, to be made bold, and that, too, at a time when none could have expected it. At the period when Christ was working miracles, was manifesting his glory, was so popular with the people that they wished to make him their king, and was so influential that the great of the land were afraid to do anything to him, these two men kept themselves in the shade; but now, when the reverse of all this has happened, when the Saviour is treated with every indignity by the principal men among the Jews, by Pilate the Roman Governor, by Herod the king, is deserted by his disciples, and is crucified as a malefactor, they stand courageously forth as his adherents. The one went boldly to Herod and begged the body; and the other came laden with costly spices to

lay it honorably in the tomb. But God was in the matter. There was a prophecy in the case. Christ was to make his grave with the rich. And had not Joseph been impelled forward to ask the body for burial in his own new sepulchre, the word of God would have been falsified. The Saviour would have been buried at the foot of his own cross in Golgotha amidst the crucified malefactors. But this must not be. Heaven and earth may pass away, but God's word shall not pass away until all be fulfilled. When anything really necessary is required to be done for the Saviour, or for his cause, instruments will not be wanting to do it. If the professed disciples of Christ will not bury the body of their Master, others will be found who will do it affectionately and well.

The tomb was in a garden. Let us step forward and look at it. To this we are invited by a messenger from heaven. "Come, see," said the angel, "the place where the Lord lay."

The sepulchre has no inscription upon it, but we may put one. And what shall it be? Shall it be that which Pilate affixed to the cross,—“Here lies Jesus of Nazareth, the king of the Jews?” No; it must not be *that*. Though *that* might have done for the time when Jesus lay in the grave,—he being indeed Jesus of Nazareth, and, by birth-right, as the Son of David, the king of the Jews;—yet it will not do now. Such words would, now the resurrection has taken place, speak an untruth. An inscription on the Saviour's tomb must, to be truthful, be unlike that upon all other tombs. Upon other monuments we may write, “Here lies so and so;” but in the case of the monument of Christ we must alter the tense

and say, "Here lay Jesus." But the words of the angel will make the best monumental inscription,—“The place where the Lord lay.” No other terms will suit so well. These not only proclaim him to have been once dead, but now alive; but they proclaim him to be what he in truth is,—“the Lord,”—the Lord of men and of angels, the Lord of the dead and of the living, and the Lord of time and of eternity.

Having thus looked at what we may suppose to have been the inscription, let us now look at the tomb itself. It is “a new sepulchre wherein was never man yet laid.” On reading this, one cannot help making the reflection that the Saviour was better lodged after his death, than he had ever been in his life. A stable was his first dwelling-place; and his home for many a long year was a poor carpenter’s house at Nazareth; but now that he is dead he lies in a new tomb, and that in the pleasant place of a garden. But after all, it is not his own tomb,—so that the saying is still true, “He was born in another man’s house, and buried in another man’s grave.” But as nothing happens without a purpose, there was a most important object to be answered in Christ’s being buried in “a new sepulchre wherein was never yet man laid.” Had others been buried there, (it being the custom of the Jews to bury numbers in one place,) men might have said that proof was wanting of his resurrection. They might have insisted, that as there were other bodies in the tomb, his body was one of these; or if they were compelled to admit of a resurrection, (one of the bodies being gone,) they might have insisted that it was not *his* body which was raised, but one of the others. But there having been but one body in the tomb, and *that* the body of Jesus, then it must follow, that if there were any resurrection at all, it must have been his resurrection; there being no other there to rise but himself. There was, therefore, a design in Christ’s having been buried in a tomb “wherein never man before was laid.”

But let us examine the tomb yet more narrowly. It is a new tomb “hewn out of a rock,” and a great stone is rolled to the door of it, and it is sealed, and guards are standing in front of it. Nor is all this without a purpose. Had there been more entrances than one,—say, an entrance at the back,—the enemies of the resurrection would have

said, that the disciples entered from behind and took away the body of Jesus; but there having been but one entrance, and that entrance shut up and guarded, every saying of this kind was prevented. But the tomb is not only a tomb of but one entrance, but it is a sepulchre “hewn out of a rock.” Had the grave been dug in the earth, the perverse might have objected, that his disciples having made a subterraneous passage approached the body, and carried it away unperceived by the guards. But the sepulchre having been in a rock rendered everything like an approach to it by any such passage impossible. Men may dig a way through the earth, but it is another thing to dig a way through a mountain, and that of rock. The thing was, in fact, impracticable to the disciples, and this particularly when they had not more than the space of thirty-six hours in which to perform the labor. If the body of Jesus was, therefore, carried away at all, it must have been taken out at the one entrance: and how could this be done when that was closed up with a great stone, and was watched by Roman guards? If, therefore, the body of Jesus was missing out of the sepulchre hewn out of the rock, it could not have been the disciples that took it. And as we have no reason to believe that others would have removed it, we come at once to the conclusion that there must, in the case of Jesus, have been a resurrection from the dead.

But let us now step forward and look *into* this new sepulchre hewn out of a rock. There is a single body there. Do we ask whose it is? It is not that of a mere man,—the man Jesus,—the carpenter of Nazareth; but it is the bodily remains of the Author of life,—of all life,—of the Prince of life,—and of the Former of both our bodies and our souls! How strange is this! We have read of kings being reduced to beggary and brought to the block; but who ever read of such vicissitudes as these? Formerly seated on the throne of the universe, surrounded by myriads of angels as his attendants, and perpetually honored and praised, his body now lies in the grave of charity, having lately groaned, and bled, and died as a malefactor on the cross! How overwhelming is this!

But perhaps the question might be asked,—Why was it that Christ was buried at all? It could not have been

unknown to Nicodemus and to Joseph of Arimathea that he had often said, that he would come to life again on the third day after his crucifixion; and one would have expected, that if they did indeed know this one or other of them would, (even at the risk of defilement,) have carried the body to his own house rather than to the grave. But perhaps they had not heard the saying, though the priests and Pharisees had (Matt. xxvii. 65.); or if they had heard it, they might have forgotten it, or, like the disciples, not have understood it till after his resurrection.

But leaving out of view all such thoughts as these, we say at once that it was the will of God that Jesus should be buried; and whenever God wills anything it is always with a view to some important purpose. That God willed the interment of Christ, is obvious from its being a subject of prophecy; and its being a subject of prophecy shews, that it was as much settled in the councils of eternity that he should be buried as that he should die.

But cannot we find out why it was that he was buried? Yes; this is as easy to discover as to discover why he was buried in a sepulchre hewn out of rock, and a sepulchre wherein man had never been yet laid. He was buried to prevent the talk of his enemies. Had he not been buried, they might have said that he had never died, that he was taken down from the cross before life was extinct, and that therefore nothing like a resurrection from the dead had ever taken place,—death being essential to a resurrection. But the burial prevents everything like this being said. Perhaps you will say,—How? Have not many persons been put into the grave alive? And is it not possible that Christ might have been so too? And as it was the custom with the Jews not to throw earth upon those who were entombed in rocks, or in graves made of masonry, what was to hinder Christ's continuing alone in the grave for thirty-six hours? But we have a reply to all this, in the fact of his burial. It is thus written: "And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight: then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." And what, as far as the spices are concerned,

is the manner of the Jews to bury? The manner of the Jews to bury was to fill the mouth, the nostrils, and the ears of the body of the deceased with these aromatics, completely to cover it with them, and then to wrap a long linen cloth round the whole, including the entire face and head,—so that if life was not extinct before, it must have become extinct during the process, or immediately after it. It was not possible for any person to continue alive after this. Now all this, as we perceive, was done to Jesus. He was embalmed for burial; and this embalming ensured a certainty of death. Had Joseph or Nicodemus, therefore, taken the body home, never embalmed it, and kept it till it awakened, the cry would have been, that there never had been anything at all like death in the case. But the embalming and the burial have effectually determined the point. And oh, it is well that it has been settled. Had there not been all this to make it certain that Christ had died, we ourselves might have doubted his death, and hence we might have felt as if no atonement had been made for our sins. How happy, then, it is for us, that Jesus was buried in the sepulchre hewn out of a rock,—a sepulchre in which man had never before been laid.

But shall not this grave excite within us any other emotions than wonder at the strange vicissitudes of him who was laid within it? When after long and severe suffering a friend has been released, leaving us with a well-grounded hope that he has passed into the heavens, are we not glad,—glad even when we weep,—glad that his sufferings are over, and over for ever? And who has been more our friend than Jesus? And what sufferings were ever endured comparable to his? But the grave has terminated them all. He has entered into his joy. He will never shed another tear, nor ever have another aching heart. "Being raised from the dead, he dieth no more, for in that he died, he died unto sin once; but in that he liveth, he liveth unto God."

But is joy our only feeling? That cannot be. There is at this tomb ground for grief as well as for joy. Our sins were the cause of all his sufferings, and of his being brought to the lonely grave. And can we think of this without being affected? Hard must our hearts be if we can. Oh, for a soul to weep.

A. L.



## THE DOMINION OF CHRIST.

"All things are delivered unto me of my Father; and no man [*οὐδείς, no one*] knoweth the Son, but the Father; neither knoweth any one the Father, save the Son, and he to whomsoever the Son will [*βούληται, is pleased to*] reveal him." Matt. xi. 27.

OUR Saviour appears to have taken every opportunity to impress the minds of the Jews with a sense of his high authority, and his great work of setting forth the glory of God in the salvation of souls. At the commencement of the chapter, in which the above passage occurs, we find him surrounded by many that were diseased, deaf, dumb, blind and lame; and while in the act of healing them, John's disciples came to ask whether indeed he was the Messiah or not. Having dismissed them with a suitable answer, he directed his conversation to the multitude around him, assuring them that this John was his forerunner, the great prophet predicted by Malachi; that he and John had both preached the gospel, but their ministrations had been rejected by the wise and the prudent among the people, while babes had received their testimony. For this our Saviour blesses God, and follows up his address to the Deity by the words of the text; words in which he claims authority, knowledge and power, to which no other than a Divine Being could lay claim; and words which form a most beautiful and confidence-inspiring introduction to the rich and gracious invitations which follow.

In the text, our Saviour lays claim to supreme authority. "All things are delivered [*παρέδοθη, given over*] unto me of my Father;" whom he had just before addressed as "Lord of heaven and earth." *All things*—in heaven and on earth, visible or invisible, whether they be thrones, dominions, principalities or powers; angels or men, in every state or condition, *all* are made over to him. All the joys of heaven, and the apportionment of glory to each of his saints rests with him. The mingled joys and sorrows of earth are regulated and directed by him; and the unmingled torments of hell are under his control. He directs the affairs of men and angels, of kingdoms and of worlds. The worlds of matter and of mind are equally under his control. He regulates those affairs on earth which deve-

lop the designs of Providence; he presides over the rise and fall of kingdoms and of men; and to the proud foes of his people who seek their destruction, he says,—Thus far shall ye go and no further; and here shall your proud waves of malice be staid.

But for an office like this, no power short of Divine, is fitted. He who has the supreme authority thus, must himself be Infinite, whose wisdom and knowledge and prescience are infinite, and whose resources are boundless. Such indeed, the Saviour shews he is; for *none knoweth the Son, save the Father*. As though he had said, Such is the infinitude of my nature, such the perfection of my attributes, my power and wisdom so unbounded, that I have no compeer save the Eternal Father; my nature is incomprehensible to any but the Omniscient. The Father alone can know [*ἐκτινύσκει,*] and understand the Son.

He himself on the other hand claims an equally intimate knowledge of the mind, the attributes, and the nature of the Father; a knowledge in which no being can share. No one knoweth the Father save the Son. No language, stronger than this, need be used to claim Divinity.

Lastly. Our Redeemer claims the power and authority to make known the character of God the Father to his creatures. "No man knoweth the Father save the Son, and he to whomsoever the Son is pleased to reveal him." Such language implies that every revelation of the Father to his creatures, whether human or angelic, is communicated by the Son: and that, there can be *no revelation* of the Father *but* by the Son. Hence we learn the following important lessons:

1st. All the revelations of the Divine glory are communicated by Christ Jesus. The glory of God in *Creation* is thus revealed; for he created all things by Christ Jesus, Eph. iii. 9. His glory in *Providence* is revealed by Christ; for all things being subject to him, it is manifest that *he has left nothing that is not put under him*; by him, God made the worlds, and to him he has put in subjection the world to come whereof we speak. The Divine glory in the *Salvation* of man, shines forth through Christ Jesus, and all the attributes of God are displayed in his finished work. To the Christian mind, this truth will need no demonstration.

2nd. The religion of Jesus is the only true religion.

The basis of religion is a revelation of God's character and of his claims: and since there can be no revelation but by Jesus, it follows that every other system that pretends to divine origin must be false. Hence also we infer, that the Bible, which is the only revealed word of Jesus, is and must be, the *only rule of faith*. Every doctrine of the Church, or of the Fathers, or of the Saints, which is not found in that word, is not binding; and every doctrine which is inconsistent with that word must be rejected.

Dear brethren, if our hopes, and the religion we profess, be so well grounded, let us hold fast the profession of our faith without wavering; let us bring every doubtful point to the test of the Scriptures; and let us not be backward to use every effort for the extension of the Redeemer's kingdom. Ours is the only true religion: Jesus is the only teacher come from God; he alone hath revealed Him, and him hath God the Father sealed. How fervent should be our prayers and endeavors for the salvation of the heathen and Muhammadans.

If all things and the guidance of all affairs are committed to Jesus, how safe are we under his conduct and protection! Our *souls* are in his hands, committed to him, not only by virtue of his authority as Supreme Governor, but specially committed to him by the Father, to be kept and saved. Our *affairs*, even the most minute and trivial, are directed by him. Our hopes, and trials, our joys and sorrows, prosperity and adversity are all directed by the ever-blessed Jesus.

J. R.

## EARTHLY CARE A HEAVENLY DISCIPLINE.

BY MRS. HARRIET BEECHER STOWE.

NOTHING is more frequently felt and spoken of as a hindrance to the inward life of devotion, than the "cares of life;" and even upon the showing of our Lord himself, the cares of the world are the thorns that choke the word, and render it unfruitful.

And yet, if this is a necessary and inevitable result of worldly cares, why does the providence of God so order things that they form so large and unavoidable a part of every human experience? Why is the physical system of man framed with such daily, oft-returning wants? Why has God arranged an outward system which is a constant di-

version from the inward—a weight on its wheels—a burden on its wings—and then commanded a strict and rigid inwardness and spirituality? Why has he placed us where the things that are seen and temporal must unavoidably have so much of our thoughts, and time, and care, yet told us, "Set your affections on things above, and not on things on the earth;" "Love not the world, neither the things in the world?" And why does one of our brightest examples of Christian experience, as it should be, say, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal?"

The Bible tells us that our whole existence here is disciplinary—that this whole physical system, by which our spirit is connected with all the joys and sorrows, hopes, and fears, and wants which form a part of it, is designed as an education to fit the soul for its immortality. Hence, as worldly care forms the greater part of the staple of every human life, there must be some mode of viewing and meeting it which converts it from an enemy of spirituality into a means of grace and spiritual advancement.

Why, then, do we so often hear the lamentation, "It seems to me as if I could advance to the higher stages of Christian life, if it were not for the pressure of my business and the multitude of my worldly cares?" Is it not God, O Christian! who, in his providence, has laid these cares upon thee, and who still holds them about thee, and permits no escape from them? God's great, undivided object is thy spiritual improvement: is there not some misapprehension or wrong use of these cares, if they do not tend to advance it? Is it not even as if a scholar should say, "I could advance in science, were it not for all the time and care which lessons, and books, and lectures require?"

How, then, shall earthly care become heavenly discipline? How shall the disposition of the weight be altered so as to press the spirit upward towards God, instead of downward and away? How shall the pillar of cloud which rises between us and Him become one of fire, to reflect upon us constantly the light of his countenance, and to guide us over the sands of life's desert?

It appears to us that the great radical difficulty lies in a wrong belief. There is not a genuine and real belief of the presence and agency of God in the minor events and details of life; which is necessary to change them from secular cares into spiritual blessings.

It is true there is much loose talk about an overruling Providence; and yet, if fairly

stated, the belief of a great many Christians might be thus expressed : God has organized and set in operation certain general laws of matter and mind, which work out the particular results of life, and over these laws he exercises a general supervision and care, so that all the great affairs of the world are carried on after the counsel of his own will : and, in a certain general sense, all things are working together for good to those that love God. But when some simple-minded, child-like Christian really proceeds to refer all the smaller events of life to God's immediate care and agency, there is a smile of incredulity ; and it is thought that the good brother displays more Christian feeling than sound philosophy.

But as life for every individual is made up of fractions and minute atoms—as those things which go to affect habit and character are small and hourly recurring—it comes to pass that a belief in Providence so very wide and general is altogether inefficient for consecrating and rendering sacred the great body of what comes in contact with the mind in the experience of life. Only once in years does the Christian, with this kind of belief, hear the voice of the Lord God speaking to him. When the hand of death is laid on his child, or the bolt strikes down the brother by his side, then, indeed, he feels that God is drawing near ; he listens humbly for the inward voice that shall explain the meaning and need of this discipline. When, by some unforeseen occurrence, the whole of his earthly property is swept away, and he becomes a poor man, this event, in his eyes, assumes sufficient magnitude to have come from God, and to have a design and meaning ; but when smaller comforts are removed, smaller losses are encountered, and the petty every day vexations and annoyances of life press about him, he recognises no God, and hears no voice, and sees no design. Hence John Newton says, “ Many Christians, who bear the loss of a child or the destruction of all their property with the most heroic Christian fortitude, are entirely vanquished and overcome by the breaking of a dish, or the blunder of a servant, and show so unchristian a spirit that we cannot but wonder at them.”

So when the breath of slander or the pressure of human injustice comes so heavily on a man as really to threaten loss of character, and destruction of his temporal interests, he seems forced to recognise the hand and voice of God through the veil of human agencies, and in time-honored words, to say—

“ When men of spite against me join,  
They are the sword,—the hand is thine.”

But the smaller injustice and fault-finding which meet every one more or less in the daily intercourse of life—the overheard remark, the implied censure, too petty per-

haps to be even spoken of—these daily recurring sources of disquietude and unhappiness are not referred to God's providence, nor considered as a part of his probation and discipline. Those thousand vexations which come upon us through the unreasonableness, the carelessness, the various constitutional failings or ill-adaptedness of others to our peculiarities of character, form a very large item of the disquietudes of life ; and yet how very few look beyond the human agent, and feel that these are trials coming from God. Yet it is true, in many cases, that these so-called minor vexations, form the greater part, and, in some cases, the only discipline of life ; and to those who do not view them as individually ordered or permitted by God, and coming upon them by design, their affliction really “ cometh of the dust,” and their trouble “ springs out of the ground ;” it is sanctified and relieved by no Divine presence and aid, but borne alone, and in a mere human spirit, and by mere human reliances ; it acts on the mind as a constant diversion and hindrance, instead of moral discipline.

Hence, too, arises a coldness, and generality, and wandering of mind in prayer. The things that are on the heart, that are distracting the mind, that have filled the heart so full that there is no room for any thing else, are all considered too small and undignified to come within the pale of a prayer ; and so, with a wandering mind and a distracted heart, the Christian offers up his prayer for things which he thinks he ought to want, and makes no mention of those which he does. He prays that God would pour out his Spirit on the heathen, and convert the world, and build up his kingdom everywhere, when perhaps a whole set of little anxieties, and wants, and vexations, are so distracting his thoughts that he hardly knows what he has been saying. A faithless servant is wasting his property, a careless or blundering workman has spoiled a lot of goods, a child is vexatious or unruly, a friend has made promises and failed to keep them, an acquaintance has made unjust or satirical remarks, some new furniture has been damaged or ruined by carelessness in the household ; but all this trouble forms no subject-matter for prayer, though there it is all the while lying like lead on the heart, and keeping it down, so that it has no power to expand and take in any thing else. But were God in Christ known and regarded as the soul's familiar friend ; were every trouble of the heart, as it rises, breathed into his bosom ; were it felt that there is not one of the smallest of life's troubles that has not been permitted by him, and permitted for specific good purpose to the soul ;—how much more heart-work would there be in prayer ! how constant, how daily might it become ! how it

might settle and clear the atmosphere of the soul ! how it might so dispose and lay away many anxieties which now take up their place there, that there might be room for the higher themes and considerations of religion !

Many sensitive and fastidious natures are worn away by the constant friction of what are called little troubles. Without any great affliction, they feel that all the flower and sweetness of their life is faded ; their eye grows dim, their cheek careworn, and their spirit loses hope and elasticity, and becomes bowed with premature age ; and, in the midst of tangible and physical comfort, they are restless and unhappy. The constant under-current of little cares and vexations, which is slowly wearing out the finer springs of life, is seen by no one ; scarcely ever do they speak of these things to their nearest friends. Yet were there a friend of a spirit so discerning as to feel and sympathize in all these things, how much of this repressed electric restlessness would pass off through such a sympathising mind !

Yet among human friends this is all but impossible, for minds are so diverse that what is a trial and a care to one, is a matter of sport and amusement to another ; and all the inner world breathed into a human ear, only excites a surprised or contemptuous pity. To whom, then, shall the soul turn ? who will feel that to be affliction which each spirit knows to be so ? If the soul shut itself within itself, it becomes morbid ; the

fine chords of the mind and nerves, by constant wear, become jarring and discordant ; hence fretfulness, discontent, and habitual irritability steal over the sincere Christian.

But to the Christian who really believes in the agency of God in the smallest events of life, confides in his love, and makes his sympathy his refuge, the thousand minute cares and perplexities of life become each one a fine affiliating bond between the soul and its God. Christ is known, not by abstract definition, and by high-raised conceptions of the soul's aspiring hours, but known as a man knoweth his friend ; he is known by the hourly wants he supplies—known by every care with which he momentarily sympathises, every apprehension which he relieves, every temptation which he enables us to surmount. We learn to know Christ as the infant child learns to know its mother and father, by all the helplessness and all the dependence which are incident to this commencement of our moral existence ; and as we go on thus year by year, and find in every changing situation, in every reverse, in every trouble, from the lightest sorrow to those which wring our soul from its depths, that he is equally present, and that his gracious aid is equally adequate, our faith seems gradually almost to change to sight, and Christ's sympathy, his love and care, seem to us more real than any other source of reliance ; and multiplied cares and trials are only new avenues of acquaintance between us and heaven.

## Original Poetry.

### THE DREAMING SOUL.

"The spirit oft times dreams of its immortal home."

HOUSEHOLD WORDS.

THERE are strange dreamings oft times in the soul,

Visions of happiness, pure, still and bright,  
Thoughts owning nothing earthly for their goal.

But reaching to some calm untroubled height,—  
Some world where sorrow's rain-clouds are unknown,  
Where joy and gladness reign undimmed alone.

They come at even-tide, when the rich hues  
Of sun-set brightness stream athwart the sky,  
When flowers are closing from the night's cool dews,  
And eve's lone star is shining clear and high ;  
Then, in the stillness of that radiant hour,  
They come with all their soul-subduing power.

They come at night, deep solemn glorious night,  
When the lone night-bird's thrilling voice is heard,  
When the calm stars pour down their holy light,  
And by the wind's low wail deep thoughts are stirred ;  
Then, blending with the tones of bird and wind,  
High solemn dreamings fill the immortal mind.

They come at morn with the cool gentle breeze,  
 The herald of the approaching king of day,  
 When o'er the marble floor of sleeping seas  
 Rich tints of crimson brightly glow and play,  
 Whispering that soon a glorious morn will rise,  
 Which never will be dimmed with clouded skies.

And mingling with the brightness of our life  
 And with the shadows sorrow o'er it throws,  
 The haunted chambers of our souls are rife  
 With thoughts and dreams of undisturb'd repose,  
 Of worlds where human minds their powers expand,  
 Where perfect spirits dwell,—“the Better Land.”

O kindly have such dreams to us been given,  
 Falling in stillness with o'erpowering might,  
 Soothing the mourner with sweet thoughts of heaven,  
 And on the joyous shedding richer light,  
 Bidding the earth-bound gaze on yon blue dome,  
 And strive to enter that “Immortal Home.”

M. E. L.

## Narratives and Anecdotes.

### RELIGION IN THE MUFASSAL.

#### A SKETCH OF DAYS LONG PAST.

It was on one of those lovely mornings, towards the close of October, such as India only can present, that the 20th Regt. of M. N. I. arrived at \* \* \*. The heavy mists so remarkable at that season in the Eastern Provinces, had rolled over the plains and were stealing up the bold mountain ridge, while above all, the sun, flashing bright, having dashed aside the grey misty veil, was looking out upon the land in his merriest aspect. It was just at the time before his rays had become so fierce as to drive the European to his thatched retreat, that the fife and drum announced the arrival of the regiment on the *maidán*. It was something for us residents of the Bengál presidency to be visited and relieved by the Madrassces; and hence every white face in the station, from the baby to the old Indian, appeared on the spot. Nor was there any want of interest among the natives. It seemed as if every *Bazar* and *Sahi* had turned out its scores and hundreds; some in *pálkis*, some on *tátus*, but most pedestrians; while between them might be seen scattered here and there the blended shades of Europe and Asia.

On moved the living mass; the band struck up its most animating strain, and soon the adjutant of the corps, attended by our friend the adjutant of

the Bengál corps they were to relieve, was plainly discernible. The scene seemed to stir the flagging spirits of the jaded troops after their long wet march, every man seemed to stretch himself to his utmost altitude; forth dashed their gay adjutant on his white Arab, curvetting and skirmishing over the parade ground, now suddenly reining up his high-mettled steed and facing about, and again dashing off, humming-bird fashion, until, the exact spot being attained, his brandished sword called forth the well enunciated command—“Halt.”

But meanwhile the sun is gathering strength, and with as little ceremony as possible, the regiment is dismissed, and “Every man to his tent” is the word.

What a motley group did our Madrassces present to our inexperienced eyes. Vehicles of all the forms that had been fabricated since Noah left his ark; animals of all kinds that every fortuitous cross-breed could produce; men and women of strange aspects with every conceivable colour, cut and dimensions of habiliments: every thing was strange and every sound uttered unintelligible. Such racing hither and thither for pots, pans, wood, fire, milk, water,—all things potable or catable

—nothing seemed to come amiss ! But I must leave the busy masses and proceed to narrate a dialogue which may be imagined to have occurred a few days after their arrival. We must, however, preface, that another regiment had meantime made its appearance amongst us ; making with the two about to be relieved, four regiments cantoned in our out-of-the-way corner of the world.

The scene is laid at the major's bungalow. He was a sedate well meaning man, though rather too phlegmatic ; he had however been married a second time to one of the loveliest specimens of nature's handiwork, nor was there wanting something more than nature can bestow, to render her truly amiable. That incipient grace, however, which was just beginning to influence her was then much less sensibly experienced than it subsequently became. There was also a young lady fresh from England, and various Majors, Captains, Lieutenants and Ensigns, some of whom were well-known religious characters, and others religiously disposed, while some were decidedly libertines, sceptics and infidels.

The breakfast table had been scarcely cleared on Saturday morning when in came Capt. H. with " Good morning to you, Major."

*Maj.*—" Good morning Capt. Well what news? you seem to be ready charged!"

*Capt.*—" Charged, indeed! why we have got among the blue-lights in this outlandish station. There is to be preaching in their gospel shop to-morrow. I have just seen a circular sent round ' to inform the Christian residents at the station—' See, here it comes!"

*M.*—" Oh, well, who goes?"

The young lady referred to enters just in time to hear this conversation and at once replies, " Goes? I suppose we shall most of us go."

" Thank you, Miss E. I think you make a small mistake," exclaimed the Captain, " you don't catch me in their dissenting cabals."

*Miss E.*—" Really, Captain H. in this foreign land as we have no regular church of our own, I think we should avail ourselves of any opportunity of attending Divine Service."

" Oh," rejoined the Major somewhat crustily, " I dare say your pious grandmother so taught you, my dear."

*Miss E.*—" Well papa, and did she teach me injudiciously? I am sure that

you have often in your letters exhorted me to attend to my religious duties : and as we were so far from our parish church in Devonshire, we were glad often to avail ourselves of the meeting-house in the adjacent village."

*M.*—" What you may have done in Devonshire, my dear, I cannot say, but you will remember that you are now in India, and you must conform to the etiquette of Indian society."

*Miss E.*—" Of course, papa, I wish to conform to your wishes. Still if the etiquette of society opposes the obligations of religion, must we not obey God rather than man? It is as important that the soul should be saved in India as in England."

*M.*—" Well, Captain, what do you say? I question whether we have not some of the blue-lights nearer to us than we expected."

*Miss E.*—" Nay, papa, if you intend that I am a blue-light, you are mistaken. I have no conception what is meant by the phrase. Indeed I was just about to ask for an explanation."

*C.*—" A blue-light is another name for your godly ones ; but here comes Saint Lawrence ; he will be able to give you a satisfactory explanation. I have often wondered Lawrence should mingle with those people. He seems to have sense enough on every other subject."

" Yes, he has," replied the Major, " and a braver officer never held commission. But somehow or other he has got inveigled with these blue-lights. I have strong suspicions he holds forth occasionally. Good morning to you, Lawrence."

*Lieut. L.*—" Good morning to you all."

*Miss E.*—" Will you, Lieut. Lawrence, oblige me with an explanation of the phrase, blue-light?"

*L.*—" With pleasure. The name was first given to some pious soldiers during the Nipal war ; (some say the Mahratta war ; ) when men could not hold their meetings without annoyance in the lines, and the Colonel permitted them to go in front of the cantonment in the evening, with the precaution that they should burn a blue-light, lest they should be mistaken for the enemy. After this circumstance they were called blue-lights ; and the term has since been applied to all who profess a serious regard to religion."

*Miss E.*—" Then I am to understand that this is the Indian expression of

contempt for all who think the sanctions of religion worthy of regard?"

*L.*—"Exactly so. Just the same as the terms Methodist, Saint, Enthusiast, &c. apply to similar characters in England."

*Miss E.*—"Indeed, it is a pity that a serious attention to our everlasting interests should meet with such very general discouragement."

*L.*—"Such has always been the case and always will be; for such an attention to religion is an obvious reflection on those who neglect it; and must call forth more or less of the enmity of man's depraved heart."

*C.*—"Well, Major, did I not say that Lawrence would preach?"

*M.*—"You did; but is there not a mixture of truth in his preachment, Captain?"

"It is their narrow-minded bigotry that I detest," replied the Captain, "as though they alone were the peculiar favorites of heaven, and all the rest of mankind were going headlong to the devil. One of them in fact told me as much the other day."

*L.*—"Capt. H. I have often heard you profess your belief in the Bible. Now, if it be the word of God, why not look at its description of the character of those who shall be saved and of those who shall not?"

*C.*—"I let the *Padri* do that, and think it pretty well to listen to what he has to say on the subject. Nor have I any reason as yet to be dissatisfied with my plan."

*L.*—"That is the very point; for until a man does become dissatisfied with thus taking things on trust, and enquires seriously into his hopes for eternity, depend upon it, my friend, he will know nothing of the religion of the Bible. I can give you chapter and verse for that."

*M.*—"How now, Lawrence, I always considered conscious rectitude and honorable principle, such as a worthy man feels in his own heart, to be the way to heaven, if there be any way at all?"

*L.*—"The Bible says nothing to oppose honorable principle and conscious rectitude, Major, but every thing to promote these and every other good thing. But we must have a care how we rest upon our good principles, and means of justification before God—perhaps if looked into, they will prove very defective,—I mean, of course, so

far as respects our religious hopes,—and will shrink from that strict investigation at the great day, which will try every man's work."

*M.*—"Why, as to that, I don't know but I have passed through life without a stain or speck on my honor as a soldier and a man. Not but I have had the common failings of humanity: who has not?"

*L.*—"No one, Major; and hence we need a better Saviour than our good principles. I have heard you acknowledge as much as this very often, Major."

*M.*—"I don't understand you, Lawrence; never did I make such an acknowledgment, that I recollect. Pray explain yourself."

*L.*—"I have heard you repeat with a great deal of apparent seriousness, 'We have erred and strayed from thy ways like lost sheep; we have left undone the things which we ought to have done, and have done the things which we ought not to have done, and there is no health in us.' So also, 'God be merciful to us miserable sinners.'"

*M.*—"Why, really, you nonplus me there. I confess, I never thought much of the import of these expressions; nor did I mean any thing so serious as they seem to imply. Are these expressions to be found in the Bible?"

*L.*—"Not word for word, but the sense of them is to be found in many places. Thus Isa. liii. 6; 'We have all gone astray like lost sheep, we have turned every one to his own way,' &c. Again, 'All our righteousnesses are as filthy rags,' &c. Isa. lxiv. 6; 'There is none that doeth good, no, not one,' &c. Rom. iii. 12: with a variety of similar passages."

*C.*—"Stop, stop, Lawrence, here are quite enough to prove your point; but do you mean to say these statements are applicable to us?"

*L.*—"Why not, Captain? are we not among the 'all men' or are we better than Isaiah, David and Paul? Can we compare our hearts with that perfect love of our Maker required of us, that grateful remembrance of his mercies, that perpetual regard to the good of our neighbor, that attention to our everlasting interests, which those interests demand, without feeling convinced that we have all sinned and come short of the glory of God?"

*M.*—"Why, Captain H. I don't know what you think, but I half suspect that

our notions of religion have been very shallow, and that it is high time we understood things a little better. What say you?"

C.—"What Lawrence says appears to be scriptural, and it seems we have confessed most of it often enough, but without much meaning or sincerity. I must be off; I have an engagement with the Colonel at eleven o'clock. I hope we shall resume this discussion another day."

L.—"With all my heart, we will meet on Monday if you please."

C.—"Agreed. Good morning."

Miss E. now enquires of Lieut. Lawrence "Does any one attend service to-morrow?"

L.—"Yes, I understand the judge and his lady attend regularly, with a number of others."

M.—"But how can they stand it? Is it not a low concern?"

L.—"The preacher is a plain man, he makes no pretension to extensive erudition, but I am told he preaches the gospel faithfully and plainly. Moreover a friend added, 'If you are not too fastidious as to manner, you may learn more of the way of salvation from his lips, than from one half of the titled reverend doctors.'"

Miss E.—"Then, papa, as the judge and his lady attend, we certainly can have no good reason for staying at home.—Will you consent to go, papa?"

M.—"Well, my dear, since you are so earnest about the matter, I will go with you once; but, I confess, I am not very fond of these Dissenters. What time does the service commence, Lawrence?"

L.—"The Circular says, 10 o'clock. If you please, I will call and accompany you."

M.—"We shall be glad of your company, for I know nothing of their mode of proceeding."

L.—"Very good: I will endeavor to call about a quarter before 10. Good morning."

Happy was it for the Major and several others of that party, that they were induced to attend that house of prayer. Three of the number ere they left the station, passed through the water to the fold; and several others who saw not the way clear to be thus baptized, yet felt the power of truth, and became constant attendants at that despised conventicle; there they often celebrated their Saviour's dying love

and gathered strength to prosecute their pilgrim way.

The Major subsequently in advertising to his first attendance at that house of God, declared he went full of prejudices, and mainly with a design to catch hold of something with which to combat his daughter's meagrim. "But," he added, "I was disarmed, convinced, and I, who went to scoff, remained to pray."

Many years since those have rolled away, and, alas, the sods of India cover a painfully large number of that gallant band. Several we know held on their way and finished their course with joy, and are, we fondly hope, joining in the song before the throne. Such are some of the incidental blessings which Christian missions scatter in their onward progress.

MITRA.

## HOW DR. CARSON BECAME A BAPTIST.

THE late excellent Robert Haldane, and his brother the Rev. James Haldane, having become Baptists, they sent a Baptist Missionary to preach in Ireland. This Scotch Baptist disturbed the equanimity of some of Dr. Carson's Pædobaptist Congregational Church. They visited their pastor, and disclosed not only their convictions, but their determinations. The shepherd was immediately aroused! With eager grasp he clutched the shepherd's crook, determined to slay the invader! "I thought," said he to the writer, a little before his death, "that I could demolish the arguments of that Baptist as easily as I could crush a fly!" He besought his disturbed brethren to be patient, promising that in a few days he would write an article on baptism, which would for ever silence the Baptists. Accordingly, ever true to his purposes and his promises, he buckled on his rusted armor. Sanguine as to the victory, he seized the sword with which he recently gave battle, fully determined to test his own principles, and to expose those of his Baptist opponent. The passages which contain any reference to the ordinance throughout the New Testament were read—the Old Testament was consulted—the Hebrew and the Greek were scrutinized—authors were ransacked, and afterward he wrote *during a whole month*, when at length he faltered and finally halted, having discovered, as he thought, that his building "rested on a foundation of sand." On one fatal Saturday evening he cast the manuscript into the fire, and on Sabbath morning, contrary to the wishes of many,



and to the expectations of all, he announced himself a convert to the sentiment which he had boldly opposed: he was a Baptist! Well, it was considered bad enough to be a Congregationalist, but to be a Baptist! If the former change was accounted "folly," the latter, many thought, might well be denominated "madness!" Ever after, one of his dearest and nearest relatives, when he spoke of the Doctor, always prefixed the epithet "simple" to his name.—*From Moore's Life of Carson.*

### A BIBLE LEAF IN THE WIND.

"ARE not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." The great God watches over not only the stars or the firmament, but the birds of the air. He takes care not only of the great things of his creation, but of the little things. We have only to keep our eyes open, and we may see in the lowest paths of the earth the footsteps of God our Father. An illustration of His dominion occurred not long ago in new Jersey, which deserves to be recorded.

A young man of about twenty was engaged in the labors of the farm. He was walking leisurely with cart and oxen along the public road, when his eye caught sight of a little piece of paper; which a breath of passing wind gently stirred up and set in motion. He walked on. Curiosity, how-

ever, was excited. He stopped, went back, picked up the paper to see what it might be. It was the fragment of a Bible leaf. He read it as he followed his team.

The summer had scarcely ended, when the farmer's son was suddenly seized with a fatal disease. During the intervals of agony, he was told his danger, and asked whether he was prepared to die. He assured his heart-broken parents his peace was made with God. On his bed of death he declared what the Lord had done for his soul. That Bible leaf in the wind was guided by his hand who directs the sun. This flying scripture was an arrow out of Jehovah's quiver. From that soiled, tattered page, carelessly picked up by the wayside, spake the voice of the Lord to his slumbering soul. Conscience awoke. Sins unknown or forgotten revived. His guilty, burdened spirit cried to God in secret places. The Lord heard the suppliant, and with the Bible, now his companion, pointed him to the Lamb, which taketh away sin. In Jesus, he had found redemption through his blood, the forgiveness of sin, according to the riches of his grace. And when death started suddenly up in his path and called him, with scarce a moment's notice, from the pursuits of the farm and the endearments of home, away into eternity, he was possessed of an anchor sure and steadfast. That flying Bible leaf had taken hold of his heart, and linked his soul safely to the throne of God—*Presbyterian.*

## Ecclesiastical History.

### HISTORY OF CHRISTIANITY IN EUROPE DURING THE LAST THREE CENTURIES.

#### No. I.

THE history of the Reformation through the instrumentality of Luther, Calvin, Knox, Cranmer and their numerous coadjutors, is pretty generally known, a number of popular works having been written on the subject and obtained an extensive circulation. But the subsequent history of Christianity, necessarily branching out into many details regarding the development of conflicting denominations, is not so well known to ordinary readers; and we therefore trust that a sketch of it may not be wholly unacceptable.

Taking for our starting point the year 1560, the year in which Melancthon died, it appears desirable to mention briefly what was the religious state of the various countries of Europe. Emperor Charles V. was dead, and his

brother Ferdinand, king of Hungary, had succeeded him as emperor of Germany; whilst his son Philip reigned over Spain and her vast American dependencies, over Naples, Sicily and Sardinia, possessing also Milan and the Netherlands, together with some provinces now incorporated with France, and casting a longing eye upon Portugal, which together with its dependencies, he obtained in 1580. In England, queen Elizabeth had recently ascended the throne; in Scotland, Mary Stuart reigned, whilst her husband, Francis II. was king of France.

Lutheran Protestantism extended over Sweden, where Gustavus Vasa, who died in 1560, had recently delivered his country from the Danish yoke, and secured the crown to his family.

The same doctrine also prevailed in Denmark, and its dependencies, Norway and Iceland. But it had its stronghold in Saxony, a country which at that time embraced a very large portion of what now belongs to Prussia. The north-eastern part of Germany generally had received Lutheranism, as well as the duchy of Prussia, lying to the north of Poland, along the Baltic. Some portions of central and south-western Germany were likewise Lutheran, whilst others had adopted the doctrines of Calvin, which prevailed in the greater half of Switzerland, and had recently secured the victory in Scotland, whilst in the Netherlands especially, and also in France, their adherents were becoming very numerous. Queen Elizabeth was engaged in establishing the Church of England, which, though decidedly Protestant in its doctrine, is neither Lutheran nor Calvinistic in its constitution or government.

The principles of the Reformation, and more especially of Calvinism, were widely disseminated in Poland, Bohemia, Hungary and the Austrian dominions, as well as in Italy and Spain, into which latter country the attendants of Charles V., who used to accompany him during his numerous and prolonged visits to Germany, had providentially introduced those doctrines of which their sovereign was so determined an enemy. But in both these last named countries Protestantism was soon rooted out by the most relentless persecution. In Spain real piety appears to have been rare among those who professed Protestant sentiments; but in Italy many glorified God by being faithful unto death; whilst not a few true believers—some of them very distinguished for their talents and their erudition—succeeded in making their escape into Protestant countries.

It would be impossible to take a just view of the history of religion after the Reformation, without glancing at the political character which was attributed to Protestantism by its enemies, and which really in a great measure belonged to it. The adoption or rejection of Protestantism in most countries was not the work of the people individually, but in many instances that of the municipal bodies, in other instances that of the representatives of certain classes of the nation, and in others again that of the local government. In England, for instance, the political situation of

queen Elizabeth greatly contributed to influence her in favor of Protestantism. In Sweden it was the main foundation on which the throne of the Vasas rested. In Germany the princes who favoured Protestantism, were all in reality dependent upon the emperor, and by introducing it into their dominions, appeared to form a disloyal party.

Up to the time of the Reformation, Romish ecclesiastics frequently occupied the highest places in the government. The examples of Wolsey in England, of Ximenes and Granvella in Spain and the Netherlands—all cardinals and all prime ministers—will at once illustrate this remark. Some extensive tracts of country in Germany, as Cologne, Treves, Mayence, Munster, &c., were governed by prince bishops; and everywhere the Romish hierarchy was most intimately blended with the secular government. Hence it was very natural that Protestantism should be regarded—as it universally was by its enemies—in the light of a revolutionary principle; and that the authorities who favoured it, should be looked upon as political innovators of a dangerous description, whose object it was, under the pretext of religion, to secure their own aggrandizement. The wars and persecutions which were soon commenced, obviously tended to confirm this view, taken of Protestantism by its opponents, and sometimes led to resistance and rebellion in quarters where originally they had not been contemplated. This was especially the case in the Netherlands, where the bloody persecution of Protestants by the duke of Alva (who boasted of having put to death 18,000 persons in the course of six years) was one of the principal causes which drove the people into rebellion, and led to the independence of the (Dutch) United States.

The interference of the Protestant governments with religion at that time is a fact upon the desirableness or undesirableness of which it is very difficult to decide, if it is regarded only in a historical point of view. The Bible clearly enunciates the great principle that Christ's kingdom is not of this world; and according to this principle that interference must be condemned. But God is able to bring good out of evil. It is difficult to see how, without the help of the temporal power, the victory and the stability of Protestantism could have been secured to most of

those countries in which it still prevails. The resources of Romanism were dried up by the secularization of convents and bishoprics and duchies (as for instance Prussia), by means of a process which—not to examine into its moral bearings—it was only possible for the temporal power to adopt. On the other hand that interference greatly retarded the development of scriptural truth. Protestantism was stereotyped in confessions of faith and liturgies, with which it soon became unsafe to be dissatisfied; and Protestant governments speedily adopted the practice of persecuting all who failed to conform to that religious standard, which was publicly recognized. It is true that blood was not shed very extensively by them; but imprisonment and banishment were frequently resorted to.

The persons who were most relentlessly persecuted by all parties, for a considerable period of time, are usually called Anabaptists. Under this term are comprehended a variety of characters who had very little in common, except the rejection of infant-baptism. Some of them, but by no means all, advocated and practised immersion. Some few were addicted to unitarian and antinomian sentiments; some held very tenaciously the Quaker principle of the internal light, and undervalued the written word; whilst the most numerous class, otherwise holding fast the true doctrine of the gospel, looked with abhorrence upon military service, government employ, self-defence, and judicial oaths, as being all forbidden in the gospel, and refused to follow the fashions of the world in the matter of dress and the courtesies of social conversation. The Hanserd Knollys Society has recently published a very interesting volume, entitled "A Martyrology," which contains a record of the sufferings and the martyrdom of a very large number of persons charged with the crime of being Anabaptists. The great majority of these were undoubtedly true believers; but the religious character of some others was probably not free from very serious blemishes.\* In those days, however, it was regarded as felony, deserving of capital punishment, to reject infant-

and the popular as well as the official prejudice prevailed universally, that a person guilty of this offence, must be wicked enough to be capable of any crime that might be laid to his charge. The government of the (Dutch) United States was the first partially to adopt the principle of universal toleration; and in Switzerland also the so-called Anabaptists were at length allowed to remain unmolested, on condition that they should not settle down anywhere except in certain very limited localities. It is painful to contemplate the weakness of human nature, which led such men as Luther, Zwingli and Calvin, to refuse to others the right of dissenting from them; whilst they themselves claimed the right of dissenting from Rome. The treatment which Carolstad received from Luther, because he wished to carry out the Reformation further than the latter approved of, is a truly humiliating illustration of the imperfections that attach even to distinguished men of God.

Before entering upon our narrative, it is necessary to indicate very briefly the difference between Lutheran and Reformed Protestantism, because the hostility of the Lutheran to the Reformed party, which was partially reciprocated, forms a leading feature of the history of Protestantism. The main difference refers to the Lord's Supper. The Lutherans hold that in that ordinance the real body and blood of Christ are partaken of by every communicant, although they are not actually substituted for, but merely present or inherent in, the bread and the wine. As the real body and blood of Christ are a part of his human nature, it follows that wherever and whenever the Lord's Supper is administered, there and then Christ must, to a certain extent, be present according to his human nature, in other words, that his human nature must possess the attribute of omnipresence. This is an inference which the Lutherans cheerfully acknowledge and for the explanation of which they have invented the theory that in Christ the divine and human natures can, *ad libitum*, interchange, or rather communicate to each other, their respective attributes,†

\* We refer particularly to Louis Hetzer, and to David Joris or George—the latter of whom was not put to death, but is mentioned in various places of the volume referred to.

† It is much to be regretted that by republishing "Sartorius's Lectures on the person of Christ," the Religious Tract Society should, unintentionally, have diffused this monstrous absurdity even in England.

so that even according to his human nature Christ can be omnipotent, omniscient, omnipresent, &c.

Again, if Christ's real body and blood be partaken of by every communicant, whether he be a believer or not, it follows that the efficacy of the Lord's supper is independent of faith. This also they admit, and applying it to baptism, they further affirm that every child, who receives what is called baptism, therein receives faith and regeneration and the pardon of sin. But they maintain that in this regeneration the power of hereditary corruption is only impaired, not destroyed; and that the person who has thus become a regenerated and pardoned believer, may relapse into such a state of sin that he must be ultimately lost, unless he repent and be renewed afresh. This doctrine regarding the efficacy of what are called the sacraments—a doctrine very nearly the same as that of the Puseyites—is of course utterly contrary to the Calvin-

istic doctrines of final perseverance and absolute election, two tenets peculiarly hateful to Lutherans, though at one time Luther himself appears to have held them.

Another difference is this that whilst the Reformed Protestants in their usual assemblies for worship have only two prayers, one at the commencement, and one at the close (in almost all cases prescribed by liturgies), the Lutherans have a liturgical service of a much more complicated nature, somewhat similar to that of the Church of England, and observe many ceremonies, which are not practised by the other party, such as (in some countries) placing lighted tapers on what they call the altar at the Lord's supper, and especially a modified system of auricular confession, &c.

From these remarks it will be seen that the Church of England combines many Lutheran with many Calvinistic elements, besides retaining some additional peculiarities of Romanism.

J. W.

## Essays and Extracts.

### THE TALMUD.

As the great body of the Jewish people are firmly persuaded of the authority of the Talmud and powerfully influenced by it, a concise account of it may be acceptable to the reader. It is not easy, however, to describe this remarkable book intelligibly and faithfully within the limits of an article like the present. The work is so extensive and its contents so varied in character, that the bare enumeration of all the subjects treated upon in it would occupy considerable space; and the arrangement of topics is so loose and ill-preserved that a clear succinct analysis is out of the question. We must content ourselves with describing the manner in which, according to Jewish belief, the Talmud was composed, and the estimation in which the Jews as a nation hold it; and then, by adducing its statements on one or two subjects of interest, do what we can to help our readers to judge for themselves of its value and general character.

The word TALMUD means *doctrine*, and the book is so called, because it is the great treasury of the doctrine of the Jewish religion. In the opinion of

the Jews the five books of Moses do not contain all which God revealed to him on Mount Sinai. Besides the law *written* by the "man of God" there was, they say, a revelation explanatory of the written commands which, though *not written* by him, was equally divine and important. The following account of the promulgation of the law is extracted from the writings of the celebrated Maimonides (who died about the year 1205). When Moses had received a revelation of the text of the law accompanied by its interpretation, he came to his tent, and first of all repeated them both to his brother Aaron alone; then to Eleazar and Ithamar, in Aaron's presence; then again to the seventy elders, in the presence of the preceding three; and lastly, to all the people who were willing to hear, in the presence of all the foregoing. In this way, Aaron heard the text and its explanation from the lips of Moses four times; his sons, thrice; the seventy elders, twice; and the people generally, once; after this Moses left them, being, as we may suppose, exhausted with his much speaking; and Aaron repeated

what he had four times heard from Moses, and then he also retired. Eleazar and Ithamar then repeated the same, and went their way. Lastly, the seventy elders repeated it; after which the congregation broke up, and having all heard the text and its interpretation four times, proceeded to instruct one another in their own tents. The text was afterwards written by Moses, but the oral interpretation was specially intrusted to Joshua, and by him taught to the elders who survived him. They, in turn, committed it to their successors; and thus it was handed down from one generation to another. It must be further remarked that, besides the *written* and *oral* law, Moses is said to have received on Sinai and to have taught his successor a system of reasoning, composed of thirteen rules, by which in any unforeseen difficulty the sense and application of the law might be elicited. It is said that it was contrary to the will of God that the oral law should be committed to writing; but when at length the Romans had destroyed Jerusalem and oppressed and scattered abroad the Jewish people, it became unsafe to leave it unwritten any longer, and Rabbi *Jehudah the holy*, appealing to the language of Psalm cxix. 126: "It is time for thee, Lord, to work: for they have made void thy law," wrote it out. This celebrated Rabbi is said to have flourished about A. D. 150. According to the Jews, he received the traditions from his father *Simcon*; he, from his father *Gamaliel*; he, from his father *Simcon*; he, from his father *Gamaliel*; he, from his father *Simcon*; he, again, from his father *Hillel*; and so on to *Ezra*; from whom the order of tradition was traced up through *Jeremiah*, the *ancient prophets*, and *Joshua the son of Nun*, to Moses himself!

The name given to this work of Rabbi *Jehudah the holy*, is the *MISHNA* or *repetition*, because the written law of Moses is here repeated with explanations and amplifications. It contains, besides the positive explanations thought to have been delivered by God to Moses, the decisions pronounced by the Rabbins on doubtful points of law, and these were held to be of equal importance with the preceding because arrived at by means of the thirteen divinely revealed processes of reasoning referred to above. It is, however, very hard to see how the high pretensions of the Mishna can be reconciled

with its character and language. It often speaks not as "having authority," but as a mere record of the discussions and jarring conclusions of the Jewish Doctors. In particular, the schools of Hillel and Shammai are quoted as in almost perpetual antagonism with each other, and abundant evidence is afforded, if it be required, that, so far from possessing any divinely communicated exposition of the law, the most highly endowed of the Jewish teachers relied on their own judgments and sometimes arrived at very opposite opinions.

The Mishna is divided into six great parts, each of which is called a *Seder* or *order*. Each Seder is made up of several treatises, each of which is called a *Masseceeth*. Every Masseceeth is again broken up into chapters, each of which is called a *Perék* or *off-break*. We will briefly state the subjects and extent of the six *Sedarim*, in order.—

1st. Of sowing seed and the productions of the earth. Containing eleven treatises, in seventy-five chapters.

2nd. Of the festivals. Twelve treatises, in eighty-eight chapters.

3rd. Of women, marriage, divorce, &c. Seven treatises, in seventy-one chapters.

4th. Of damages, restitution, and punishments. Ten treatises, in seventy-four chapters.

5th. Of holy things. Eleven treatises, in ninety chapters.

6th. Of purifications. Twelve treatises, in one hundred and twenty-six chapters.

This summary of contents gives but an imperfect idea of the subjects introduced in various parts of the work. Thus, for example, the first Masseceeth of the first Seder treats on prayers and thanksgivings, and the tenth Masseceeth of the fourth Seder is a collection of traditional moral precepts, some of which are very beautiful.

The Mishna appears to have been at once received with favor and confidence by the Jewish nation. It was adopted by the teachers of the law as a textbook, and its authority was unquestioned. But its style, which is concise and often aphoristical, was soon found to be not sufficiently clear for the generality of readers, and thus this commentary on the law of Moses was itself soon commented upon by the Rabbis who followed *Jehudah the holy*. The explanations and comments to which the Mishna gave rise were compiled by

Rabbi *Jokhanan*, the president of a college of Jews in Palestine. To this compilation the name of GEMARA or completion was given. A second GEMARA was subsequently compiled by *Rab Ashi* and *Rabina*, renowned teachers of the Jewish colleges in the neighborhood of the Euphrates; and is thought to have been completed about A. D. 500. This second Gemara is by far the more complete and lengthy work of the two, and has, we believe, ever been the greater favorite with the Jews. This, with the Mishna, constitutes the *Babylonian Talmud*; and the former Gemara with the same Mishna, the *Talmud of Jerusalem*. To some parts of the Mishna there is no Gemara, while to other parts it is exceedingly diffuse.

We do not know how we can better convey an idea of the Gemara, than by saying that it is written in a gossiping style. A point is taken up from the Mishna, and some celebrated Rabbi's dictum upon it is advanced; then follows an objection from some other Rabbi; then the rejoinder; this again suggests an anecdote; then comes a quotation from Scripture, adduced to back some extravagant opinion or to fortify some random statement. Meanwhile the original topic of discourse has been lost sight of; and frequently it is not until the discursive powers of the writer are fairly exhausted that he returns to the point from which he started, and prepares himself for a fresh ramble.

We have now spoken of the two great divisions of the Talmud and of the Jewish account of their origin. Besides these, there are some other ancient Rabbinical treatises usually bound up with the Talmud which, though not so highly esteemed, constitute appendices to certain portions of it.

The language in which the Mishna is written is Hebrew, corrupted by barbarisms. The Gemara is written in a species of Aramaean, and exhibits, no doubt, the vernacular dialect of the people by whom it was composed. Lightfoot accurately describes the style of the Talmudists when he says, "The frightful roughness of the language and the amazing emptiness and sophistry of the matters handled, do torture, vex, and tire him that reads them. They do every where abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties as though they had no mind

to be understood; so that the reader hath need of patience all along, to enable him to bear both trifling in sense and roughness in expression." The whole work is indeed unwieldy. Various editions of it have been printed, with notes, &c. and they vary in extent from ten to eighteen folio volumes. An abridgment made by Maimonides fills in one edition four, and in another, three folios! Many scholars, particularly Lightfoot and Gill among our countrymen, have applied the Talmud to the illustration of the inspired Scriptures; the results, however, have not generally been very satisfactory, and few readers are content to wade through the multitude of quotations for the scanty reward which they occasionally afford.

A work so large, filled with the opinions of a number of men upon a great variety of topics, delivered during the course of several centuries, may well be supposed to contain a vast amount of heterogeneous matter. Indeed no fictions can excel in wildness and folly much that the Talmud contains. But its contents are not all folly—here and there, beautiful sentiments and maxims of profound wisdom are to be found in its pages. Let it be remembered, also, that some noble intellects have prostrated themselves before it, and have pronounced it to be the very perfection of wisdom. Maimonides among the ancients, and Moses Mendelssohn among the moderns, threaded all its mazes with a delight which could not have been solely sustained by religious bigotry. So deep was their conviction that there was a soul of wisdom in the book, that they looked on all its monstrous tales as beautiful allegories, and were persuaded that truth was latent in every quibble and contradiction; and we may safely allow that there must be more in the Talmud than some admit to engage and satisfy such minds.

But we cannot here discuss the literary merits of the book: we desire rather to exhibit it in its religious aspect, as far as this is practicable. To the vast majority of the Israelitish nation it is an object of implicit veneration. Its contradictory statements are no hindrance to their faith, its arbitrary decisions are admitted without dispute. It is their acknowledged principle to attribute whatever in it may appear repugnant to reason, not to the imperfec-

tion of the book, but to the weakness of their own understanding. They account it to possess even more importance than the inspired Scriptures—and this, indeed, it arrogates to itself. We have seen how the *Mishna* is alleged to be the *oral law* of Moses—the *Gemara* also claims to be regarded in the same light. Let us hear it on its own behalf:—"What is that which is written (Exod. xxiv. 12.): 'And I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them?' Tables, that is, the TEN COMMANDMENTS; and the law, that is, the SCRIPTURES; and commandments, that is the MISHNA; which I have written, that is, the PROPHETS and HAGIOGRAPHIA; that thou mayest teach them, that is, the GEMARA. This teaches that all these were given to Moses from Sinai." We might easily adduce other passages claiming for the Talmud, especially the *Gemara*, importance and worth beyond that of the Bible. Thus it is said, "Those who occupy themselves with reading the Bible do something—and yet it is nothing at all; if they study the *Mishna*, it is something, and they shall obtain a reward on account of it; if the *Gemara*, it is something than which nothing is greater." And this claim has been admitted; and even in our own days intelligent Jews have not blushed to declare, that they looked upon the Talmud with as much reverence as upon the Scriptures of truth.

The reader may be curious to see what the more ancient Jews knew and thought of Christ whom their fathers rejected and slew. He is spoken of under the name of ישו; not יושע or ישו which are the true Hebrew forms of Jesus. The Talmudic form is explained by the Jews as being made up of the initial letters of an imprecation that his name and memorial may be blotted out—that name which "shall endure for ever," and at which "every knee shall bow!" As may be supposed, things are laid to his charge that he knew not; but they are so ridiculous that they merit neither repetition nor refutation. He is said to have been kept in confinement forty days after apprehension, and then, on the evening of the Passover, first stoned and then hanged or crucified. The following passage will show how ignorant the Talmudists were of the real facts of the Gospel history, and will serve as a specimen

of the manner in which they often sport with the word of God by silly alliteration. To make the quotation intelligible we must introduce some of the Hebrew words. "Our Rabbins have related:—Jeshu had five disciples, Mathai, Nakai, Netzer, Boni, and Thoda. Mathai was brought:—he said, 'Shall Mathai be slain, when it is written.' "When (מתי *máthay*) shall I come and appear before God?" They said to him, 'Yea, Mathai shall be slain; for it is written, "When (מתי *máthay*) shall he die, and his name perish?"' Nakai was brought:—he said, 'Shall Nakai be slain; when it is written: "The innocent (נקי *náki*) and righteous slay thou not?"' They said to him, 'Yea, Nakai shall be slain for it is written: "In the secret places doth he murder the innocent (נקי *náki*)."' Netzer was brought:—he said, 'Shall Netzer be slain when it is written: "A branch (נֶטֶז *nétzer*) shall grow out of his roots?"' They said to him, 'Yea, Netzer shall be slain; for it is written: "Thou art cast out of thy grave like an abominable branch (נֶטֶז *nétzer*)."' Boni was brought:—he said 'Shall Boni be slain; when it is written: "Israel is my son (בני *beni*), even my first born?"' They said to him, 'Yea, Boni shall be slain; for it is written: "Behold I will slay thy son (בני *binca*), even thy first born."' Thoda was brought:—he said 'Shall Thoda be slain, when it is written "A Psalm of praise (תודה *lethoda*)?"' They said to him, 'Yea, Thoda shall be slain; for it is written "Whoso sacrificeth praise (תודה *lethoda*) glorifieth me." It may afford an illustration of the motley character of the Talmud if we add, that this nonsense is immediately followed by the statement (suggested by the last Scriptural quotation) that "when the sanctuary was standing, he who presented burnt-offering received the reward of burnt-offering, and for meat-offering, the reward of meat-offering; but now if a man is humble in heart he is esteemed as if he had presented all the oblations: for it is said, 'The sacrifices of God are a broken spirit.'" The *Mishna* contains no reference to Jesus or to his followers; such references are found only in the *Gemara*—the more modern portion of the Talmud.

It would be extremely difficult to present a consistent abstract of the Messianic doctrine of the Talmudists. Whether we enquire as to the time of

Messiah's appearance, the duration of his reign, or the nature of the blessings he will confer—all the declarations of the Talmud are vague and contradictory. In order to account for the twofold character of the prophecies relating to Christ, the Rabbins declared that there would be two Messiahs: one, the son of Joseph or Ephraim, to suffer and one, the son of Judah or David, to reign. The Talmud speaks of both, and the fact that it refers to these Messiahs all, and more than all, the passages in prophecy which we refer to Christ, might be clearly shewn if we had space sufficient for the quotations.

Some of the representations of the character, &c. of the Divine Being which the Talmud contains are astonishingly foolish and impious. The writers must have thought God to be altogether such a one as themselves. We will not recount the absurd things which are asserted of Him, but will adduce a few quotations which not only shew how the Talmudists degrade the Lord of hosts in their accounts of him, but, also, how they conceive of him as feeling towards their rejected nation. They say: "The night is composed of three watches; and every watch, the Holy One, blessed be he, sits and roars like a lion, and says, 'Ah me! that I have laid waste my house, and burned up my temple and sent my children into captivity among the nations of the world.'" Again: "Whenever the Holy One, blessed be he, remembers his children who dwell in affliction among the nations of the world, he lets drop two tears into the ocean, and the sound they make is heard from one end of the world to the other; and through these also earthquakes are caused." The following is still more monstrous. Rabba bar bar Kháná relates, "He [an Arab] said to me 'Come, I will shew thee mount Sinai.' I went, and saw that it was surrounded with scorpions standing up like white asses; and I heard a *bath kol* [divine voice] saying, 'Ah me! that I have sworn! and now that I have sworn who will absolve me?'" He goes on to say that when he related this to the Rabbins, they derided him for his folly in not having, at once, absolved God of his oath, which they supposed to have reference to the dispersion of the Jews: he however excused himself by saying that he thought the oath referred to might be that recorded in Gen. ix. 11, and that it was not desirable that that

should be annulled. In other places, God is said to have a secret place where he is accustomed to go and weep over the state of his ancient people; and this is thought to be proved by Jeremiah xiii. 17.

We might indefinitely enlarge this account by bringing forward statements and quotations illustrative of the doctrines of the Talmud in regard to the resurrection, to heaven and hell, to angels and demons, and to a great variety of other subjects, but perhaps we have said enough to show how foolish and worthless as a guide to truth the Talmud is taken as a whole. And the facts brought forward should quicken our gratitude that we have not followed cunningly-devised fables, but have had the power and coming of our Lord Jesus Christ made known unto us by those who were eye-witnesses of his majesty. To the Jews, Christ crucified is a stumbling block; and to what depths of folly and misery they have fallen! How gross the darkness which succeeded their rejection of the Sun of righteousness. As may be seen, even from the few quotations contained in this paper, the law and the prophets, though resplendent with the glory of God, are, to the learned Jews, as dark mountains over which the wanderers stumble without any guiding light. Oh, let us look on Israel's fall with fear, and on Israel's misery with tenderness and compassion, and rouse ourselves to pray and strive for the out-pouring of the Spirit from on high, by which the glory of the Redeemer shall be manifested, and the desolations of Jacob restored and made an "eternal excellency."

#### A ROMAN CATHOLIC'S VIEW OF INFANT BAPTISM.

THE following extracts are from a report of the public discussion at Hammersmith, on Popery, between the Rev. Dr. Cumming and Mr. Daniel French, a Romanist. "I ask my antagonist," observes Mr. French, "In what book (of the bible) is to be found one word relative to the baptism of infants. 'If thou believest with all thine heart,' says scripture, 'thou mayest be baptized'—Acts viii. 37. What was the answer? 'I believe that Jesus Christ is the Son of God.' Now, I ask, unless tradition come to the rescue of my learned friend, by what refining ingenuity will he call upon the bible to protect him in baptizing infants



that cannot answer, 'I believe that Jesus Christ is the Son of God.'.....See ye not, my friends, that my antagonist in argument is in practice in actual hostility with the very book which he holds up as the fountain of all his tenets—as the rule of all his actions. It is quite a ludicrous thing, say the baptists, to pour water upon an unperceiving infant, when you are not so justified by the bible, but when we follow the voice of tradition we know how it is. .... I maintain that there is no sanction for infant baptism in the New Testament—that his, Dr. C.'s, baptism is invalid, and that he had better go over to the church of the baptists, and join them, and thus reconcile his deed to his words, by holding up his rule in one hand, and his line of conduct in the other, in strict conformity." —*Baptist Reporter*.

### THE POSITION OF BAPTISTS AS A DENOMINATION.

WHETHER our denominational movements be proportionate or not, the doctrine of believers' baptism is on the eve of a wider and nobler development than any it has attained since the apostolic times. Already there are not a few of the foremost men in paedobaptist communities who evince dissatisfaction with their own system, and a kindlier consideration of ours. They stand clear of the argumentation and authorities heretofore deemed decisive. They abandon to Puseyites and to dawdlers the defences held by their forefathers, and are conscious of steady progression towards a point where they must declare for believers' baptism or none. As such men multiply, so will the premonitions of change become distinct and urgent. They are the heralds of the rising age—the forerunners of coming events. They clear the way for the many, but are usually so far ahead that they drop into their graves before their followers come up with them. For the present, therefore, we must be content to maintain the post and attitude of an earnestly protesting minority. Our day of triumph is not yet; but our protest is assuredly growing, both in volume and effect. New churches planted and new converts springing up in all parts of the world, expand and deepen it. And our protest is of that kind which makes itself heard and felt. It is presented in deeds as well as words, and so appeals with equal force to opposite classes. The common people understand us, so do the sacramentalists. Our proceedings make it manifest that we reject sacramental efficacy without compromise and without misgiving. We baptize none but such as we believe to be already Christians. Our own children we

keep unbaptized till they steadfastly believe, and desire to profess the truth as it is in Jesus. To those who confide in the sacramental efficacy, our conduct in this respect must not only present an adequate expression of our own opinions, but a cool and daring defiance of theirs, which can be hardly less than appalling. We are thought resolutely to place in jeopardy—tremendous jeopardy—the souls of our precious little ones. We cannot be supposed to want parental tenderness; the inference therefore must be, that our convictions are so settled and strong, that we laugh to scorn the anathemas hurled at us by Synods and Councils, by Priests, and Bishops, and Popes, and Fathers. Ours is "a crime to be punished by the judges." We are wilful and obstinate heretics. Our children are to be intensely sorrowed over. It would be an act of sweetest charity to inveigle them to the font, and thus rescue them, in spite of us, from the dreadful doom to which our neglect exposes them. Such are the sentiments which our practice awakens, and we are glad of it. It proves that we are in a position to present an adequately clear and pungent protest against sacramental efficacy. Let the protest involved in the ordinance to which we cleave, be supported by a holy life, by charity towards men and single-hearted consecration to God, and we shall put to silence the ignorance of foolish men, and purchase to ourselves a good degree, and great boldness in the faith which is in Christ Jesus.—*Circular Letter of the Bristol Association*.

### A FACT FOR THE FRIENDS OF MISSIONS.

THE half century that has recently closed will long stand honourably distinguished in the annals of Christianity as the period when the spirit of missionary enterprise and zeal awoke in the heart of the church, after it had slumbered for ages. Nearly all the great societies that have for their object the diffusion of religious truth among the nations date their origin or their full development since 1800. We have before us a return of the amount of money raised during the half century, by the following institutions:—The British and Foreign Bible Society, the Society for the Propagation of the Gospel in Foreign Parts, the London Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, the Church Missionary Society, the Society for promoting Christianity among the Jews, the Home Missionary Society, the Colonial Missionary Society, the Irish Evangelical Society, the Moravian Missions, the City of London Missions. This is a noble array embodying and representing, in a beautiful and affecting

form, the highest forms of Christian benevolence and activity, as existing in the evangelical communities of this country. And how much has been contributed by the spontaneous zeal of British Christians, through the medium of these institutions, from 1800 to 1850? Why, no less a sum than fourteen millions and a half (£14,500,000). A noble monument, surely, of the faith, energy, and devotedness of the British churches: May we not dwell with complacency and thankfulness on the idea of so large an amount of wealth having been expended on institutions, whose sole object is to bless, and benefit, and save mankind? There is, however, another side of the picture, which we must present to the reader, and which ought to, and doubtless will, be viewed with far different feelings by British Christians. On referring to

'Porter's Progress of the Nation,' and other authorities, we find that during the same period, that is, the half century from 1800 to 1850, England has expended on war upwards of twelve hundred millions of pounds (£1,237,143,931), that is, in destroying, or in educating and training men to destroy by fire and sword, life and property, and human souls. The estimates for this year for our military establishments, amount of £15,555,171, that is to say, the English people will have to pay in this one year of 1851, for teaching men to "learn war," upwards of a million more than has been spent during the entire half century in distributing the book of God, and sending the gospel to the heathen! Such being the case, we hope the friends of missions will not look lightly on the efforts of the friends of peace.—*Herald of Peace*.

## For the Young.

### THE THREE REGRETS.

#### FIRST REGRET.

"How sorry I am that I am not like that happy Jack Fisher! There he runs across the end of the field; his mother lets him go just where he likes, while I am stuck in this room, and obliged to pore over these dull, stupid books; and what is the use? What is it to me whether the world is round or square? And as to languages, I hate them."

Thus spoke Charles Vivian, a lad of twelve years old, as lounging about, and with a mournful countenance, he idly gazed out of the window of his father's study, where he sat with his lesson-books spread before him.

#### SECOND REGRET.

It was a beautiful morning, and as Charles entered the gate of the garden which led to his uncle's house, he could not help thinking of the time when his parents were alive and possessed a similar abode which he then enjoyed. As he approached the door, his cousin, John Marlow, a young man of his own age, ran out to meet him, and to receive the congratulations which Charles offered; this being young Marlow's twenty-fourth birthday, upon which occasion there was a gathering of relatives and friends to commemorate the circumstance.

The two youths had been friends from their cradles; their talents, when children, were considered to be about equal; but events proved the difference between time lost in talents neglected, and time used in the cultivation of good abilities. John Marlow had passed through college with

great honor to himself, and there was no doubt in the minds of those who could form the best judgment, that an ample fortune was at his command, the just reward of his talents and diligence in his profession. The chief point of value in his character, however, was the influence he obtained over the minds of many of his young friends. For having been convinced of his state as a sinner while yet a boy, he sought and found peace in Jesus Christ; and entering the university as a Christian, passed through it in so consistent a manner, that even those who disliked his religion, could not but respect his character.

He had made many attempts to awaken in the mind of Charles an interest about his soul, but without success. The parents of Charles were pious people, and had made him quite familiar with the doctrines of the Christian religion, but those doctrines had no power on his heart.

The day passed off happily enough. It was a pleasant sight to behold the father and mother tenderly regarding their only son, so universally honored and beloved, and who was yet humble amidst all; his sisters looking at him with fond delight, and more aged friends, whose piety and experience led them to understand, as well as rejoice in the value of such a character, and the effect it was likely to produce.

The next morning Charles left his uncle's house, and during his short and solitary journey to town, his thoughts were occupied in running over what had passed on the previous day, as well as some parts of his own history. At last he sighed deeply and exclaimed, "Ah, it is too late

now! How grieved I am that I was so foolish in neglecting my own interest! Had I been more industrious, and used my advantages while I had them, I also might have been like John, instead of being a merchant's clerk with a pitiful salary." Tears stood in his eyes, as he entered the narrow court which led to his dark counting-house; but there was more of wounded pride than sorrow in those tears.

#### THIRD REGRET.

Five years and more had elapsed since the day when these last words were uttered. Charles sat at his desk, and a servant, who came into the office, presented him with a letter, "Poor John!" said he, hastily, turning to a fellow-clerk, "it appears from this that my cousin is much worse, for they think he is dying, and I must go at once. I never thought I should outlive him, he was so much the stronger of the two."

The next minute found him on his way to Marlow's house, saying to himself, "Now comes the trial of John's boasted principles. Will his peace and happiness hold out, when he finds that he *really* is going to die, and leave his lovely young wife and child, his friends, and the prospect of possessing all that a man can desire to make this life delightful? We shall see."

In the evening Charles returned to his home, and sat in silence before the fire; tears of distress rolled down his cheeks. He had seen his cousin die, in the full enjoyment of perfect peace; he had heard him confidently commit his wife and child to the care of his heavenly Father. He had heard him thank God for his many mercies, and praise him for this deliverance from the snares and temptations of an evil world, to take him to himself; and implore pardon for the sins he had committed since he had lain on his bed of sickness.

Months of gloom and despondency followed for poor Charles. He wished to be happy, wished to be like his cousin; but at length the sincere desire to be *saved* came; earnest prayer in the name of Christ was heard, and he became a converted man. Six months after, a violent cold, caught in visiting a sick person one stormy night, brought on consumption, and his medical attendant declared that there was no hope of his recovery. He received the solemn tidings with a sweet smile, and only said, "Was there ever such an instance of mercy as that shown me by Jesus? had I died one year ago, I should have perished eternally."

The evening before he died, his aunt, Mrs. Marlow, who had carefully nursed him through his illness, moved aside the curtain to see if he were asleep, as he had been silent longer than usual. A thoughtful and somewhat melancholy expression was on

his pensive countenance, and with an anxious look she said, "Dear Charles, is there anything unpleasant on your mind? surely the enemy is not disturbing the peace of your dear heart?"

"Oh, no!" he replied, "but listen, oh, listen to me, dear aunt. When I am gone, you will speak of my end, and you will teach others by describing what wonders Christ did for my soul. You will tell them how freely he received and pardoned me, and gave me joy and peace in believing; how wonderfully he sustained me in my sickness, and protected me from the malice of Satan; and you will endeavor to make others understand how dearly I loved that tender Saviour who drew such a wretch by the cords of his love. But while you tell all this, and much more than this, never forget to tell that no words can describe the *deep*, the *bitter regret*, with which I consider my past life. I believe—I know that I am pardoned through the blood of Christ; God has healed my broken heart, given me the assurance of his everlasting love, and the consolations of the Holy Spirit; none can deprive me of these blessed privileges, nor of my glorious portion in the life to come; but oh! when I turn from this picture, and look at my past useless life—thirty years of indifference, and hard-hearted self-righteousness; of dishonoring God, and utter loss and misuse of time and talents, with which I might have served my fellow-creatures, and letting my light shine before men, have glorified my Father who is in heaven, how sincerely, how deeply do I regret the irremediable past! Tell, oh! intreat your young friends to listen to my dying voice, which implores them to seek their Creator in the days of their youth, to seek him while he may be found, for they know not the blessedness of learning early to serve Him who died for them. The most bitter pang a heart which loves can feel, is that occasioned by the remembrance of base and ungrateful conduct towards its best friend, whose name has been dishonored, and whose continued kindness has been neglected. Such is the pang I feel at this moment, when I think of my rebellious life, and how I might have glorified Him who has saved me, by doing good to my perishing fellow-creatures, both by my actions and example. Tell them to be wise and seek Christ, then shall they be spared the regret I feel at this moment, and they shall possess the joy which, praised be the God of all grace, through Jesus Christ I am now entering upon."

"Seek ye the Lord while he may be found," Isa. lv. 6. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth," Prov. xxvii. 1. "Behold, the Judge standeth before the door," Jas. v. 9.—*Tract Magazine*.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Asam.*—The Rev. N. Brown of Sib-sagor writes, "On the 6th of July *three* young women, who had been receiving instruction under Mrs. Brown, were baptized, and thus far they appear to adorn the profession they have made.

"On the 7th of September, also, *two* young men, one a Naga, were baptized by Brother Whiting."

*Severy, Birbhum.*—The Rev. J. Williamson baptized *one* young man of Christian parentage at the beginning of September.

*Barisal.*—The Rev. J. C. Page informs us that, in September, he had the pleasure to baptize *one* woman at Dhándobá.

*Comilla.*—At this place *eight* converts to Christianity were baptized by the Rev. J. Johannes of Chittagong on the 15th of August.

*Cawnpore.*—Mr. Greenway writes, "On Thursday evening, October 2nd, Brother Williams baptized *two* men of H. M.'s 70th Regt. May the Lord still continue to smile upon the work here."

*Dayápur, near Dacca.*—The Rev. R. Bion writes, "On Sabbath morning, October the 12th, the congregation assembled on the banks of the Buri-gangá at 7 o'clock A. M. We sung a hymn, and then I gave an address from my boat and offered up a short prayer, after which I went down into the river and immersed *five* believers in Jesus Christ,—*four* men and *one* woman, all of whom have long been under instruction. There were some Hindus and Musalmáns present, and some people in boats passing by witnessed this interesting event. An hour afterwards I went into the Bungalow, delivered a sermon and administered the Lord's Supper. I have eight candidates more, who, with one exception, have for some time belonged to my congregation, but I think it proper to try them a little longer. An enquirer who has been at Dayápur for some months, was a candidate in 1848, but left through fear of his relatives; he came back during my absence, and I hope after some time to admit him into our flock."

### CEYLON.

#### NEW BAPTIST CHAPEL, COLOMBO.

(From the Colombo Observer.)

THE above place of worship was opened yesterday (Sept. 7th) the Rev. D. J. Gogerly preaching in the morning, and the Rev. Mr. Hill in the evening. On the latter occasion there were about 400 persons in the building, and when it is considered that the fabric, the lamps and other fittings, and about half the number of seats sufficient to accommodate such a congregation, have been all provided for the sum of £400, it will we believe be acknowledged, that such a marvel of cheapness has not yet occurred in the building annals of Colombo. The new chapel as regards sitting room can compete with either the Scotch Kirk, or Trinity Church, the former of which cost about £3,000; the latter above that sum. And yet neither strength nor elegance of appearance have been sacrificed to economy. The front is a neat though unimposing piece of Tuscan, and, on entering, the spectator has before him an expanse of 56½ feet long by 36½ feet wide, unbroken by a single support. This result has been gained by the adoption of new but perfectly safe principles in the formation of the roof, which, from its light and graceful appearance, radiating into a semi-circle at the further end, forms the most striking feature in the building. It is 32 feet in height (measuring from the floor to the under side of the Ridge Pole), and rests upon a series of strong brick pillars about 2½ feet square and 21 feet high. The principal Rafters are formed of good Maulmain Teak, and are trussed with wrought iron bars and cast iron struts, resting in cast iron shoes with wrought iron tie-bars. The Rafters meet at the top in cast iron sockets. Indeed a peculiarity about the building, and one to which it mainly owes its character of lightness combined with strength, is, the extent to which iron has been used in its construction. The spaces between the brick pillars are fitted up with venetian work of varnished teak, the lower portions opening on pivots as windows, the effect of the whole being to secure the fullest possible amount of ventilation. The pulpit and baptistry have a very neat appearance. The former is a neat platform of masonry surrounded with light iron railings; similar railings also line a flight of teak wood steps attached to it. The Baptistry and Communion Table are also enclosed with handsome iron railings painted green.

All the materials employed in this structure are of the very best description, and

the quality of the workmanship has been secured by the unceasing care and personal attendance of the Architect, Mr. J. B. Nelson, on whom the edifice reflects great credit. The whole style of the structure is new, and well adapted, from the thorough ventilation which it secures, for a tropical climate.

The testimony of the gentlemen who yesterday preached to such crowded congregations is sufficient to prove that the great object has been gained of securing the coolest possible position for the Minister.

The whole history of this building, which has been only six months in the course of erection, affords gratifying proof of the success of the voluntary principle in religion. The Baptists, out of their general poverty, contributed in proportion to their means, and they have been liberally aided by their brethren and friends of other Christian denominations, from the Governor downwards.

### Foreign Record.

#### ENGLAND.

**THE REGIUM DONUM.**—Against this imposition upon the principles and honour of the Dissenters of England, the baptists of both sections have repeatedly protested. This year, the Particular Baptist Union in London, and the General Baptist Association in Derby, renewed their protest. It affords us, therefore, considerable satisfaction to report that in the House of Commons Committee of supply, July 17, the Home Secretary, Sir George Grey, stated that "such a feeling of opposition to its continuance had been exhibited by the dissenting body, that the present government, if in office, would not place it on the votes of next year. It was placed on the votes this year because it was considered that it would not be right to withdraw it without notice." This the *Patriot* calls "ringing the knell of the English Regium Donum," and will afford time for considering what measures may be taken by the dissenting bodies in providing for the removal of any inconveniences which may arise from the withdrawal of the grant. No longer now, we hope, will this shabby £1000 royal gift be flung at the consistency and honour of the English Protestant Dissenters.—*Baptist Reporter*.

#### GERMANY.

**STATE OF POPULAR MORALITY.**—The prevailing immorality is evinced by the constant increase of crime in much greater ratio than that of the population. In the

Prussian houses of correction there are 14,000 prisoners. In Berlin, one child in five is illegitimate; the same in Lubeck, Mecklenburg, Hamburg, &c. In Leipzig, one in four. In Augsburg, one in three. In Vienna, one in two and three tenths. The prevalence of drinking wine, beer, and brandy; the passion for gambling, and the ruin which is thus entailed on many families contributed to the revolutionary mania. A large portion of the officials belonging to the different States spend every evening in the taverns and ale-houses, and frequently the whole of Sunday.—*Evangelical Christendom*.

#### AUSTRALIA.

**NORTH ADELAIDE.**—About two years since a few baptist friends who had emigrated from England to South Australia, being desirous of extending the Redeemer's kingdom in this colony, in connexion with their own denomination, formed themselves into a church and invited the Rev. G. Stonehouse, late of Chipping Norton, Oxon, to become their pastor. At first they met in a hired room. Soon their numbers so much increased that they were compelled to erect a chapel. It is a very neat and commodious structure, fitted up with considerable taste and elegance; will seat (without galleries) about four hundred. The pulpit is composed of a light cedar railing, lined with crimson damask from China; the baptistry in front of the pulpit is raised above the floor, and surrounded by a similar railing. The pews are open, of cedar. It was opened for divine worship in April last, under the most favourable auspices, when sermons were preached by the Rev. T. Q. Stowe, Independent; the Rev. J. D. Draper, Wesleyan; and the Rev. G. Stonehouse, minister of the chapel; since which time the church and congregation have gone on steadily increasing in numbers and respectability. The present deacons of the church are Mr. E. W. Wickes late of Thrapstone, Mr. Garlick late of Uley, and Mr. Cox late of Shortwood.

The church includes Christian friends from many of the oldest and most respectable churches in England, as Birmingham, Shortwood, Uley, Kettering, Camberwell, Maidstone, Prescott Street (London), Shipley, Bradford, &c. These things are stated that baptists emigrating to South Australia, may be informed where to find Christian brethren of the same faith and order with themselves, with whom they can at once unite in the enjoyment of divine ordinances and Christian privileges; a step which in most instances will be found as promotive of their temporal, as conducive to their spiritual welfare.—*Baptist Magazine*.

# THE CALCUTTA MISSIONARY HERALD.

## IRELAND.

### STATIONS AND AGENTS OF THE BAPTIST IRISH SOCIETY.

*(From the Irish Chronicle for August.)*

WE have thought it desirable to present to our readers, this month, a revised list of the churches connected with the Society, and of the ministers and others who are employed in the promotion of its designs. The recent reductions have diminished considerably the number of names, both of persons and places, but, it is believed, without lessening much the efficiency of our operations. The tree has been pruned, and some withered branches have been removed, but we have a strong hope that the result will be increased fruitfulness.

#### BELFAST.

We begin with the chief place of trade in Ireland, the principal town in the province of Ulster. It is a sea-port on the eastern coast, one hundred and one miles north of Dublin. Its population in 1841 was 75,308, and it is now understood to be yet larger. Nearly half the inhabitants are Romanists: the cathedral of the Romish bishop of Down and Connor is in Belfast, and there are three other Roman Catholic churches. The presbyterian places of worship are twenty-one. Here also is the Queen's College which was opened for the reception of students in 1849, the collegiate body consisting of the president, vice-president, and twenty professors.

THE REV. W. S. ECCLES has been pastor of the baptist church there from the time of its formation, about four years ago; deriving his support principally from our Society. The church consisted originally of seventeen persons; sixty-one have since been added: but the losses, sustained from deaths and removals, with the exclusion of four, have been considerable, reducing the present number of members to fifty-one. The panic occasioned by the famine led many to emigrate; but on the whole the church is prosperous.

#### CONLIG.

This is a village about seven miles east of Belfast, and about one mile north of Newtonards, a post town pleasantly situated on the northern extremity of Strangford Lough.

#### THE REV. W. M'KEE

is pastor of a church that was formed at Conlig in March, 1840. Since that time a hundred and twenty have been baptized and added to the church, though its present number of members is but fifty-six. Seventeen of those who belonged to it are now known to be in America; among them the late pastor, Mr. Mulhern. It was when Mr. Mulhern left that Mr. M'Kee took charge of the congregation. A house attached to the chapel, in which the minister resides, is the property of the Society. There is a school in the village in which boys are taught by a master, under Mr. M'Kee's superintendence, and a mistress teaches the girls needle-work and knitting. The attendance on Lord's days is increasing.

#### TUBBERMORE

in the county of Londonderry, is a small post town about 115 English miles north of Dublin. It was the scene of the labors of the late Dr. Carson. One of his sons,

#### THE REV. E. H. CARSON,

is pastor of a church comprising about one hundred and sixty members. It has been very much weakened by emigration: during the late famine, not less than sixty left for other lands.

#### COLERAINE,

in the same county, is yet farther north, 145 miles from Dublin. It is a sea-port, and post town, a municipal and parliamentary borough, and had in 1841 a population of 6,255. It is remarkable in early Irish history as the place in which

Patrick, in his first tour through the north, found a Christian pastor of a Christian flock.

THE REV. JOHN BROWN, M. A. became pastor of the church in this place about four years ago. Since his settlement, thirty members have been added. During the same term, six who were members have emigrated. The present number of members is sixty-one.

### BANBRIDGE,

in the county of Down, is a place in which the linen trade is carried on with great activity. It is a post town situated on the left bank of the river Bann, about seventy-six miles north of Dublin, and about twenty-five south-west of Belfast.

THE REV. T. D. BAIN took charge of the church here last September. It was formed in 1846, and forty-eight members have joined it since. In consequence of the famine seven members have removed to other localities. The present number of members is forty, and there are ninety-one children in the sabbath-school.

### BALLINA.

This town is in the western part of the island, not far from the Atlantic, in the province of Connaught, 159 miles W. N. by W. from Dublin. The population in 1841 was 7,012. The pastor of the baptist church is

THE REV. WILLIAM HAMILTON.

This is one of the places in which the churches would have been large had not emigration deprived the laborers of the fruit they naturally expected to enjoy. Within the last thirty years, 132 persons have been baptized here—within the last ten years, 94. The present number of members is 51. A house, the property of the Society, is occupied by the minister. There are several preaching stations in the vicinity and schools at Tullylin and Crossmalina.

### ATHLONE,

the central position to which the traveller would direct his course in passing from the parts to which we have adverted, towards the south. The chapel is at present occupied temporarily by

THE REV. W. P. WILLIAMS, the late secretary of the society, from whom we hope to receive interesting reports which may be laid before our readers hereafter.

### MOATE.

About ten English miles east of Athlone, in the county of Westmeath, is a post town called Moate.

THE REV. W. THOMAS

preached there and in many small places around it thirty-four years ago, but was afterwards for many years pastor at Limerick. In 1845, he was directed to remove to Moate, in order to take charge of that district. The members of the church here are only eleven, though great numbers have been baptized by Mr. Thomas in different places in the neighborhood, as well as at Limerick. Some of these became preachers, and many are now, as we are informed, usefully employed in the service of Christ, in Australia, New Zealand, the West Indies, and America, as well as in England and in Ireland. There are schools at Moate, at Clonola, and at Burrisokane under Mr. Thomas's superintendence.

### ABBEYLEIX,

in Queen's County, is about fifty miles south-east of Athlone, and about sixty miles south-west of Dublin, a post and market town. The population of the town itself in 1841 was only 1,021, but the population of the poor law union of which it is the centre was above 40,000.

THE REV. THOMAS BERRY

has labored here thirteen years. The present number of members is eighteen; but there have been baptized here within the last ten years seventy-nine, within the last thirty years ninety-nine. What has become of them? Eighteen remain; thirteen have died; four have been excluded; sixty-four have emigrated! Many of them had small farms: had they remained, Mr. Berry says, they must have gone to the workhouse, so while they had the means, they left. He laments that the industrious and honest are every day going off to America, leaving the idle and worthless behind. His flock is thus withdrawn from his oversight, but he is determined to endeavor to draw around him another, and says, "With the same God and the same gospel, I dare not despair of success."

### CORK,

the second city of Ireland, on the south coast, lies 166 miles south-west of Dublin, by the great Southern and Western Railway. The population of the borough in 1841 amounted to 80,720, and it

appears by the recent census to be still larger, though the returns are not yet published. It contains, besides the cathedral, six parish churches and two chapels of ease belonging to the protestant establishment, and three Roman Catholic parochial chapels, four monasteries, and two nunneries, each having a chapel attached. The most spacious is the united parish chapel of St. Mary's and St. Anne's Shandon, which serves as the cathedral of the diocese. The Queen's College here has a president, vice-president and twenty professors.

#### THE REV. B. C. YOUNG

became pastor of the baptist church three years ago. It consists of twenty-five members some of whom reside at a distance. In the last ten years the number added has been sixty-four; and till within the last two years the church had not suffered much from emigration; but in 1849, a deacon, a very devoted man, left the country, with several other very useful members, and in 1850 many followed. There is a school, whose master receives a salary from the Society, and a reader supported by a friend of the cause in England.

There are other baptist churches in Ireland which have received assistance from the society formerly, but which

derive no aid from it now: Dublin, for example, of which the Rev. James Milligan is pastor, and Waterford, which is under the care of the Rev. T. Wilshe, assisted by the Trustees of Boyce's Fund. It is to be hoped that in time many others may be able to dispense with help from England. There are also many places at which our ministering brethren preach, or at which schools exist which they inspect, not mentioned in the preceding sketch.

This rapid survey shows, however, that the present smallness of the churches and their continued dependence on our aid are fully accounted for by facts connected with the general state of the country, notwithstanding the large measure of success with which our agents have been honored. It is a great mistake to suppose that little good has been done in Ireland. Many who have been there brought to Christ and entered his churches, having been transplanted to distant lands, are there flourishing as trees of righteousness; and multitudes are believed to have been converted who, without making a public profession, immediately afterwards transferred themselves to America, that they might enjoy there a measure of religious freedom which they could not have among their original connexions.

### TRINIDAD.

#### FROM THE REV. G. COWEN.

*(From the English Missionary Herald.)*

SINCE my last letter, our little flock at Mount Hopeful has been deprived of a very dear old brother, named Daniel, an aged African, whom I baptized last year. He was spared to see a good old age, was a man of strong faith to the last, and fell asleep in Jesus, leaving not a doubt on our mind but that he will be for ever with the Lord.

Happy saint! No human being could have a more miserable portion in this life all his days! but the love and presence of "Massa Jesus" adorned, enriched, and ennobled his nature; so that he possessed far more of true happiness and real dignity of character than his earthly owner, besides being an heir of glory, honour, and eternal life. A short time before Daniel was called home, his owner, to whom I refer as at one time possessing him and Maria Jones, died suddenly, and though weal-

thy, he left this world poor, and miserable, and wretched, and blind, and naked. Daniel remarked, when he heard of the event, "He no rich yonder; ah, he poor, he poor!" Not so this aged and poor disciple. For a considerable time before his death he was wholly dependent on others for support; but the Lord raised up for him a few friends, who felt it to be a great privilege to supply, soothe, and comfort him at the close of his mortal career. I must say, however, that neither his own colour nor country manifested much desire to sympathize with, or help this poor destitute creature. During his last illness, and for some months previously he lodged in a miserable corner of a wretched hut, not far from my house. Until he became very low, he was rather a convenience than a burden to the family, as at the very least he would sit and



watch the place when the rest of the family were absent, frequently he would be more serviceable. Each day he would endeavor to call at my house to have his cravings for food, temporal and spiritual, satisfied by Mrs. C., who generally read to him from "Smith's Believers' Remembrancer," which he greatly enjoyed.

As his end drew nigh, he became too weak to walk so far, which afforded my children an opportunity of engaging in errands of kindness to poor Daniel. Even after he ceased to come to my house as usual, he could manage to move about his little sleeping place, and help himself, so that he gave very little trouble to the parties of the house where he stayed, in the way of nursing or helping him. Many a time have I found him stretched on a board in the morning sun, to get, as he used to say, "heat in his old bones." To this he would scramble himself, generally unaided by the hard-hearted people around him. I would say, "Well, Daniel, how do you feel to-day?" to which he would reply, "Ah, massa! Fader no taky me yet, de breath here no more; me no trong now; but me must wait till my Saviour say, Come." Again, he would say, "Me no want to go, me no want to tay, when he please me glad; it no be long, now." Some kind ladies in the neighbourhood frequently called to see him, and administer relief to him in his necessity, to whom he would speak in the most grateful and delightful manner. They ever found him thankful and happy, his mind sweetly composed and at rest in Jesus. For some days my wife had not gone to see him, though ever mindful of his wants, and poor Daniel at last inquired for her in the most affectionate manner, saying to me, "Where is my missus? I want to see missus." I said, "Daniel, she has not been able to come lately to see you, but I shall send her when I go home." "Oh, do, massa, do; me want to see missus once more before I go; me no be long now, trength go fast, the breath no more here." I said, "Daniel, it is good now to look to Jesus; do you find it so?" "Oh, yes, massa, Jesus kind Saviour for me." I said, "Do you love him now, Daniel, as before?" He raised his trembling, emaciated arm above his head, as if in the face of earth and hell he were about to make his dying confession, and with a tone and emphasis I shall never forget, he exclaimed,

ed, in the most forcible and earnest manner, "Nobody else, nobody else." From this time he sank apace, and lost all ability to help himself in any way.

The next time I called, I found him as usual, stretched upon a board at the door of his hut, but in a most helpless state. It appeared some one had assisted to place him there in the early part of the day, and there left him, without an eye to watch or a hand to help him. I found swarms of flies collecting on his placid face, by which he was greatly disturbed; but where to meet with any person possessed of sufficient humanity to sit by him I knew not, although surrounded by scores of lazy, worthless idlers, who would flock to his wake if he were dead. I engaged a lad, however, to remain with him for a little, and to whom I agreed to pay a bil, or five pence sterling, just to keep away those tormentors from the departing saint. On repeating my visit shortly after, however, I found the old man forsaken, and apparently in the agonies of death, the flies preying upon his face as before. In an adjoining apartment I found the whole family of the house, some six or eight in number, and among them the lad above named, all laughing, and manifesting the most brutal indifference to the sufferings of poor Daniel, who lay dying under the same roof, like a dog, on the hearth floor. I prayed them in the name of religion and humanity to have some pity on their dying friend, and to do what they could to assist and comfort him in his helplessness. They plainly declared, one and all, especially the elder ones, that a hand they would not put to him; that he might lie there and die, as he was fit for nothing else!

I never felt so overwhelmed with sorrow as on that occasion. With difficulty he was taken to my house. For a little after he arrived, he seemed to revive, and called many times for "missus," as if to make up for the time he had not seen her. We watched and attended to him for some hours during the early part of the night, after which I prevailed upon the school-master, Mr. Bath, to remain with him till morning. The day following early, the spirit of this devoted and esteemed disciple of Jesus took its flight to that place "where the wicked cease from troubling, and where the weary are at rest." May my last end, in one sense at least, be like his, for it was, in the fullest sense of the word, one of peace.

## MONGHYR.

FROM THE REV. J. LAWRENCE.

*Sept. 26th, 1851.*—I was accompanied in my late tour on the Gandak river by our native brethren, Nainsúkh and Bandhú; we were out about five weeks; we were favored with health, and pleasant weather, considering the season of the year; and we returned home in safety on the 16th Aug. Our tour was a very pleasant one as it regards our work. The gatherings of the people in the different villages, were not so large as on former years, owing to their being very much engaged at the time in their fields, but early in the mornings we generally obtained very interesting congregations. We were recognized as those who preach God's word and distribute good books, and the people in almost all the villages seemed pleased to see us. In many places we were invited to stop and preach, when, instead of disputing with us, our hearers manifested an evident desire to understand the doctrines we preach. It was pleasing to observe among our hearers a large number of females, many of whom listened with very great attention. We often heard them expressing to each other their approbation of what was said. Ignorant and superstitious as they all are, they are yet not insensible to the excellence of the gospel, when made known to them in a way they can understand. When some of the prevailing vices of the Hindus were exposed and condemned, or the blessings of righteousness and godliness were enforced, I heard, again and again, some female voice exclaiming, "Ah, how good! if all the people were of this religion how blessed would they become!" The women too are beginning to think that idol worship is a delusion and a profitless exercise; and we met with some who had courage enough openly to condemn it. Crowds of children attended us almost every where, and sometimes gave us no little trouble to keep them quiet; it was interesting to see their mothers often trying to make them silent, in order that they might hear the better. It is, perhaps, too much to expect that children will hear to profit; but there is this advantage, they will become familiar with

the name of the Saviour, which in all probability will never be forgotten, and may prove hereafter a means of salvation. It was painful to think that nothing could be done to afford these poor children religious instruction, or instruction of any kind that is likely to improve their minds and hearts. Very few are taught to read; hence we find in the villages so few who can profit by our Christian books. Those who are taught, learn only the written Kaithi, which is somewhat different from the printed character; so that it is with much difficulty that they even read our books. Tracts in the village Kaithi are much needed. Among the village people we met with but little opposition; our reception was almost every where encouraging, but in the larger towns of Kaggaria and Rozra we met with a few of the worst of hearers. These, however, were exceptions. We had daily opportunities of preaching the gospel to willing hearers, and some days, many such pleasing opportunities. Our journey extended to about twenty-six kos from Monghyr, to a village called Muriara, where we had the pleasure to find five native Christians residing.

There are two men, with their wives, of the weaver caste, and a young Brahman. In a village about a kos distant, there are three or four more Christian natives. They are under the care of the Missionaries at Muzaffarpore, from which station their villages are distant about eighteen kos. They are all supporting themselves; excepting a trifling assistance afforded to one of them, to enable him to devote some time every day for religious conversation with the heathen. I was much pleased with the account they gave me of the manner in which they were brought out of heathenism, and led to embrace Christianity. Excepting the young Brahman, they all belonged to the sect of Siu Narayan. Their guru had uttered a prophecy that, though he himself would not live to see it, there would come a holy incarnation in the person of a European, and would distribute books from house to house, which would reveal to them the true way of salvation.

A few months after their gúrú's death a missionary visited the village, preached and left some tracts. They regarded this as a fulfilment of the prophecy; and several of them labored to read and understand the tracts, which they did with much difficulty. Afterwards the late excellent Mr. Shorish visited the village; his conversation and the books he left with them confirmed their former impressions. They pursued their inquiries with increasing earnestness and diligence, and soon perceived that their former gúrú, and the sect to which they had belonged were altogether wrong. At length one of them made up his mind to become a disciple of Jesus Christ. He went to Muzaffarpore to make a profession of his faith, and was accepted by the brethren, (I think about five years ago.) On his return home, he found himself deserted by his wife and children and relatives. He was abused and threatened by his neighbors, and attempts were made to turn him out of his house, which was at last set on fire while the poor man was asleep in the night. With difficulty he made his escape, saving only his loom. He was then compelled to take up his lonely abode under a tree, where he continued for many months, and supported himself by working at his trade as a weaver. While in this exposed and destitute condition, his wife returned and begged him to receive her, for she too had made up her mind to become a follower of Jesus. After a time his brother, and his brother's wife, both came and joined him under the tree, declaring that whatever privation and suffering it might cost them, they could no longer live without Christ. Thus did these four become outcasts for Christ's sake; but still, through the goodness of God, they were enabled to stand firm; and maintained themselves by their looms. Thus scorned and shunned by their former friends and acquaintances, and with no better shelter than a tree, they suffered much; but they enjoyed the peace of an approving conscience and the presence of their Lord, for whom they were content to suffer. "Notwithstanding all our troubles," said they, "we were happy." Through the enmity of the zemindárs, it was a long time before a small spot of ground could be obtained on which to build a house; it was, however, obtained at length with much difficulty; a house was built out-

side their village, and they have since been residing in it without molestation. Though their neighbors still speak of them with great contempt, they bear testimony to their good character, and often come and converse with them about Christianity. Their brethren in the neighboring village have had to pass through similar and perhaps even more severe trials, they also forsook all to follow Christ, and lived for some months under a tree, suffering much privation; but they were enabled to bear all cheerfully. Subsequently a piece of ground was obtained for one of them, on which he lives and maintains himself and family by his own industry. Another has just obtained possession of his house and lands, which were violently taken from him, on his profession of Christianity. The bráhmañ youth on becoming a Christian, gave up a comfortable home and goods, worldly prospects, and is content to live and eat with the poor weavers: no small degradation, in the estimation of his friends. Besides those who have already professed themselves Christians, there are several others in the neighborhood who are very seriously thinking of following their example. There is reason to hope that this is the work of the Lord. One thing appears remarkable in it, namely, the small amount of Missionary agency employed. Some Missionary left a tract in the village, and afterwards Mr. Shorish visited it twice or thrice; there were no extraordinary efforts made in the neighborhood, and it is 18 kos distant from the nearest Mission Station. In fact the people sought out the Missionaries, after they had heard the gospel preached to them. Encouragement may also be derived to persevere in village preaching and tract distribution: we see that even one tract, and a little preaching, may be productive of much good. You will, I am sure, unite with me in the prayer, that our brethren at Muzaffarpore, may have cause to rejoice in the growing stability of these converts, and in the increase of their number.

In our own station, we have a few things to encourage us; but there is an awful deadness among the natives. A little stir was excited by a Gosáin, and two of his disciples professing to believe in the doctrines of Christianity, but I much fear that nothing satisfactory will result.

## DINAJPUR.

FROM THE REV. H. SMYLLIE.

1st Oct. 1851.—Though not without some small marks of God's presence during the past month, we are not aware of one conversion. The minds of many appear to be more and more awakening: how long this may continue before they begin to breathe the breath of eternal life, God alone knows; we speak only of what we see. After a visit by invitation of the native missionary to Jarbání, the people there said, "We need instruction before we can embrace Christianity." Two of their young men offered to come in and remain with us for instruction in God's Word. All they wanted was food and clothes for the time being. They are working men and, in their line, respectable, they read and write *Bengáli* and *Fársi*, as they call it. As they live by daily labor, I thought this a fair offer; but I had not money to meet it. When we consider that such an offer came from the new Musalmáns, with all their fancied holiness, it shows they are ill at ease. I intend writing to the young men to come in and spend a month with us.

A young Musalmán from Puchárgar, is very anxious I should go with him when he next comes in to this station; indeed, he insists in a kind of begging way that I would at least accompany him to Puchárgar. The last few days he has spent several hours with me daily; and from a hardened wily blasphemer, he has become an humble and most attentive listener. He appears to be insensible to every thing but what is said to him. Should God in mercy bring him among us, he will, I am in-

clined to think, be a man of great worth. Here and there, where we indulge a hope of fruitfulness, it melts away or becomes a mere wind-fall. So that I mention this case with fear. Still, with all, the Word appears to go forward—doing its faithful work in levelling the hearts of man.

The zealots among the new Musalmáns are very watchful to see who attends our preaching. A few evenings since, just as we were concluding, and about to part with a very interesting young Musalmán, himself a new faith man, I observed a man of the same belief with a savage look, listening to all I said with great uneasiness. Being no longer able to bear the youth's humble confession, he demanded, "What are you doing in such company? what are you saying? Why listen to such vile unbelievers?" The youth had heard us too often, and was warned not to fear man. He turned to his reprover and asked, "Pray, who are you who would hinder my conversation with my friends? You are no lord over my faith, nor will I give an account to you. Who are you, who would judge the thoughts of my heart? To God alone I am accountable and not to you. I seek instruction: look to your own heart and conduct, and cease from acting the spy." The reprover soon found he had the worst of it, and as he crept away with hanging head, I said; "Well, here is liberty of conscience among Musalmáns!" The young enquirer enjoys it, and continues to attend.

## CHITTAGONG.

FROM THE REV. J. JOHANNES.

18th Sept. 1851.—Before I left the village from which I last wrote, I felt it my duty to administer the rite of baptism to four men and four women: and thus form the first Christian Church at Comilla. The other eight candidates are placed under instruction; and I hope that when I next visit the place I shall also baptize them.

It is my firm persuasion, that this Church will, under the divine blessing, prosper; for from the disposition of the people, I am convinced that God is carrying on his own work; and now that I am away from them my heart is among the people there, and to instruct them in the things of God will constitute one chief end and employment of

my life. After the baptism of these few followers of Christ, I entreated them to recognize their obligations as Christians, and ever to bear in mind their lost and ruinous condition by sin, and that nothing under the sun would deliver them from suffering, sorrow and death but a firm belief in a crucified Saviour—that from the day of their putting on Christ by baptism to the day of their death, the work of repentance and grace must progress in their souls—that they must live by faith which will overcome the world, surmount difficulties, and make them meet for the inheritance of the saints in light. The night preceding their baptism, myself and the brethren employed ourselves in singing hymns and exhorting the people to continue steadfast and faithful unto the end. I told them that their happiness was great in the manifestation of God's distinguishing favor towards them, while thousands on the villages around were sunk in gross darkness, and knew not the value of this great salvation—that as Christians they must now live up to the standard of the Gospel, walk in love and be conformed more and more to the image of Christ—be meek and lowly in heart—have the mind which was in Christ Jesus—that then and then only they were likely to enjoy the great peace of the Gospel and fellowship with God and his Son Jesus Christ—happy under all the vicissitudes and trials of life, and triumphant in the anticipation of the glorious period when they shall enter into the joy of their Lord. I also told them that they must not forget to keep their hearts with all diligence and continually to strive and pray to have their sins washed away in the blood which cleanseth from all sin. The four female candidates more than once expressed their happiness in their high calling of God in Christ Jesus; and told me that they were fully convinced in their minds that they had now known the true love of God and the way of peace. Early in the morning of the 15th August, these eight persons made a public profession of their faith in Christ. It was a very affecting sight. While offering up a prayer, the women followed, repeating every word after me, and that most earnestly and devoutly. Whilst in the water Bishwanáth, one of the Bráhmans, pulled off

his Bráhmálical thread or paitá from his neck, long his companion there, and roughly flinging it in the water said, "Thou hast long deceived me and the world. I have now done with thee for ever for the sake of Christ whom I now own." The second Bráhman Benikánta also followed his example. I appointed a teacher to instruct the people in reading and writing. From the day of my arrival, I commenced giving instruction in Bengáli, and before I left, the four women came to me and said that they could repeat a part of the alphabet. I encouraged them to perseverance and promised to send them books. This I did on my arrival at Chittagong. I also left the native preachers there to attend the Court, and to return and inform me of the result of their petition before the magistrate. Some of the men who have come from them inform me that no order has as yet been passed. You will be happy to hear that I have not neglected this infant church. My preachers are sent there regularly to remain there for a month, two by turns, and the people are always coming backwards and forwards. I have now two young men, very hopeful, whom I have set to work, they are under my immediate instruction, and are two of the eight candidates.

I must add that the brethren who had suffered oppression were completely deprived of their house, weaving materials and apparatus, and that I ventured partially to relieve their wants by allowing them a few rupees to provide themselves for future usefulness.

3rd October, 1851.—The brethren at Comilla are still suffering even more greatly from zemindári oppression. The complaint which they had lodged in the Magistrate's Court has been dismissed. This was owing to their non-attendance. They had remained at Comilla till they had spent their last pice, when they were compelled to return home. I believe the case must be instituted *de novo*, and this I am unwilling to do, as it is expensive, vexatious and trying. When I am present on the spot, I shall see some of these Hindu zemindárs and try a more conciliating mode of going to work.

You will be glad to hear that some of the native converts visit me at Chittagong very frequently. I have now two with me under instruction.

# THE ORIENTAL BAPTIST.

DECEMBER, 1851.

## Theology.

### A MOMENTOUS QUESTION.

Where art thou? Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Gen. iii. 9, 11.

ALAS! that the very first question recorded in Scripture should have been asked under circumstances so painful! There was a time when earth was the habitation of purity; its garden the resort of angels of light; even the Lord God walked there, and held converse with a creature of the dust, endowed with a holy soul, breathed into him by the Almighty himself. In such company, man must have been happy indeed. In converse with such a God, he must have experienced delights of the most exalted character. Whenever the Lord's voice was heard in the garden, man's heart glowed with tender love, which urged him forward into communion with him whose presence inspired affection and reverence. Once, however, the Lord God walked in the garden in the cool of the day, and man came not to meet Him. Had affection cooled?—had love ceased to glow?—The Lord's steps were as gentle as ever; his voice as sweet and inviting; but the heart where once affection glowed was dark with fear, and with terror. 'Adam, where art thou?' Adam hides himself. 'Adam, where art thou?' Affection once prompted thee to approach me when as yet thou hearest my voice at a distance—Dost thou hide thyself? He comes from behind a thicket: no affection in his countenance—no reverence in his steps. His breast heaves,—his heart within him throbs,—he hangs his guilty head,—fear, dread, horror seize him. 'Adam, where art thou?' 'I heard thy voice in the garden and I was afraid, because I was naked.' 'Naked! who told thee so? whence hast thou sense of shame? Are thy holy spiritual affections lost,

and innocence gone? Who told thee so? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Disobedience has ruined thee. Shame has taken the place of honor; fear, of love; dread, of tenderness. Adam, Adam, where art thou?'

Reader! we put the question to thee, Where art thou? Hiding behind the thicket still? Fearing to meet thy Maker's gaze? Anxious, if possible, to conceal thee from his heart-searching eye? Alas! 'tis vain; hearest thou not the voice of the Lord God? saith he not, Where art thou? Be wise and open thy heart; confess the worst, and take refuge in Him who was bruised for thine iniquities, and by whose stripes alone thou canst be healed.

Where art thou? 'At a distance from God;—I hate his commands, I love not his precepts; I have said, I will not have him to reign over me, and he is now become mine enemy.' Dreadful condition! How must thine heart be an enemy to all righteousness! Oh! how sad to continue in that condition. But do not add sin to sin; do not charge God wrongfully, thou sayest, he is thine enemy. Not so; thou hast not a better friend. By thine own testimony, thou art thy greatest foe; but listen to his words, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher

than your ways, and my thoughts than your thoughts, saith the Lord."

Friend, where art thou? 'In darkness and in sorrow; I once enjoyed his smiles, but I turned from him, I fell into sin, I wandered away from peace and hope, and now all is gloom; religion has lost its charms; my closet, its delights; my Bible is a sealed book.' True; yours is a sad condition,—a dangerous one; yet now, Hear, saith the Lord, return unto me, and I will return unto you. Thou hast destroyed thyself, but in me is thy help found.

My brother, where art thou? 'In deep trials, his billows are gone over me. I look for comfort and find none. Deal gently, with thy servant, O Lord, return unto me, and have mercy upon me, for my soul is bowed down.' But "I know the thoughts that I think towards you, saith the Lord, thoughts of *peace* and *not of evil*, to give you an expected end. Fear not, for I am with thee; be not dismayed, for I am thy God,—*still* thy God. I will help thee, I will keep thee, I will uphold thee with the right hand of my righteousness. Fear not; thou art mine; when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Be not faithless but believing.

And where am I? Great God, thou knowest; let me but dwell in the secret place of the most High; hide me beneath the shadow of thy wings, until the storms of life be over-past, and let me walk in the light of thy countenance for ever.

J. R.

### ABRAHAM AND ISAAC.

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound his son Isaac, and laid him on the altar upon the wood." Genesis xxii. 9.

THESE words in the first place shew us that the Muhammadans are under a delusion: they say that Abraham was ready to offer up his son Ishmael as a sacrifice, as is written in their Qurán; but the word of God points to Isaac. God said, "Take now thy son, thine only son Isaac, whom thou lovest." The error of the Muhammadans, and their ignorance of the word of God is clear; however, we will not enlarge on this subject.

These words in the second place shew us the strong faith of Abraham. God, long before he required Abraham to offer up his son Isaac, made a covenant with him, that in Isaac all the families of the earth should be blessed; yet notwithstanding this covenant, he requires him to sacrifice his son. Abraham did not doubt for a moment as to how God's word would be fulfilled,—as to how, if Isaac was sacrificed, the families of the earth could be blessed in him, but felt assured that God was able to perform that which he spake. The greatness of Abraham's faith was fully manifested: when God said, 'Give thy beloved son,' Abraham did not reply, 'Lord, ask anything else, and I will give: but spare my son Isaac;' and I believe that he did not even communicate this to Sarah, lest she may have prevented his complying with the Divine command; but, relying on God, he took his son Isaac and his servants, and departed; and on his beholding the appointed place, when yet afar off, he left behind him his servants and the ass, and laid the wood on his son and took the knife and fire in his hand and proceeded thither. Here see another trial of Abraham's faith: on the way, Isaac spake to Abraham his father, and said, "My father: and he said, Here am I, my son; and he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? and Abraham said, My son, God will provide himself a lamb for a burnt-offering." Now think, did not this enquiry of Isaac pierce the heart of Abraham? No doubt it did; and must have gone like arrows to his soul: and whether all can imagine such an effect or not, yet let those who are parents, place themselves in Abraham's stead, would it not have wounded *their* hearts? Surely it would. Then think, when God required from Abraham his beloved son Isaac, he did not refuse; but on the contrary was ready to comply with the Divine injunctions. Now supposing God requires from you anything that is dear to you, are you willing to give it? He does not require your dear son or daughter, for he does not delight in their blood as the idolators do, who sacrifice their offspring before their idols,—the Lord abhors such. Should any enquire, why then was Abraham commanded to offer up his beloved son? I reply: to try Abraham's faith, that we may be benefited thereby. I will not say what the Lord re-

quires from you, for he knows the heart of every one; yea, as also what is in it that renders it too obdurate to love him, and *that* the Lord wants us to give up. Remember what Mary did, John xii. 3: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment." Are you prepared like Mary to offer at the feet of the Lord, all things that prevent you from loving him and believing on him, and render you reluctant to give him whatever he demands?

Now, ye dear children, learn from Isaac filial obedience. See how submissive he was to his father. When Abraham laid the wood upon him and when he bound him, he did not resist: even when he laid him on the altar over the wood, he did not stay his hands. When he took the knife to give the fatal blow, he would not yet say anything to him, but remained altogether passive: for he knew his father was a faithful man, and that he loved him, as did he also his father; and that his father was not his enemy, as neither he his father's; and that what he was doing was not from unkindness. It is evident from the conduct of Isaac that he was himself a righteous man; or he would not have been thus submissive to his father.

Ye dear children, learn from Isaac to be righteous, and obedient to your parents. Dear children, if you wish to obtain God's blessing, be like Isaac. Dear children, if you wish to be where Isaac is, be faithful as Isaac was.

Come now, let us see whom we can compare with Abraham and Isaac: as there are none in the world whom we can liken to them, let us compare God to Abraham, and Christ to Isaac. Should any say that it is inconsistent to make comparisons between God and Abraham, and Christ and Isaac. I ask, Why? If God could be compared to 'a consuming fire,' I do not think it wrong to compare him to Abraham; and if Christ could be compared to a 'lamb' or a 'branch,' then what inconsistency is it to compare him to Isaac?

Now, think! Abraham was ready to offer up his own son unto God, because he loved God above all, and God also loved him; but consider the love of God: it is written that "God so loved the world that he gave his only begotten

Son." Did we who are in the world love God? No; but were on the contrary his enemies: and yet God suffered his beloved Son to be crucified on our account. This is God's wonderful love. When Abraham made himself ready to offer up his son Isaac, God provided him with a ram; but to save his Son he made no provision, but suffered him to die a painful and ignominious death. Though his Son cried out, "*Eli, Eli, lama sabachthani*," which is, being interpreted, "My God, my God, why hast thou forsaken me?" yet the Father hid his face, because Jesus was in the stead of sinners. God did not suffer Abraham's son to die; but his own beloved Son he made over unto death. God manifested to Abraham, or rather, by means of Abraham, to us, how painful is the separation between a father and son.

Now let us see the comparison between Christ and Isaac: Isaac was not aware that he was to be made a sacrifice, for he remarked to his father, "Here is the wood and fire, but where is the lamb?" hence it is clear that he did not know it, but from obedience to his father he left home and went to the appointed place; but, dear friends, look at Christ. He had a fore-knowledge of all that would happen to him, yet when God designed the redemption of the world, Christ volunteered and left the bosom of his Father, assuming flesh and blood; and when in the world he frequently spoke of his sufferings, and, in regard to them, he said, "My soul is exceeding sorrowful even unto death," and prayed, "Oh my Father, if it be possible let this cup pass from me." He further said, "To this end am I come," pointing to his atonement for the sins of mankind. There is another thing presented to our view by the comparison of Isaac, with Christ: that is, if Isaac had been sacrificed, it would not have benefited us, but in the sacrifice of Christ we have the remission of our sins. By virtue of the atonement of the Son of God we are called the sons of God, and by his death we are made fit for the kingdom of heaven; and think a little more, Isaac's hands and feet his father bound and Isaac kept silence, but Christ's hands and feet his enemies nailed and he made no complaint.

Dear brethren, is it not our duty that whatever God requires from us, we should, like Abraham, be ready to give from love to him? and that, should God



bind our hands and feet, that is, should he afflict us by sickness, or poverty, or suffer us to be led into temptation we should be as submissive as Isaac was, and neither be weary of his chastisement, or be offended, but also be patient and obedient and bless his name? Let us then seek God's assistance that we may be able to do this.

Your friend in Christ,  
SHUJA'AT ALI.

### THOUGHTS OF A LOST SOUL CONCERNING THE BLOOD OF CHRIST.

IN Judas we have an instance of a lost soul,—a soul just departing to the everlasting prison-house. Of him we read, "then Judas, who had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders." And his testimony respecting the blood is given in the following confession, falling from his dying lips, "I have sinned in that I have betrayed the innocent blood."

But a few hours before, he had betrayed it, he had sold it for thirty pieces of silver. But now remorse has fastened itself upon him; his conscience, which had slept, is now awaking; his guilt, like a poisoned garment, covers him round, and darts in its tortures at every pore.

One object occupies his whole vision, so that he can see no other; it is the blood he had betrayed. High above all the sins of a sinful life, this towers, in awful pre-eminence. It is his sin of sins; the sin which sets aside every other, as if in comparison with this they did not deserve the name. One scene haunts him, like a spectre from beneath, hanging upon his steps and whispering terror into his soul,—the bargain for the blood,—the innocent blood! He cannot shake it off. It clings closer and gathers darker around him.

He is just about to go "to his own place;" and he leaves behind him his testimony to the innocence of the blood. He tells us with dying lips that it is innocent blood. As he is about to plunge into hell, he turns round to his companions in guilt, and says, "It is innocent blood."

It is its *innocence* that makes it so awful, even to think upon. It is its *innocence* that strikes into his vitals as with a scorpion's sting. Had there been one stain upon it, his agony might not have been so hopeless, so horrible. There might have been some relief, some hope, some ray of light. But it is innocent blood!—Its innocence!—oh, it is this that torments him before the time. It is this that sends him howling

along like some raging demoniac, seeking refuge among the tombs,—seeking refuge in hell, as if hell might be some relief, because removed from the place where the innocent blood had been sold, and was crying to heaven against its seller. Oh! he would do any thing now rather than look upon that innocent blood. He would flee to any place of darkness, where it might be hidden from his eyes!

Then, as if to double all his agony, when he casts down the price of blood at the feet of the murderers, all the reply he meets with is the cutting bitterness of cold remorseless malignity, "What is that to us, see thou to that." Ah! poor wretched soul, thou art lost indeed; and this is all the sympathy, with which thy companions greet thee;—a foretaste of the sympathy with which devils below shall salute thee, when thou goest down to their abode of woe!

We see then, that it is specially the *innocence* of the blood that shall be of all others, the cutting, stinging thought of a lost soul. The blood he has slighted and trampled on was not only so precious, but so innocent! It is this that shall make hell so intolerable. The blood he has betrayed was without blemish and without spot; yet he has treated it as if it were polluted and vile! He has treated it as if it were the felon's blood,—the blood of one whose crimes demanded its shedding. Its innocence stares him in the face. Its innocence is gall and wormwood in his cup, the sting of the worm that never dies. Oh! could he but discover one stain on it, it would help to cool his burning tongue; it would help to unloose his adamant chain, to quench the fire that is consuming his bones. But all in vain. It is *innocent* blood; and shall be so for ever. Its *innocence* shall be the consummation of his agony. It might have exalted him to heaven; but now it is sinking him eternally to the lowest hell.

Heedless sinner! such may shortly be thy doom! Thou despisest the blood, or at least thou slightest it. Perhaps thou art one of those who betray it, time after time, at a communion table. How awful thy condition! The wrath of God abideth on thee *even now*; and thou shalt shortly be in hell, if grace prevent not. There thou shalt be with Judas, hearing his bitter cries, and joining thine to his. Thou hast followed his footsteps here as a betrayer and despoiler of the blood, and ere long thou must reap the recompense which he is reaping.

Thou shalt meet him and his fellows; and oh, what a meeting! "Hell from beneath is moved for thee to meet thee at thy coming:" they will recognize and salute thee. Ha! art thou too become like unto us; thou art brought down to the

grave; thou art fallen from heaven; thou art cast out as an abominable branch, going down to the stones of the pit as a carcase trodden under foot. Art thou too become like one of us;—thou that hast named the name of the Redeemer, thou that hast heard the good news of his life-bringing death; thou that hast kept company with his disciples as if thou wert altogether one of them? And as thou criest out in thine agony, cursing them as thy tempters, thou receivest no reply but the sneer of heartless mockery, "What is that to us, see thou to that."

Thus shalt thou be eternally shut in. Whether thou wilt or not, thou must have thy companionship with Judas, with the lost, with the devil and his angels. Thou canst not escape. Thou canst not rise. The innocent blood presses thee down,—a heavier mill-stone than that which shall sink Babylon in the mighty waters. And as thou plungest downward in that wild abyss of smoke and fire and vapor, ascending up for ever and ever, this shall be the cry of the tormented spirit, "I have sinned in that I have betrayed innocent blood."

Must it be so? Art thou resolved to perish, and to crush thy immortal spirit beneath the weight of this innocent blood? Must mercy be slighted, life rejected, and forgiveness flung away as dross? Must Satan be served, the world worshipped, self indulged, and God set clean aside as a Being better far forgotten and disowned? Must hell be chosen, when the gate of the Kingdom stands wide before thee, and the kindest welcome proffered that ever friend gave to friend, or parent to child?

Must it be so? Is thy mind made up to brave the worst? Is thy life here to be one of reckless unbelief and folly? Wilt thou have no compassion upon thyself, but go on courting the evil, as if it were the better lot?

Heedless soul! Stand still for one moment in thy foolishness. Listen! A voice comes wildly up as from the regions beneath. It is the voice of wailing, and its

burden is, "I have sinned in that I have betrayed the innocent blood." It is the voice of Judas! His wailing is not done. It was the first awful note of it which earth heard ere he plunged beneath. But the prolongation was reserved for other ears than man's, other realms than these of this still sweet and sunny earth. It is the faint far-off echo of that cry, that is now ascending. Man! dost thou not hear it? But a little while, and thou shalt join it, to swell its tone of infinite and eternal sadness, if thou madly mockest all warning, and persistest in thy unbelief.

Do not so. Thou hast gone near enough to the gates of hell; yet go not in. Turn back. It is not yet too late. Even *thou* mayest be saved. The gate of light stands as widely open as the gate of darkness. The way of life, the narrow way, is as free to thee as is the way of death.

There is still forgiveness. And the glad tidings of it are as glad as ever. No sin of thine has altered that gladness or made the tidings a forbidden joy to thee. We can tell you as truly as ever that "these things are written that *thou* mightest believe that Jesus is the Christ and that believing, *thou* mightest have life through his name."

"The blood of Christ cleanseth from all sin." Remember, it is ALL SIN,—even yours. It can wash, it can pardon, it can justify even thee. Take it now for cleansing and salvation. It will purge thy conscience; it will reconcile thee to God; it will fill thy soul with peace. And are these blessings so common and so cheap that thou canst afford to slight or to postpone them?"

The great day of reckoning for the blood draws nigh. He whose blood was shed is coming to take vengeance on its shedders. It will be a sore reckoning for millions. And who shall then attempt to scorn the accusation as if it were either idle or untrue? "Blood-guiltiness" shall then be brought in as the verdict against this world,—and in that awful verdict your name shall be found.—*BONAR'S Blood of the Cross.*

## Original Poetry.

### HYMN OF PRAISE.

YE seas, attune your roarings;  
Ye lands, your voices raise;  
With grateful hearts' outpourings,  
Let men their Saviour praise!  
Come, serve our King with gladness,  
With psalms and holy songs:  
His love dispels our sadness;  
To Him all praise belongs!

With trumpets and with cornet,  
A joyful noise create;  
Let echoing hills return it,  
And Jesus' praise dilate!  
He bare the sins of mortals,  
Pour'd out His soul to death;  
He open'd heaven's portals,  
With His last dying breath!

And now enthron'd in glory,  
 At God's right hand above,  
 Jesus, we would adore Thee  
 For thy redeeming love!  
 Loud, loud, our anthems raising,  
 With heart and soul we sing:  
 Oh let us ne'er cease praising  
 Jesus our Saviour King!

*Agra, Sabbath Day, 26th Oct. 1851.*

Praise Father, Son, and Spirit;  
 Th' eternal triune God:  
 To Christ be all the merit  
 - Of sin-atoning blood!  
 By thy pure Spirit, Father,  
 Let our vile hearts be won:  
 Do Thou thy people gather,  
 Through Jesus thy dear Son!

C. C.

## Narratives and Anecdotes.

### RELIGIOUS DESPONDENCY.

SOME years ago, an interesting case came under my observation. I was spending a season in a country parish; and being on terms of daily intimacy with the excellent Pastor of the church, he informed me of the melancholy situation of a young lady, who had some years before been awakened, and for a time entertained the hope that she was a new creature. But she had grown remiss in duty, and at length relinquished her hope, and took up the impression that she had sinned against the Holy Ghost. Yet she seemed perfectly indifferent, and gave herself up to the pleasures and gaieties of the world. At length, her attention was so aroused to a sense of her condition, that her anguish of spirit laid her on a bed of sickness. She was now free to converse with her pastor and others, on the subject of her spiritual state. The conviction that she had committed the unpardonable sin fastened with still greater strength upon her mind. She thought herself destitute of all interest in spiritual things, and concluded that she was given up to hardness of heart.

Her pastor felt a deep sympathy in her case, but was inclined to think that she might be correct in her view of it. But having myself had, at a former period, some taste of the bitter cup she was drinking, I thought otherwise, and expressed a desire to see her. After a little time, she recovered sufficiently to walk out, and called to converse with me. I found her still laboring under the impression that her day of grace was over. She declared that she had no feeling; and that, although fully awake to her terrible condition, yet her heart was like a stone, insensible and indifferent. I reasoned with her in this way,—that if the Spirit of God had taken his final departure, her eyes would not be opened, as they appeared to be, to a sense of her sins, and of the goodness of God and the excellency of the Gospel; and endeavored to convince her, by directing her attention to her feelings towards earthly objects of affection, that extreme mental suffering had exhausted

her susceptibilities, so that she could perceive no exercise of her affections. Afterwards, I addressed her a letter, expressing these views more at length, and giving her some directions and advice. A few days afterwards, I received a reply, from which I extract the following passages:

“Let me sincerely thank you for the kind interest which you have taken in my welfare, and for your letter, which has brought many things that you said more distinctly before my mind. You say you do not think I have finally and for ever grieved away the Holy Spirit. To God's name be all the glory! nothing but his infinite love and mercy could have borne so long with such a wretch; no, nothing but infinite love could have permitted that blessed Spirit which I felt almost sure had taken its final everlasting departure, to return to such a lost, hopeless, helpless, miserable creature as I was, who had so often wilfully and obstinately refused his offers of mercy, whose measure of iniquity was full to overflowing, who had been determined to seek my happiness in this world, till I found it was all vanity, till I found the cup which I thought must be so sweet, turn to wormwood. And then for years to doubt the mercy and almost the power of God to forgive such sins! I have indeed ‘limited the Holy One of Israel.’ I have ‘set bounds to the atonement of Christ;’ but surely if he can grant his Holy Spirit to me, there are no bounds; and I feel as you observe, ‘if I cannot be saved by simple trust in Christ, independent of every thing else, I have no hope.’ You ask if I do not long after holiness of heart: I do; it is the only desire that I am aware of possessing. I think that all I long after is comprised in the word holiness—perfect purity of heart and purpose, meekness, deep humility, a broken and a contrite spirit, an earnest desire for the glory of God, and love to God and the souls of men, his image stamped on my heart—Oh to be like Christ, to be all that He approves and loves. I

thank you for mentioning the passage 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' I have felt for some time past that there was no promise in the Bible for me, but I hope I may claim that one (and it is indeed a precious one), for I think I do hunger and thirst after righteousness. You ask, 'Do you not mourn that you have sinned against so good a Being as God?' I think I do; but oh how little do I see the excellency, the perfection, of His character, and the dreadful wickedness of my own; yet I hope that God will give me such a view of His character as will ever make me lie humble in the dust before him with a broken and a contrite heart. You ask, 'In whose society would you rather spend a day—a cold-hearted worldling, a lukewarm professor, or a warm-hearted Christian?' My heart seems to answer that question at once, the warm-hearted Christian, the more humble and holy, the more I should love his society.

"I think I feel willing to leave myself in the hands of God, resolved to do my duty so far as He will assist me and leave the event with him. My only question for the future shall be—'Lord, what wilt thou have me to do?' I care not what he gives me to do, if I may but please him. I feel that the remainder of my life will be but a poor 'thank-offering' for the many mercies which he has been strewing in my path all my days, and it is joyfully offered."

That lady has now been for years the wife of a devoted servant of God laboring in a foreign land, inquiring only, as she then said, "Lord, what wilt thou have me to do?" and doing it cheerfully and happily, even to the giving up of friends and native land, and encountering the rough sea, if she may but please God, and do good to the souls of men. And she can now say, with the Psalmist, "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord."—*New York Observer*.

### THE BIBLE IN THE FAMILY.

THE mother of a family was married to an infidel who made a jest of religion in the presence of his own children; yet, she succeeded in bringing them all up in the fear of the Lord. One day asked her how she had preserved them from the influence of a father, whose sentiments were so openly opposed to her own? This was her answer: "Because to the authority of a father, I did not oppose the authority of a mother, but that of God. From their earliest years, my children have always seen the Bible upon my table. This holy book has con-

stituted the whole of their religious instruction. Did they propose a question? did they commit a fault? did they perform any good action? I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures, has alone wrought the prodigy which surprises you."—*Idem*.

### JOHN WESLEY AND HIS MAN JOSEPH.

JOSEPH BRADFORD was for some years the travelling companion of Mr. Wesley, for whom he would have sacrificed health, and even life; but to whom his will would never bend, except in tenderness.

"Joseph," said Mr. Wesley one day, "take these letters to the post."

B. I will take them after preaching, sir.

W. Take them now, Joseph.

B. I wish to hear you preach, sir, and there will be sufficient time for the post after service.

W. I insist upon your going now, Joseph.

B. I will not go at present.

W. You will not?

B. No, sir.

W. Then you and I must part.

B. Very good, sir.

The good men slept over it. Both were early risers. At four o'clock the next morning the refractory servant was accosted with, "Joseph, have you considered what I said—that we must part?"

B. Yes, sir.

W. And must we part?

B. Please yourself, sir.

W. Will you ask my pardon, Joseph?

B. No, sir.

W. Will you not?

B. No, sir.

W. Then I will ask yours, Joseph.

Poor Joseph was instantly melted; smitten as by the wand of Moses, forth gushed the tears, like the water from the rock.—*Tract Magazine*.

### FALLING FLAT ON THE PROMISE.

A NEGRO in Virginia who was remarkable for his good sense, and his knowledge of the essential truths of Christianity, and especially for his freedom from all gloomy fears in regard to his eternal state, was once addressed on this wise. "You seem to be always comfortable in the hope of the Gospel. I wish you would tell me how you manage to keep so steadily in this blessed frame of mind." "Why massa," he replied: "*I just fall flat on the promise and pray right up!*"—an answer that would do honor to the head and the heart of a philosopher, and that contains in it the true secret of happiness.—*Christian Index*.

## Christian Missions.

### ON THE PASTORSHIP OF NATIVE CHURCHES.

THE pastorship of the Native Churches in this country is, almost without exception, in the hands of Europeans and East Indians. If proof of this were necessary we have only to refer to the lists of the Churches which are annually given in our "Mission Reports," and "Circular Letters," of the "Baptist Association." This is a state of things which is coeval with the planting of the first Church in the country. The missionary who was the instrument of its formation took at once the oversight of it, and he or his colleagues continued to hold it while they lived.

The history of every other native Church in this respect has been the same: the example then set has been universally imitated; the removal of pastors whether by death or otherwise has made no change in the system. When a vacancy has occurred, it has always been filled up by the missionary who succeeded to the station. The appointment of any one else to the care of the native church where a missionary is located, seems never yet to have been thought desirable or practicable; and hence at every station it still devolves upon the missionary to conduct the Sabbath services, to receive and exclude members, to administer the Lord's Supper, to marry, and to bury. Perhaps one or two cases will be thought of, as exceptions, but they are really not so: an independent native pastor within the Baptist denomination is no where to be found.

We do not know that this state of things has hitherto excited any general uneasiness, or even attention. We think, however, that whenever attention may be seriously directed to it, it will strike the mind as being in itself somewhat anomalous—that the elements of such a union are not congenial—that such a pastorate must for many reasons be inefficient—that if Churches multiply much in this country it cannot be co-extensive with their number—and that it interferes with other important duties which missionaries owe to this country. We confess indeed to some participation in such feelings, and we happen to know that similar misgivings are entertained by others at a distance from the Mission field.

We have good authority for saying that some of the warmest friends of our Mission in India, who are well acquainted with its history and watch closely its operations, are beginning to feel strongly that the present pastorate of the Native Churches is not satisfactory. They are impatient that English Missionaries should be confined so long to such narrow spheres of action; they question whether there is much good derived to the Churches thereby; and they think that after so great a lapse of time since the commencement of the Mission, the Churches ought to supply brethren from their midst qualified to relieve Missionaries of this department of labor.

We do not intend to intimate by the preceding remarks, that the subject of a Native Pastorate has not occupied the attention of missionaries. We cannot but know that it has often been presented in our monthly periodicals—that it is the ostensible object in the foundation of Colleges, and that it has also occupied on several occasions the attention of the Missionary Conference. Still, we think, that we are right in saying that it has not been presented in the light in which we are now presenting it, namely, the *undesirableness of a European Pastorate for Native Members*. If we mistake not, attention has not concentrated on this point. The desirableness of obtaining native pastors is indeed acknowledged, but the converse—the undesirableness of English pastors is not generally felt. With the few that we have spoken to on the subject, the impression was, that the missionary-pastorate is necessary, and cannot be dispensed with,—suitable native pastors are not to be had, it was said, and therefore missionaries have no alternative, if they care for their flocks, but to retain charge of them, and keep on as heretofore; and this is, we have reason to believe, the general feeling abroad. Nor are we at all cognizant that this is a state of things that is lamented; on the contrary, it is supposed that the native churches are greatly benefited thereby. If missionaries are hindered to some extent in other work by pastoral labors, yet the loss is counterbalanced,

it is thought, by the advantages which the churches must derive from the superior intelligence, tact, and piety of missionaries: hence the case is viewed, it is probable, with more of complacency than uneasiness, and as a necessity that must be yielded to, but which need occasion no particular concern. Hence also it is, that with one or two exceptions, no serious trial of a native pastorate has hitherto been attempted; the present system has become, in fact, stereotyped, and whatever may be said of the desirableness of a native pastorate, there is little hope of its being witnessed, so long as present opinions and feelings predominate. We feel it our duty therefore to disturb this equanimity of feeling. Its universality we do not deem sufficient proof of its correctness. The sequel of this article will show, we think, that there are strong reasons for coming to an opposite opinion. Be this as it may, it is time the subject was carefully considered; and nothing but good can proceed from drawing attention to it.

Looking at this subject in the light of the New Testament be it observed then, that the apostles and their coadjutors the evangelists, were the first Christian missionaries to the heathen world; and although they had qualifications, as witnesses of the resurrection of Christ from the dead, and of the truth of their message generally, which ordinary missionaries have not, yet as it regards the spiritual conversion of sinners and the means of its accomplishment, their work and ours are identical. Their object was to induce men to receive, promulgate and practise the truth as it is in Jesus. They were the founders of the Christian Church, and we may justly conclude that in the means by which they effected the accomplishment of that great work, they have left an example which is altogether worthy of our study, and, as far as circumstances will admit, of imitation. In connection with our subject then, it is a remarkable fact in their history, and worthy of much consideration that no one of the apostles or their coadjutors the evangelists, such as Timothy, Titus, Barnabas, Silas, &c. undertook the permanent care of a Christian church. Many large and flourishing churches were indeed raised, by the blessing of God upon their labors;—churches that both from their own importance, and from the importance of

their positions, might well seem to demand the care of an apostle, or at least of an evangelist; and yet with none of them could an apostle or any of his co-adjutors be induced to remain permanently. Impressed paramountly with the duty set forth in the terms of their original commission, and being specially guided by the Holy Spirit, they went forth from country to country, and from city to city preaching the gospel of the kingdom to the unconverted, and ceased not to do so, while life and opportunity lasted.

We are aware that the case of the Apostle James may be thought of, as an exception to the above statement. To the latter part of it, it is so perhaps; for he does not appear to have travelled so much as others. We often find him at Jerusalem, and even down to a late period in the apostolic history. Still there is no certain evidence that he became the pastor of the church at that place, indeed there is much to render the idea improbable. Our view of the matter is, that he was detained there in the providence of God to fulfil the special work of the apostleship, i. e. to bear a standing testimony to the guilty people of that city, and to the Jews who visited it, of the resurrection, and consequently, the Messiahship of Jesus of Nazareth.\*

In the prosecution of their object, however, we find that the Apostle Paul and his companions (whose labors chiefly are narrated in the Acts of the Apostles) made a lengthened residence in several places—lengthened in comparison with their stay at other places. In Iconium it is recorded of them that “they abode a long time;” at Corinth also, they continued for about two years; and at Ephesus for upwards of three. At each of these places a large number of converts was gathered into the fold of Christ. Now it is remarkable, in connexion with this subject (the Pastorate of Churches), that the reason assigned by the inspired historian for their lengthened stay at these several places—(the reason is given in each case)

\* The apocryphal sentences attached to the 2nd Epistle to Timothy and the Epistle to Titus, in which those two evangelists are said to have been respectively first bishops of Ephesus and Crete, are of no value. There is abundant evidence from the Epistles themselves, and from other parts of the New Testament, that their work at those places was only temporary; and also that they were employed subsequently, in places far distant.

is not the edification of the churches there,—not the care of the large bodies of converts that had been gathered by their ministrations, but the further extension of the kingdom of the Redeemer, in the conversion of the unconverted. Concerning their stay at Iconium, Luke says, “Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.” Acts xiv. 3. Again it is said of their stay at Corinth: “Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.” Acts xviii. 9—11. Of his residence at Ephesus, we have the following account, “And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” Acts xix. 8—10. Seeing then that the long detention of the Apostle and his companions in these places, was with a view rather to preach the word to sinners, than to build up the disciples in the faith, and as we know that his stay in other places was but short, with the exception of his residence at Rome, which was compulsory, we are justified in concluding that his work, together with that of the other evangelists, was especially to plant, rather than to water,—to lay a foundation, rather than to raise the superstructure. So long as the preaching of the word took effect in winning souls to Christ, they remained where they were; when conversions ceased, they took their departure for some other place. Hence the holy boast of Paul was, that he had fully preached the gospel from Jerusalem round about even to Illyricum.

But let it not be supposed that we would convey the idea, that the spiritual welfare of their converts, was a

matter of little importance to the Apostle and his associates, or that they treated them with neglect: far be such a thought: on the contrary, we feel that they loved them intensely—even as their own souls, they were “their joy and crown;” yea, and as their very lives also; “For now” said they, “we live, if ye stand fast in the Lord.” Much indeed as the apostles were devoted to the preaching of the gospel to the unconverted, they found time to devote to the welfare of the converts during their stay with them. It is indeed most affecting and instructive to read the Apostle’s address to the elders of the church at Ephesus, when standing with him on the shore at Miletus. It may well explain how at least the members of that church might safely be left to stand alone, when the time came for the Apostle to leave them. In this address we have doubtless a faithful picture, not of his conduct only, but of the evangelists’ also, towards the disciples in all other places. “He said to them, Ye know, from the first day that I came into Asia, *after what manner I have been with you at all seasons*, ..... and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, ... wherefore I take you to record, that I am pure from the blood of all men. For I have not shunned to declare unto you, the whole counsel of God. ... Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” What an intense love to souls, what ceaseless effort for their welfare, what wonderful conscientiousness and sense of ministerial responsibility does this appeal discover; and what a model does it present for all modern missionaries.

Moreover we find too, that when the Apostle could no longer remain with an infant church, he would, in his anxiety for its welfare, sometimes leave behind him for a time, one of his companions—as Timothy was left at Ephesus and Titus at Crete—to carry on the work that had been begun, and to watch over its interests. After such brethren had remained a few months, they followed the Apostle, and rejoined him in his evangelistic labors. Whenever practicable he also re-visited the churches he had planted. A proposal of this kind which he made to a fellow-

laborer is thus recorded; "Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

The large churches at Corinth and Ephesus, he visited again and again; and when he could not go himself, where the welfare of the disciples seemed to demand his presence, he selected and sent suitable brethren to abide with them for a time and attend to their affairs. Besides all this, as is well-known, he wrote Epistles to several churches, which might be to them and the others instead of his personal presence,—epistles that had also an ulterior object in view, even the instruction of the Universal Church of Christ, to the end of time.

Nor must we omit to add as worthy of special notice, that from a very early period of his apostolic career he made it a point, as it would seem, wherever it was practicable, to ordain elders in the churches before he took his leave of them. Thus he gave them an independent standing, and left them with an organization adapted to their preservation and prosperity. Some of these churches must have had elders chosen from among themselves and appointed over them within a very few months of their first calling and establishment. It is to the churches that were planted during the first journey of Paul and Barnabas that the following words refer. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." They did not wait for a lengthened probation, but having appointed to the pastorate the most suitable brethren, which the churches could supply, they devolved upon them their future care and nourishment; not doubting, but that from the faithfulness of the pastors, the efficacy of the preached word, the assistance which they, the apostles, could for a time occasionally render, but, above all, from the care and blessing of Christ, the chief Shepherd, they would do well.

From the preceding review then, we think it is clear, that in the prosecution of missionary work in this country, missionaries have departed in two important particulars from the course adopted by the apostles and their co-adjutors: namely, by having adopted permanent locations, and in

having undertaken the pastoral care of churches. The apostles we have seen spent their lives in itinerating. Missionaries are for the most part fixtures; occupying generally a very limited sphere of labor, and seldom going beyond it. Apostles made the preaching of the gospel to the unconverted their chief business; missionaries who have converts, encumber themselves with a permanent pastoral charge of them.

The former point of difference in the procedure of missionaries namely, fixed residence, we will leave, being apart from our design at present; and now proceed to inquire, whether missionaries have not erred much, in not having followed the apostolic course more closely in respect to native churches.

1.—By the adoption and retention of the pastoral office, missionaries have confined themselves to a narrow sphere of labor, and so seem to come short of their duty to the heathen world around them. The apostles having been put in trust with the gospel, and having been honored of God to be its first messengers to the world, felt it to be their one great duty as well as their highest glory and joy, to endeavor to spread the knowledge of it as far and as wide as possible. This they exhibited in the great extent of their travels, in the haste with which they went from place to place, in their endless untiring labors, and in the privations and sufferings they endured, and the risks to which they exposed their lives. "We are debtors," said they, "both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Their ambition was to make all men see and enjoy the fellowship of the mystery unfolded in the gospel. It did not comport with their sense of duty, or with the feelings of their enlarged hearts to spend their days in administering to the spiritual wants of the members of a church, numerous as they might be, or within the precincts of a single city or even a province; their capacious desires embraced whole nations; their bowels of mercy yearned over the countless masses of mankind which had for ages lain in sin and ruin, and must still lie, unless they could convey to them the gospel. 'We have the words of eternal life,' said they, 'shall we administer them to a few, and withhold them from the many? The Christian few have them



already. Let them live upon them as they ought. We must proceed and impart them to the destitute many.' Hence we see that they suffered nothing to interfere with the fulfilment of their great duty—the evangelization of the world.

Now, missionaries to this country undoubtedly occupy a position similar to that of the apostles. They are the first messengers of the Lord and of the Christian Church, to these nations, to preach to them the gospel. The field to which they have come is vast, beyond imagination. They are the special depositories of divine truth in this land of darkness. The people are perishing every where for lack of the gospel; and how shall they hear it or come to know it, unless its appointed messengers make all possible effort to convey it to them? Fifty years have elapsed and how very small a portion of the people of this country have as yet been visited! Within a radius of two hundred miles from Calcutta, where the largest number of missionaries have always been located, there are probably hundreds of towns and villages where the feet of missionaries have never trod. Missionaries then are still largely their debtors; and how shall they discharge their vast and solemn obligations to this people, unless they become disengaged from some of their present pursuits and reserve to themselves more liberty of action? With the evangelical office they have undertaken, is it seemly? is it satisfactory? can they be in the way of duty, to serve the few, to the neglect of the masses, albeit those few are Christians? Much less ought they to be tied down continually by engagements of various kinds (as many are) which have little direct connection with the spread of the gospel among the heathen.

Much we know may be said in favor of various means that are adopted for the evangelization and improvement of this country, and we are very far from wishing to speak depreciatingly of them, and especially of labors that aim at the spiritual improvement of the Native Christian Community; still whatever has a tendency to abate concern for the salvation of the people at large, and hinder direct effort in that direction, ought to be regarded with much jealousy, and guarded against with unremitting watchfulness. Particularly

should it be our care that that season of the year which admits of journeying, should be left free for the extensive proclamation of the gospel, *viva voce*, in as many districts, towns and villages as can possibly be reached.

2.—The continued retention of the pastorate by missionaries, seems to be the result of accident and of false impressions, rather than of a deliberate, and scriptural conviction of duty.

We do not presume of course to determine the motives which have operated in individual cases, but of this we feel certain, that there has never been, whether in the early or later progress of our Mission in this country, any general and conjoined deliberation of missionary brethren respecting their scriptural duty in this matter. It is one of those things which seem to be adopted as a matter of course, and to excite no further attention.

The case appears to stand thus: Permanent locations having been adopted universally by missionaries in this country, and, if it please, necessarily adopted, in consequence of the untoward nature of the climate and other circumstances, have naturally led native converts wherever it was practicable, to fix their residence near to the missionary's dwelling, and often within the walls of his compound,—some for service in his family, others for protection from their countrymen, and all, we would hope, that their families might the more easily attend on public worship. Being thus together on the spot, and being in most cases the fruit of the missionary's labor, he takes, of course at the first, the spiritual charge of them; to whom else would he commit them? He teaches them to observe the Sabbath, he commences sabbath instruction and worship with them, he proceeds to form them into a church and establishes church-meetings, over which he presides, he becomes in fact their pastor, all which is most natural and proper for the occasion. As a resident in the midst of them and anxious for their spiritual welfare, he could not for a time do otherwise; and thus far it seems plain, that he is in the path of duty. The apostles continued with their converts for a time, and most affectionately and diligently instructed them.

But let us observe what follows. What was begun from necessity is made permanent. The missionary goes on year by year instructing his people and

managing their affairs; and it is not to be supposed, that they do not improve both in knowledge and in character, under his ministrations. We trust they do, and that he is often cheered by the evidence of it. He duly reports, as it may be, their pleasing progress, in his correspondence with the Parent Society, or in the Mission publications on the spot, and so it goes on for many a long year. Now a seed sown in the ground if it spring and grow, will in due time become a tree and bear fruit to perfection; the helpless infant which we see in its mother's arms will, if its life be spared, within a certain time become a man, and enter on all the duties of manhood; but strange to say, our Native Churches, be they instructed as they may, thrive as they may, never are deemed to have arrived at a mature condition, at that state in which their European pastor thinks it safe for him to retire, and give place to a native brother or to commit the cause of religion among them to themselves. Oh no! at such a proposition every one starts and imagines the worst consequences "To adopt such a measure" it is said, "would be the ruin of the churches. We have no men yet competent to the work of a pastor, the people are not yet ripe for government." Hence then, all the churches—some of which have been forty or fifty years in nursing,—are still in a state of pupillage, with little prospect of better things for a long time to come. But if the churches, are really in so infantile, so imbecile a condition, surely it must have happened to them—at least to some of them,—as it sometimes happens to certain substances which become too ripe and are spoiled by over-keeping. If it be thus with them, those churches it is to be feared have been spoiled by too long nursing.

We are, however, not disposed to take so discouraging a view of the character of the native churches generally, but hope better things of them. We submit whether the system that prevails, and whether much of the feeling that is abroad, of the practical incapacity of native brethren, is not in a great measure owing to the standard that has been adopted, in respect to qualifications for the pastoral charge of our churches. We think much of it is owing to that standard: which is nothing less than the European missionary character. Brethren may not be con-

scious of it, but there are several unmistakeable proofs abroad, that such is the case. It is not indeed avowed but the sentiment prevails in this way. A missionary feels that *his* personal knowledge, piety and authority are inadequate to produce prosperity in his church, and scarcely, it may be, to keep it from sinking: how then, would it be he reasons, if the charge were relinquished to a native brother? He must see some one succeed him, he thinks, equal in qualifications to himself, or he cannot hope that the church will stand. Apply this case generally, as it undoubtedly will apply, and we have at once the principal reason of a European pastorate of the churches existing till now. Let it be supposed that the apostles had acted in this way, and had made themselves the standard of the qualifications for the pastorship of the primitive churches: it is plain that such pastors could not have been found; and that if the safety of the churches depended upon such qualifications, they must have gone to ruin after the apostles left them. No: the apostles were content with a much lower scale of qualification; and so must we, otherwise there is little hope of a native pastorate for many long years to come.

3.—There is reason to conclude that the importance of the missionary pastorate is unduly estimated.

Our position is one that may naturally induce such an error; nay it is almost impossible from the circumstances in which a missionary is placed in this country that he should wholly escape it. His superior station and acquirements to those about him, unconsciously impel him to the conclusion of his superior capacity for pastoral work. The difference in most cases is so wide between him and every member of his flock, that he can scarcely avoid thinking otherwise: and yet for all this it may be a false conclusion. The value of labor is correctly tested by its effects. Judging then by this rule, the result of the European pastorate of native churches is any thing but flattering. What the apostles were enabled to effect within a few months, missionaries have not realized in a single case after many years' labor. This then does not speak well for the importance of the European pastorate. It may well suggest doubts as to its superior efficiency. Let us not say that the soil is sterile, and ungrateful,

rather let us fear, that the labor bestowed is not well adapted to bring out its virtue. Missionary labor, in respect to scriptural knowledge, piety and devotedness, is doubtless often of a high order; but it is to be remembered that it is not indigenous, it is the labor of foreigners; which circumstance without doubt is a great hindrance to its efficiency, and more so probably in the pastorate, than in labor among the heathen. The missionary's sabbath discourses to the church, may in themselves be excellent; yet from the dissimilarity in the European and native mind they often fail in reaching the comprehension of the people, or in suitability to their character and circumstances; hence they are like arrows which fall above or beside the mark.

✓ The ministry, we are sure, is generally exercised in great affection for the people and desire for their good. Still we have an impression that it fails much in exciting their love, without which a pastor labors but in vain. The causes of this are many. A principal cause is, the pastor's national distance of position from his people, and the very limited social intercourse which subsists between him and them in consequence. Another, is the interference with native habits which missionaries not unfrequently feel it their duty to exert; this causes great heart-burnings. Again, the sentiments which Europeans so commonly entertain disparaging to native character, and which they often give vent to, do much to quench affection, and especially, when incautious words of this nature fall from the pastor himself. Again, the dependent condition of many of the people upon their minister for employment is another sore evil, begetting obsequiousness, deceit, dissatisfaction, &c. Now these things, with others that might be mentioned, militate constantly against the growth of unfeigned and ardent affection among the members towards their European pastor.

Under the present system also, church power or influence is very much lost, since most of the power in church matters is necessarily in the hands of the pastor. He it is who virtually manages its affairs, and the people in consequence take but little interest in what is done. In cases of discipline, however, the church often sympathises more with the offender, than with the pastor—a consequence we think of its dependent

condition; hence the little salutary effect which discipline produces in our native churches. But we cannot enlarge here. We would only add that as pastors of native churches, there is reason to fear that we are more isolated from the people, and far less influential, than we suspect ourselves to be.

4.—The alleged immature character of the members of our native churches is not a valid reason, in defence of the present system. The apostles we think did not proceed to form their converts into organized churches, and to ordain elders over them chosen from their midst, on the ground of the maturity of their character, but for reasons altogether different. We readily concede, that the first Christian inhabitants of Asia Minor and Greece—whether originally Jews or Gentiles, were far superior in social circumstances, in physical and mental energy, and in piety also, to the Christian converts of this country. Still it is patent to all, that for the most part when they were left by the apostles to stand alone, they were very young Christians indeed. We know also from the epistles addressed to them, that they were very far from being perfect, whether in respect to knowledge or practice—of some of them it must be confessed that they were very imperfect. Besides this, it is to be remembered that they lived everywhere among people and under governments that were decidedly hostile to them; from whom they suffered much, and were constantly in danger of suffering. Their stated means too, of obtaining evangelical knowledge, were far more scanty than what our people possess; for at the time to which we refer scarcely any part of the New Testament was written. The apostles knew also, that false teachers like grievous wolves would, soon after their departure, enter in, not sparing the flock. Still knowing as they did their imperfections and weaknesses, and the dangers to which they would inevitably be exposed, they did not hesitate to leave them alone. Nor did they doubt that they would do well. The truth is, that, in the case of genuine converts, the apostles thought little of human weakness, but feeling themselves in the path of duty, they had strong faith in the faithfulness of God, as well as in the vitality and energy of the Christian principle; hence on taking leave, they commended them to God, in all

confidence, and to the word of his grace. If our people then are generally sincere in their profession of the gospel, they ought not to be regarded so much inferior in character to the primitive disciples, as to require so very different a mode of treatment as that which has been adopted towards them.

But the conduct of the apostles we think is marked with great wisdom. In their treatment of their converts they acted on the principle that men, whether in religion or secular business, become strong by exercise, and wise and practical by practice. Having carefully imparted to their people the great principles of the gospel and showed them their duty in all things, they left them to carry them out. Having duly established them as Christian communities, they felt it was better for them, that they themselves should be absent, rather than present with them. Thus they were thrown upon their own resources, and with what success, let the history of the apostolic age testify.

A friend writing to us on this subject, recently from England makes the following remarks. He says, "We must look forward to the time, when the work will necessarily devolve on the natives themselves. It would seem therefore, the wise course immediately to employ them in every line of Christian duty and responsibility.—Not to wait till they are stronger, and so forth; since they can only become strong by exercise, and stable by trial. You will have failures doubtless, but failures are inevitable under any circumstances; and my impression is, they will not be numerous; indeed, not so great by immediate effort to employ them, as by delaying it to a future time. Let them be made responsible, and they will feel their responsibility,—let an independence of character be cultivated, and they will become independent, and so able of themselves to sustain the cause of God. We ensure feebleness by treating them as feeble, and childhood by regarding them as children." In these sentiments we have the principles of apostolic practice, and we cannot help feeling them to be of universal application. Had they been adopted here long ago, well had it been for the churches and the mission.

But we are disposed to more cheerful sentiments respecting the character

and capabilities of native brethren than the regimen which has been adopted towards them would seem to indicate. We demur to the idea that men cannot be found among them competent (humanly speaking) to take pastoral charge of the native churches, at least of those that have been longest established. We have known several individuals among the members of our churches, who for stability of character, natural good sense, general education and knowledge of the Scriptures might have been confidently recommended for this office. Had missionaries been more generally impressed with the importance of taking such action, and had directed more attention to the training of persons for pastoral duties, there would be no lack of brethren confessedly suited to such work. If we look abroad we shall find no want of talent in the native mind for acquiring knowledge, how much soever you choose to impart; on the contrary their acquirements astonish every one. Numerous instances of excellent out-door preachers of the gospel from among the Christian converts from the beginning are familiar to us all; and if native brethren have not so generally excelled in the sabbath pulpit, it is wholly to be attributed to the want of special instruction and exercise. It has been felt that the pastorate was not to be their sphere of action, they have therefore not been trained for it; for the same reason they themselves have not sought particularly its qualifications. Let them receive due instruction for the ministry to Christian people, and why should they not succeed in the latter as well as in the former?

As it respects, too, the capability of pastors and people to conduct the affairs of the churches successfully if left to themselves, we have but little doubt. Make them properly acquainted with their responsibilities; give them also the due order of church government; cause them to feel that they are fairly launched upon their own independent career; and then why should we fear the result? their new position we might expect would deeply interest them and awaken their dormant energies to a successful course. Besides many of our people are not unacquainted with communal government. Among the social institutions of the Hindus, especially of the village communities in this country, there are some not much

unlike the constitution of Christian churches. Every village has its *mandal* and every division of caste its head. These act in public deliberative assemblies of the people, in which all have a voice : at such times the law is set forth, its transgressions are considered, and judgment is pronounced. Now these things have gone on from age to age, and with surprising efficiency. Be that as it may, our people are by no means ignorant of the theory at least of church government. Let the pastors and people, then, as we have said, be but well acquainted with the leading doctrines of the gospel ; let them be made to understand the chief marks of Christian character, together with the great objects of church association ; let them also be encouraged to enter on this new and independent career with spirit and confidence ; let them be solemnly commended to God by prayer and in faith as the apostles did the primitive churches : and we shall have done our duty, and the churches, we will not fear, will, by the help of God, do theirs. We have modern example to encourage us. Such measures are not untried in this part of the great mission field. Our American brethren in Arrakan and Tenasserim, whose nation are going ahead of us in many things, and not the least in religion, have long since carried out the system of a native pastorate, with most encouraging results.

In writing thus upon the pastorate of native churches, we would not be understood as objecting to the missionary superintendence of a circle of churches, the latter we deem, to a certain extent both needful and legitimate. The apostles after surrendering the immediate charge of the churches to their own elders, retained a certain degree of superintendence over them. Paul speaks of having the care of all the churches upon him. He continued to care much for their welfare. He kept himself acquainted with the state of their affairs. When they erred in doctrine or practice, he exercised authority to set them right. When they fell into trouble he sympathized with them and adopted means for their help. Nor to the end did he cease his fatherly care for them, although his connection with them became gradually less and less intimate. Thus it must be here, and from the peculiar circumstances of the people, doubtless, a greater degree

of personal inspection and control will be required for a time, beyond that which the apostles were called to exercise. It will vary of course according to the standing of the churches ; the younger ones will demand more attention than those that have been longer established. But still the superintendence of the churches of a district, cannot be contemplated as a permanent arrangement. We are not to plant Diocesan Episcopacy. When churches have for a time enjoyed the benefits of missionary superintendence, it will be proper to relax gradually the degree of it, with the view of its cessation altogether. How desirable this is in a pecuniary point of view, there can be but one opinion. Large sums of money have been long appropriated monthly on behalf of several of our village churches. It cannot be contemplated that these appropriations should be permanent ; already do these periodical payments cause much uneasiness and grief. One cannot help asking, When are these to cease ? Surely it is time that this money should be employed in another direction, and that present incumbents were able to help themselves.

From the preceding remarks, the question will naturally arise, what then are the special duties of European missionaries in this country ? To this, we can only answer now, that their chief duty as we regard it, is (as has been sufficiently indicated in this paper,) to promote both by their own personal exertions, and the direction of the labors of others, the promulgation of the gospel as widely as possible, among the masses of this heathen land. When this has been secured, Christian communities, we venture to submit, claim the rest of their care and effort. Particularly in this latter department of labor, does it seem to be their duty to train pastors and teachers for the benefit of the churches ? To missionaries also must the native brethren look for a Christian literature, for a considerable time to come. The direction of educational efforts on behalf of Christian youth, will necessarily devolve also upon missionaries, but upon these things we cannot enlarge farther ; if need be we may return to them again.

Having thus disclosed thoughts which have been long upon our mind, we ask for them, with all respect and deference, a candid and serious consideration. They will probably excite

in some quarters surprise, and in others be regarded as counselling changes that are impracticable; but the question should be we think, are the representations here made in accordance with scripture and the state of things about us? if so they are worthy of attention, and something more. That the changes here proposed are impracticable, we cannot admit: that in carrying them out, great difficulties will present themselves, is quite probable; but difficulties in such a cause must be courageously met and overcome. The changes proposed here must sooner or later come; and under present circumstances, the sooner they are commenced upon the better. The welfare of the churches requires a new regimen; the duty we owe to ourselves as missionaries, requires it. The work to be done abroad demands it, and the present condition of the mission calls for it. Such indeed is the state of things at home, that any material augmentation of missionary strength from thence is not to be expected. It is incumbent on us then, to husband well our small forces, and make the most of them. This we must do by teaching all to work, appropriating to each one his proper department; by not wasting our time and strength upon what may be done by others of inferior station; by doing that with all diligence which Providence marks out as our special work; and finally and chiefly, by looking constantly to Him, whose word is our guide, whose grace is our support, and whose blessing is our success.

G. P.

## STATISTICS OF MISSIONS IN INDIA AND CEYLON.

THE Rev. J. Mullens of the London Missionary Society, has collected very complete information respecting the Statistics &c. of the Evangelical Missions in India and Ceylon at the close of the year 1850. The results of his enquiries have been embodied in articles published in the *Calcutta Review* and the *Christian Observer*. We feel great pleasure in extracting the following paragraph, in which a comprehensive and very encouraging view of the whole subject is presented.—

At the close of 1850, fifty years after the modern English and American Societies had begun their labors in Hindustán, and thirty years since they have been carried on in full efficiency, the STATIONS, at which the gospel is preached in India and Ceylon, are *two hundred and sixty in number*; and

engage the services of *FOUR HUNDRED AND THREE MISSIONARIES*, belonging to *twenty-two* Missionary Societies. Of these missionaries, *TWENTY-TWO* are ORDAINED NATIVES. Assisted by *FIVE HUNDRED AND FIFTY-ONE NATIVE PREACHERS*, they proclaim the word of God in the bazars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity and have made a considerable impression, even upon the unconverted population. They have founded *three hundred and nine NATIVE CHURCHES*, containing *seventeen thousand three hundred and fifty-six MEMBERS*, or COMMUNICANTS, of whom *five thousand* were admitted on the evidence of their being converted. These church members form the nucleus of a NATIVE CHRISTIAN COMMUNITY, comprising *ONE HUNDRED AND THREE THOUSAND* individuals, who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of missionaries in the cause of education, are now directed to *thirteen hundred and forty-five DAY-SCHOOLS* in which *eighty-three thousand seven hundred boys* are instructed through the medium of their own Vernacular language; to *seventy-three BOARDING SCHOOLS* containing *nineteen hundred and ninety-two boys*, chiefly Christian, who reside upon the missionaries' premises and are trained up under their eye; and to *one hundred and twenty-eight DAY-SCHOOLS*, with *fourteen thousand boys and students*, receiving a sound scriptural education, through the medium of the English language. Their efforts in FEMALE EDUCATION embrace *three hundred and fifty-four DAY-SCHOOLS* with *eleven thousand five hundred girls*; and *ninety-one BOARDING SCHOOLS*, with *two thousand four hundred and fifty girls*, taught almost exclusively in the Vernacular languages. The BIBLE has been wholly translated into *ten languages*, and the New Testament into *five* others, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from *twenty to fifty* tracts, suitable for distribution among the Hindu and Musalmán population. Missionaries have also established and now maintain *twenty-five* printing establishments. While preaching the gospel regularly in these numerous tongues of India, missionaries maintain *ENGLISH SERVICES* in *fifty-nine* chapels, for the edification of our own countrymen. The total cost of this vast missionary agency during the past year, amounted to *ONE HUNDRED AND EIGHTY-SEVEN THOUSAND POUNDS*; of which *thirty-three thousand five hundred pounds* were contributed in this country, not by the Native Christian Community, but by Europeans.

## Ecclesiastical History.

### HISTORY OF CHRISTIANITY IN EUROPE DURING THE LAST THREE CENTURIES.

#### No. II.

#### *Popery down to 1648.*

AFTER the Reformation, it became the great effort of Popery to recover from the severe blow which it had received, to destroy or undermine Protestantism by every means available, and to repair the losses sustained in Europe by gains in those other parts of the world, which had at that time just begun to be accessible.

The Council of Trent, which was opened in Dec. 1545, was at first an occasion of great alarm to the Popes; for the object which Charles V. and the other princes, with whom it originated, had in view, was none other than to effect such reforms in the ecclesiastical system, as would satisfy all parties, and induce those who had seceded from Rome, to return to her communion. But the Popes of that time succeeded, by all manner of manoeuvres, in rendering it pre-eminently subservient to the consolidation of the Papal power. When its sessions were finally concluded, in December, 1563, all hopes of reconciling Protestants to Romanism, and all fears of any future successful insurrection within the Romish camp, were at an end. The decrees of the council formed at once an insurmountable wall of separation between Romanists and Protestants, and a stronghold so well planned, that rebellion within became next to impossible. Those decrees formally sanctioned the leading anti-protestant doctrines regarding tradition and the authority of the church, transubstantiation and the mass, the invocation of saints and veneration for their images and relics: the seven sacraments and the power of indulgences; original sin and justification, concerning which there had previously been many doubts and much latitude of opinion; and to the Pope was assigned the privilege of being the only authorized interpreter of those decrees. In short, the Council of Trent stereotyped Popery, and imparted to it that organic unity, which was necessary to its stability. One of its effects was to make Roman Catholic bishops much

more directly dependent on the Pope than they had ever been before.

With a view to exclude the light of the gospel from Roman Catholic countries, the Council originated, and the Popes have since carried out, the plan of entirely forbidding the diffusion of certain books; and allowing only expurgated copies of others to be circulated. At the present time the two lists (indices), of books prohibited and of books requiring expurgation, embrace nearly every work of distinction in almost every department of literature. But it is well known that the books thus branded with the mark of Papal disapprobation, are extensively read, even in Roman Catholic countries, to the great annoyance of the ecclesiastical authorities.

For preparing and enlarging these lists a Committee, called "the Congregation of the Index," was appointed by the Popes, and the Inquisition commanded to aid it in carrying out its resolutions. It is a singular fact that one of the Popes, Paul V. (1605-1621) found it necessary to restrict the permission to read prohibited books, to persons who held the office of Inquisitor General. One of the standing rules of the Congregation of the Index refers to the Bible, and is as follows:—

"Translations of the Old Testament may be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the vulgate version, in order to understand the Holy Scriptures, and not as the sacred text itself. But translations of the New Testament, made by authors of the first class of this index,\* are allowed to no one, since little advantage, but much danger generally arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the vulgate edition, they may be permitted to be read by the same persons as the versions, after the suspected places have been expurgated by the theological faculty of some catholic university, or by the General Inquisitor.

\* I. e. by Protestants.

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution, until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence."\*

The Council of Trent having ascribed the character of "authenticity"—that is to say, of equality with the inspired original, as to authority—to the Vulgate or Latin version, which includes the Apocrypha, Pope Sixtus V. in 1590, published an edition of this version, accompanied with a bull, in which he enjoined its universal reception, and forbade the slightest alterations, under pain of the most dreadful anathemas. But it proved to be full of errors, and was cancelled almost immediately. Copies of it are extremely scarce, and the few that are known to exist, abound in tiny slips of paper, with a word or two printed upon them, and pasted over the numerous errata, which are supposed to amount to full 2000, many of them being gross blunders. In 1592 Clement VIII. published an improved edition, accompanied with similar threats of anathemas. But the edition of 1593, by the same Pope, which contains some additional corrections, is the recognized standard of scripture among Roman Catholics.

It is evident that such senseless opposition to the progress of religious and secular knowledge,† and such intolerable interference with private

reading, and the book trade was of itself sufficient to occasion much discontent in Roman Catholic countries; yet this was a trifle, compared with the power exercised by the Pope over the clergy, by which he trenched upon the prerogatives of the secular government. Hence it is not to be wondered at, that in some countries assent to certain decrees of the Council of Trent was refused by the governments, and that collisions between them and the Popes sometimes occurred. To the republic of Venice belongs the honor of having, in the period we are considering, resisted the encroachments of the Pope, and of having been placed under the interdict, in 1606, by Paul V. who after a year or two, seeing he could gain nothing thereby, was glad to make up matters again. At that time Paolo Sarpi, a monk of Venice, was one of the most formidable opponents of the domineering principles and practices of the Papacy, which it ever had to encounter. His classical work on the History of the Council of Trent is to this day a great eye-sore to the partisans of the Papal power, and especially to the Jesuits. He was well acquainted with the gospel, but had not the courage to forsake the communion of Rome, deluding himself with the idea that he would be more useful by continuing where he was.

With a view to strengthen Popery, many attempts were made to remove from it the great blemish of immorality. Many of its adherents at that time might have said: "We would have healed Babylon, but she was not healed." The whole fabric of Romanism was corrupt, and the clergy in particular utterly depraved and given to gross rapacity. Nevertheless the outside of the edifice was to some extent repaired, and a number of men arose, who manifested great and, we believe, in some instances sincere zeal for religion and

the Copernican system of astronomy, and maintained that the earth moved round the sun. Such a theory was, however, regarded as heretical (and is so regarded still by Papists), and the poor old man, after suffering imprisonment and probably even torture, was compelled to abjure it. It gives one an insight into the nature of Roman Catholic preaching, to know that one of the preachers at Rome, who chose to declaim against his system, selected for his text the passage, Acts i. 11, "Ye men of Galilee, why stand ye gazing up into heaven?" This condemnation of Galilei occurred in 1683, in the 69th year of his age.

\* Cramp's Council of Trent, p. 35.

† The condemnation of the illustrious philosopher and astronomer Galilei may here be mentioned. This man, the inventor of the telescope and the microscope, had adopted



morality—similar to that of the Puseyites,—whilst of others it may even be hoped that they were heirs of salvation. Shortly before the Reformation, the Papal chair was filled by men whose gross and open immorality was more worthy of demons than of human beings. But since the Reformation, scarcely any Pope has been an openly immoral character, and nearly all those who reigned at the period, now under review, were serious and dignified in their conduct, and some even austere and in one sense devout in their principles. Pope Paul IV. before his accession, founded the order of the *Theatines*, which had for its main object to secure a superior training of the clergy, both as to knowledge and to religious and moral sentiments, and which really effected a great, though partial reformation. The order of Capuchins, which originated about the same time; those of the Barnabites and of the Brothers of Mercy, and that of the Ursuline nuns, devoted themselves principally to works of charity, such as the care of the sick. Philip Neri established (about 1550) the Italian order of the priests of the Oratorio, which was afterwards imitated in France, and devoted itself mainly to preaching of a much better kind than was then usual among Roman Catholics. Vincentius of Paula, a Frenchman, who died in 1660, was distinguished for his self-denying and successful career of religious philanthropy, which led afterwards to the establishment of the order of Sisters of Mercy. Nor were these the only signs of a more serious and active spirit of philanthropy, which then manifested itself extensively among Roman Catholics. A very interesting class of men is that, of which Francis of Sales (died in 1622), the nominal bishop of Geneva, but residing at Annecy in Savoy, was the chief representative. That distinguished man,—of whom it can hardly be doubted that he was a true believer—induced many persons to seek the knowledge and service of God, and his writings are very interesting. He was, however, strongly prejudiced against Protestants, and his doctrine is tinged with an unscriptural mysticism. A similar, but somewhat bolder, party arose in Spain, and in 1640, that country gave birth to Michael Molinos, the author of a book called “the Spiritual Guide,” the sentiments of which were, at a later period, adopted by Madame

Guyon, and also to some extent by Fénelon. Whilst seeking supreme happiness in the love of God, he maintained that that love ought to be wholly disinterested, that is to say, irrespective of any benefits received or expected from God, and based solely on his intrinsic perfection,—a principle which in its practical working was found to border upon Pantheism, and which is utterly at variance with the principle of the New Testament that we ought to love God, because he first loved us. Nevertheless it appears to have sprung, originally, from a feeling of opposition to self-righteousness, which looks upon the love and service of God as meritorious; and it is scarcely possible to deny the character of true piety to some of those who held it.

At the time which we are considering, the University of Louvain (in Belgium), was one of the most celebrated seats of theological learning. Some of its distinguished professors were far from satisfied with the results of the Council of Trent, and especially with the declaration of the authenticity of the Vulgate, and with the presumption of the Pope in claiming the right of publishing the only authorized text of that version. Louvain also contained some great admirers of the works of Augustine, and especially of his doctrine of original sin and absolute grace, which—although Augustine's authority as a father of the church was professedly acknowledged—had been virtually set aside by the decisions of the Council, and in such a manner that little latitude of opinion remained for Roman Catholic writers.\* These men, especially Michael de Bay and John Hessel, continued openly to avow

\* According to its decrees, there remains, in persons (infants) who have been baptized, nothing that is sinful in the sight of God. By being regenerated (in baptism), they “have become innocent, immaculate, pure, innoxious, and beloved of God, heirs of God and fellow-heirs with Christ.” There remains concupiscence, like tinder, but this is merely an indispensable condition of a state of warfare, and if conquered, will redound to the honor of the victor. It is called sin, because it originated in sin and may lead to sin, but it is not of a sinful nature in the regenerate.

As to *free will*, those who say that it has been destroyed or neutralized by the fall of Adam, are expressly anathematized. Free will remains to such an extent, that by disposition, preparation, and co-operation, man himself can and must be an auxiliary to the work of grace, if it is to operate in him. Nevertheless, freedom of the will has been somewhat impaired by the fall of Adam.

their undiminished attachment to the sentiments of Augustine, but were before long accused of erroneous doctrine, and the Pope condemned their sentiments, "in so far as they were damnable." De Bay clearly proved that the sense in which he held them, was the same which was attached to them by Augustine, and could therefore, not be a damnable one. Nevertheless, he had to make a submissive retraction, but continued afterwards to maintain the correctness of his former statement. His party appeared to be crushed by a Papal bull, published in 1579.

But it revived again, when Molina—not the same person with the above-mentioned Molinos, but a Jesuit professor at Evora in Portugal—published a book in which he attempted to reconcile Augustine's doctrine of absolute grace with that of the Council of Trent, in a manner altogether unsatisfactory to the admirers of Augustine and to all who were acquainted with the evil of sin.\* This book, published in 1588, occasioned a grand controversy in which all the Jesuits took Molina's part. In settling this controversy, a Committee appointed by the Pope, was busily employed for fourteen years, and the result of its protracted labors was, that the Pope promised to publish his decision at a more convenient season, and in the meanwhile commanded both parties, on pain of severe penalties, to abstain from denouncing each other. Four years later, he enjoined universal silence on this controversy. These circumstances had a singular effect upon a man, named Cornelius Jansen, who at one time was professor at Louvain, and afterwards bishop of Ypres, and appears to have been a pious as well as a learned man. He read the whole of the voluminous works of Augustine ten times, and his treatises against Pelagianism thirty times, and embodied the result of these studies in an elaborate work, entitled *Augustinus*. The publication

of this book, (in 1640, two years after his death) immediately excited the rage of the Jesuits, and it was forthwith condemned by the Pope, together with all the vindications of it that might ever be written,—a sentence which called into existence, or rather into public prominence, the Jansenist party in France, whose history will be sketched on a subsequent occasion.

A powerful auxiliary to Popery had arisen in the order of JESUITS. Its founder, Ignatius Loyola, was a Spanish knight, who, having been severely wounded in the leg by a cannon ball, at the siege of Pampelona, in 1521, and having afterwards fallen into the hands of clumsy surgeons, beguiled the tedious months of his recovery by reading first romances of knights errant, and when his supply of these was exhausted, the lives of Christ and of a number of saints. The perusal of these books, at a time when he was suffering bodily torture, completely changed the turn of his mind. He became what would in India be called a *bairagi*, a wandering religious mendicant. His brain must have been affected, for he professed to have frequent visions of Mary, and seasons of ecstasy. One of his earliest movements was a visit to Palestine, but the provincial of the Franciscans in that country sent him back as a dangerous enthusiast. On his return, he commenced, in 1524, a course of study, which was concluded at Paris. There, on the 15th of August, 1534, he entered into an engagement with six like-minded men to form or establish a new religious order. Their names were Lefèvre, Xavier, Laynez, Rodriguez, Salmeron and Bobadilla, all natives of the Peninsula, except the first. They met again at Venice, in 1537, but were unable to carry out their plan of proceeding thence to Palestine. After they had all entered into the sacerdotal state, and devoted themselves for a whole year to preaching and works of charity among the lowest classes, Loyola, with two of his companions, went to Rome, and at length succeeded in securing the approbation of their plan by the Pope, and obtaining his formal sanction, in September, 1540.

Ignatius himself was the first general of the order. After his death, in 1556, Laynez was raised to that dignity. This man gave to the order its final constitution and the permanent

\* His doctrine has been summed up in the following words: "Free-will, without the aid of grace, can produce morally good works; it can withstand temptation, and even elevate itself to the acts of hope, faith, love, and repentance. When a man has advanced thus far, God then bestows grace upon him on account of Christ's merits, by means of which grace he experiences the supernatural effects of sanctification; yet, as before this grace had been received, so still, free-will always holds a determining place."

impress of his own character. In fact, he was the real, though not the original, founder of the order. His plans were ably carried out by his successor Borgia, who, lived to see the order established in nearly all the countries of Europe. In 1608, the original band of seven men had increased to a society, numbering 10,581 members.

The vows of the Jesuits were three in number, that of personal poverty, of celibacy, and of obedience to their superiors. The highest class also promised implicit obedience to the Pope, by which they bound themselves to be ready, at any time, and without remuneration, to proceed to any country in the world, to which the Pope might see fit to send them. The general of the order resided at Rome, and was perfectly independent of the other members, except that under certain extraordinary circumstances he might be deposed by them, a case of which we are not aware that it ever occurred. To him the provincial superiors were subordinated, and these again were placed over a long array of inferior grades. Every individual member was bound to render implicit obedience to his superior. In the training of Jesuits, great skill was employed. Those who were found the most cunning were intended for courtiers, and usually became confessors to kings, or instructors of princes. The most learned were appointed as teachers in the numerous seminaries or colleges,\* which, principally through the efforts of Borgia, soon formed a leading branch of occupation for the Jesuits in nearly all countries;—others were allowed to devote themselves to literary labors. The most ardent and zealous—who might, perhaps, be lacking in prudence—were destined for the missionary field. No Jesuit, with the exception of a few extraordinary cases, was allowed to be tied down permanently to any locality, by accepting the situation of an ecclesiastical dignitary or any office for life. By their educational labors and their influence at Roman Catholic courts they soon acquired a most extraordinary power, which they wielded for the purpose of strengthening the hands of the Pope. Their moral system was very lax, and

marked by a hateful evasion of the principles of conscientiousness. According to them, a good intention might, to secure its object, conceal itself for a time under any words or actions, and still remain good, and its accomplishment meritorious. Their doctrinal system was, for a long period of time, ultra-papal in its character, and remained such in theory, even after it had become very injurious to the Popes in practice. Cardinal Bellarmine, a Jesuit contemporary of Paslo Sarpi, was then, and by his writing has remained ever since, the most zealous and effective champion of the ultramontane (ultra-papal) system.

The following dates will show, how readily the Popes appreciated the advantages, likely to accrue to themselves from this order. In 1548, it was permitted to admit any number of members, to preach and to confess people in all places. In 1549, it was declared to be exempt from the control of all diocesan authorities, and subject to the Pope only. In 1550, it received the privilege of establishing colleges or seminaries with endowments. In 1551, the privileges of universities (i. e. of granting degrees) were accorded to it. In 1561, its members were allowed to mix freely in general society, without those restrictions which fettered other monastic bodies. In 1571, they were allowed to lecture in any university they pleased. In 1575, the order was empowered to condemn, expurgate, or burn books. In 1576, its members were allowed to practise medicine, &c. These prerogatives naturally led other ecclesiastical orders to look upon the favored Jesuits with feelings of jealousy.

The earliest Jesuit missionary was Francis Xavier, one of the seven original members of the order, who, during ten years, labored in the East Indies and in Japan, and died in 1552, at the early age of 47, a bright example of zeal and self-denial. The mission in Japan suffered severely from persecution, from 1590 to 1616, after which year Christianity was gradually exterminated in that country. In China, Matthew Ricci, who proceeded thither in 1582, Adam Schall,† and

\* These colleges were not included in the vow of poverty: they were permitted to accumulate property, and they failed not to make use of that permission.

† If we are not mistaken, this was the man who taught the Chinese to cast cannon—not a very suitable occupation for a Christian missionary.

others, labored with great apparent success, until in 1631, some Dominican missionaries arrived, who exposed the inconsistencies of their Jesuit predecessors and fellow-laborers, and commenced a quarrel, which it took the Popes a hundred years to settle. It was in the 16th century also that the Jesuits commenced those missions in Spanish America, one of which, two hundred years later, furnished the pretext on which the demand for the abolition of the order was mainly grounded. In addition to these missions, the establishment of the Portuguese and Spanish powers in India and America afforded to Popery an opportunity not only of gaining more in extent than it had lost in Europe, but also of opening new and prolific sources of income. The nature of these may be gathered from the instructive fact that, about the time of the Spanish Armada, an English privateer found in two captured ships, along with 1400 boxes of quicksilver, also two millions of certificates of indulgences, which Philip II. had bought at Rome as a speculation, for about £30,000, with the expectation of realizing from them in America at least half a million sterling.

By means like those which have been described, Popery soon rallied from the shock received by the Reformation, and succeeded in firmly fastening the yoke of obedience upon the necks of those nations which had not yet forsaken its standard. The Inquisition, whether Papal or Spanish—the latter being, if possible, the worse of the two—was unremittingly at work in all countries where the government allowed it to be introduced; and the vigilance of the Jesuits was sleepless. During a reign of more than forty years, Philip II. made it his constant aim to root out Protestant sentiments. His expedition against England, the Spanish Armada, is well known. Queen Elizabeth, regarded by Romanists as illegitimate, and of course as a usurper, who had appropriated to herself a crown which belonged to Mary Stuart, was almost compelled, for the sake of her own safety, to adopt the course of politics which she followed; and her severity towards Roman Catholics is very easily accounted for, though it is not so easy to justify it. Happily for Protestants, no other Roman Catholic

monarch, except Philip, had his hands sufficiently free for a long time, to engage in war with foreign Protestants. But those who lived in Roman Catholic countries, had to endure the most cruel treatment, unless political necessity compelled their governments to exercise a temporary forbearance. The most awful illustration of this remark is afforded by the St. Bartholomew massacre in France, which commenced in the night from the 23rd to the 24th of August, 1572. The victims which fell on that occasion, are variously estimated by Roman Catholic authorities, the lowest number they mention, being 30,000, and the highest 100,000. On receiving the intelligence of this frightful carnage, Pope Gregory XIII. ordered a special thanksgiving service to be celebrated, salutes to be fired, and a medal to be struck in commemoration of the triumph of Popery.\* It is hardly to be wondered at that in countries where the Protestants were numerous, insurrection and civil war should result from the treatment which they received from their Popish rulers; and however deeply we may regret, that those who had the truth on their side, should have allied and identified themselves with political parties, and attempted to defend a spiritual cause with the weapons of carnal warfare, yet, history is bound to take the facts as it finds them, and to decide upon their merits accordingly. We do not wish to defend the political character of Protestantism; but impartiality compels us to acknowledge that its adoption was almost unavoidable, not only because the majority of Protestants consisted of unconverted persons, but also because the Popish governments trampled under foot their civil and political rights quite as much as the rights of conscience. In our next paper, we shall attempt to give a brief outline of the wars alluded to, in so far as they were connected with religious interests.

J. W.

\* There was one bishop in France, Hen-nuyer of Lisieux, who protected the Protestants of his diocese. Some of the provincial governors also refused to become "executions," and the unexpected death of several of them shortly afterwards, led many to suspect that they were poisoned.

## Essays and Extracts.

### ASSYRIAN ANTIQUITIES.

THE decipherment of the numerous inscriptions which have been brought to light from the mounds of Assyria continues to engage unwearied attention. The difficulties which obstruct the progress of the investigation and the means by which success appears to be ultimately attainable were briefly described in an article inserted in the *Oriental Baptist* for August last. In the statements—chiefly from the pen of Major (now Colonel) Rawlinson—from which that article was compiled, there was no announcement of any discovery which could be regarded as unquestionably confirming the facts concerning Assyria related in the Scriptures. Even the identification of the royal names was uncertain, and we were left to suppose, either that the kings whose palaces have been excavated are not spoken of in the Bible, or that their names were not truly deciphered: the latter supposition proves to be correct, and Col. Rawlinson has published in the *Athenæum* for August 23rd a very interesting account of his recent discoveries, which confirm and illustrate Scripture in a remarkable manner. The identity of Sargon or Shalmaneser with the builder of the palace at Khor-sabad, and of Sennacherib with the builder of that at Koyunjik, was asserted several months ago; but was combated by Col. Rawlinson—while he admitted that much evidence in support of the view existed—chiefly on account of the want of resemblance between the Scriptural names and the monumental ones as deciphered by himself. In his own words; he ‘could not reconcile it to his understanding that names which read Arko-tsin and Bel-adonim-sha denote the two kings Shalmaneser and Sennacherib.’ That the Scriptural names are, after all, the true ones, he is now fully convinced; and the fact shews how imperfectly the principles of Assyrian orthography are at present understood.

Col. Rawlinson relates his discoveries as follows:—

I have succeeded in determinately identifying the Assyrian kings of the Lower dynasty, whose palaces have been recently excavated in the vicinity of Mosul:—and I have obtained from the annals of those

kings contemporary notices of events which agree in the most remarkable way with the statements preserved in sacred and profane history.

The king who built the palace of Khor-sabad, excavated by the French, is named *Sargina* (the סַרְגִּין of Isaiah); but he also bears, in some of the inscriptions, the epithet of Shalmaneser, by which title he was better known to the Jews. In the first year of his reign he came up against the city of Samaria (called *Samarina*, and answering to the Hebrew סַמְרִיָּן) and the tribes of the country of *Beth Homri* (עַמְרִי or ‘Omri, being the name of the founder of Samaria, 1 Kings xviii. 16. sq. &c.) He carried off into captivity in Assyria 27,280 families, and settled in their places colonists brought from Babylonia:—appointing prefects to administer the country, and imposing the same tribute which had been paid to former kings. The only tablet at Khor-sabad which exhibits this conquest in any detail (Plate 70) is unfortunately much mutilated. Should Monsieur de Sauley, however, whom the French are now sending to Assyria, find a duplicate of Shalmaneser’s annals in good preservation, I think it probable that the name of the king of Israel may yet be recovered.

In the second year of Shalmaneser’s reign, he subjugated the kings of *Libnah* (?) and *Kazita* (the Cadytis of Herodotus) who were dependent upon Egypt; and in the seventh year of his reign, he received tribute direct from the king of that country, who is named *Pirhu*, probably for פִּרְחָה, “Pharaoh,” the title by which the kings of Egypt were known to the Jews and other Semitic nations. This punishment of the Egyptians by Sargon or Shalmaneser is alluded to in Isaiah xx.

Among the other exploits of Shalmaneser found in his annals, are,—the conquest of Ashdod, also alluded to in Isaiah xx. 1,—and his reduction of the neighboring city of *Jamnai*, called *Jabneh* or *Jamneh* in the Bible, *Jamnaan* in Judith, and *Idaveia* by the Greeks.

In conformity with Menander’s statement that Shalmaneser assisted the Citiæans against Sidon, we find a statue and inscription of this king, Sargina, in the island of Cyprus, recording the event; and to complete the chain of evidence, the city, built by him and named after him, the ruins of which are now called Khor-sabad, retained among the Syrians the title of *Sarghun* as late as the Arab conquest.

I am not sure how long Shalmaneser reigned, or whether he made a second expedition into Palestine. His annals at

Khorsabad extend only to the 15th year; and although the names are given of numerous cities which he captured in Cœlo-Syria and on the Euphrates, I am unable to trace his steps into Judæa Proper. On a tablet, however, which he set up towards the close of his reign in the Palace of the first Sardanapalus at Nimrud, he styles himself "conqueror of the remote Judæa;" and I rather think, therefore, that the expedition in which, after a three years' siege of Samaria, he carried off the great body of the tribes of Israel, and which is commemorated in the Bible as having been concluded in the sixth year of Hezekiah, must have taken place subsequently to the building of the palace of Khorsabad.

Without this explanation, indeed, we shall be embarrassed about dates:—for I shall presently show that we have a distinct notice of Sennacherib's attack upon Jerusalem in the third year of that king's reign, and we are thus able to determine an interval of eighteen years at least to have elapsed between the last-named event and the Samaritan campaign; whereas in the Bible we find the great captivity to date from the sixth year of Hezekiah, and the invasion of Sennacherib from the fourteenth.

I now go on to the annals of Sennacherib. This is the king who built the great Palace of Koyunjik, which Mr. Layard has been recently excavating. He was the son of Sargina or Shalmaneser; and his name, expressed entirely by monograms, may have been pronounced *Sennachi-riba*. The events, at any rate, of his reign place beyond the reach of dispute his historic identity. He commenced his career by subjugating the Babylonians under their king Merodach-Baladan, who had also been the antagonist of his father:—two important points of agreement being thus obtained both with Scripture and with the account of Polyhistor. The annals of the third year, however, of the reign of Sennacherib, which I have just deciphered after the copy of an inscription taken by Mr. Layard from one of the bulls at the grand entrance of the Koyunjik Palace contain those striking points of coincidence which first attracted my attention,—and which being once recognized, have naturally led to the complete unfolding of all this period of history. In his third year, Sennacherib undertook, in the first instance, an expedition against *Lutiya*, King of Sidon, (the Ἐλουλαῖος of Menander), in which he was completely successful. He was afterwards engaged in operations against some other cities of Syria, which I have not yet identified,—and whilst so employed learned of an insurrection in Palestine. The inhabitants, indeed, of that country had risen against their king *Padiya*, and the officers who had been placed in autho-

rity over them, on the part of the Assyrian monarch,—and had driven them out of the province, obliging them to take refuge with Hezekiah, king of Jerusalem, the capital city of Judæa. (The orthography of these three names corresponds very nearly with the Hebrew reading:—*Khazakiyahu* representing חזקיהו, *Ursalimma* standing for ירושלם, and *Yahuda* for יהודה.) The rebels then sent for assistance to the kings of Egypt; and a large army of horse and foot marched to their assistance, under the command of the king of Pelusium (?). Sennacherib at once proceeded to meet this army; and fighting an action with them in the vicinity of the city of *Alaku* (?), completely defeated them. He made many prisoners also,—whom he executed, or otherwise disposed of. Padiya then returned from Jerusalem, and was re-instated in his government. In the mean time, however, a quarrel arose between Sennacherib and Hezekiah on the subject of tribute. Sennacherib ravaged the open country, taking "all the fenced cities of Judah,"—and at last threatened Jerusalem. Hezekiah then made his submission, and tendered to the king of Assyria, as tribute, 30 talents of gold, 300 talents of silver, the ornaments of the Temple, slaves, boys and girls and men-servants and maid-servants for the use of the palace. All these things Sennacherib received:—after which he detached a portion of Hezekiah's villages, and placed them in dependence on the cities which had been faithful to him,—such as *Hebron*, *Ascalon* and *Cadytis*. He then retired to Assyria.

Now, this is evidently the campaign which is alluded to in Scripture, (2 Kings xviii, 13—17); and it is perhaps the same which is obscurely noticed by Herodotus, lib. ii. 141, and which is further described by Josephus, Ant. lib. x. 1. The agreement, at any rate, between the record of the Sacred Historian and the contemporary chronicle of Sennacherib, which I have here copied, extends even to the number of the talents of gold and silver which were given as tribute. \* \* \*

The only copy which has been yet found of Sennacherib's annals at Koyunjik is very imperfect, and extends only to the seventh year. The relic known as Col. Tayler's cylinder dates from one year later; but I have never seen any account of the events of the latter portion of his reign. His reign, however, according to the Greeks, extended to eighteen years, so that his second expedition to Palestine, and the miraculous destruction of his army must have occurred fourteen or fifteen years later than the campaign above described. Pending the discovery of a complete set of annals, I would not of course set much store by the Greek dates; but it may be remarked that

Hezekiah would have been still living at the period of the miraculous destruction of Sennacherib's army even if, as I have thus conjectured, the second invasion of Judæa occurred fourteen or fifteen years later than the first; for the earlier campaign is fixed to the fourteenth year of his reign, and his entire reign extended to twenty-nine years.

I will only further mention, that we have upon a cylinder in the British Museum a tolerably perfect copy of the annals of Esar-Haddon, the son of Sennacherib, in which we find a further deportation of Israelites from Palestine, and a further settlement of Babylonian colonists in their place:—an explanation being thus obtained of the passage of Ezra (iv. 2,) in which the Samaritans speak of Esar-Haddon as the king by whom they had been transplanted.

Many of the drawings and inscriptions which have been recently brought by Mr. Layard from Nineveh, refer to the son of Esar-Haddon, who warred extensively in Susiana, Babylonia, and Armenia,—though as his arms never penetrated to the westward, he has been unnoticed in Scripture history: and under the son of this king, who is named Saracus or Sard-napalus by the Greeks, Nineveh seems to have been destroyed.

One of the most interesting matters connected with this discovery of the identity of the Assyrian kings is, the prospect, amounting almost to a certainty, that we must have in the bas-reliefs of Khorsabad and Koyunjik representations from the chisels of contemporary artists, not only of Samaria, but of that Jerusalem which contained the Temple of Solomon. I have already identified the Samaritans among the groups of captives, portrayed upon the marbles of Khorsabad; and when I shall have accurately learnt the locality of the different bas-reliefs that have been brought from Koyunjik, I do not doubt but that I shall be able to point out the hands of Jewish maidens who were delivered to Sennacherib, and perhaps to distinguish the portraiture of the humbled Hezekiah.

H. C. RAWLINSON.

London, August 19.

Had our space admitted of it, we were desirous of appending to this interesting communication some remarks which have been made upon it, in the same periodical, by Dr. Hincks, a gentleman who has for a long time closely studied the Assyrian inscriptions with acknowledged intelligence and success. We can, however, only state very briefly the principal points of these remarks. Dr. Hincks, from personal study of the Khorsabad inscription first referred to, is "not disposed to admit that the name which the Colonel reads *Samarina* is the Samaria of Scripture." He says that a more correct reading of the name would be *Tsamarina*, and moreover that the way in which it is connected with *Beth Homri*, or Samaria, in the inscription, shews it to have been a different though a neighboring city. He thinks that the city *Khazita* was Gaza (חז), and that instead of *Libnah*, of which Col. Rawlinson writes dubiously, *tartan*,—the Assyrian word for *general*,—should be read. He disputes the identity of the Biblical Sargon and Shalmaneser; and thinks that there is reason to believe that the latter was a son of the former and an elder brother to Sennacherib. And he states that as the events relating to *Sargin* are not recorded in chronological order, Col. Rawlinson's remarks on the dates are not well substantiated. In conclusion Dr. Hincks says:—

While, however, I thus express my dissent from what Col. Rawlinson has stated about the mention of the captivity of Israel in the Khorsabad inscription,—thinking that the Assyrian record of this event remains to be discovered,—I have no doubt at all of the correctness of what he has stated concerning the account of Sennacherib's war with Hezekiah; and I heartily congratulate him on his having made so important a discovery.

## Religious Intelligence.

### Home Record

#### RECENT BAPTISMS.

*Dacca*.—On Sabbath day, October the 26th, our esteemed brother Robinson had the happiness to baptize two of his own children.

*Dayápur*.—Three persons were baptized at this place, in November, by the Rev. R. Bion.

*Chittagong*.—At this station six persons were baptized by the Rev. J. Johannes, on the 2nd of November. Two of them were converts from Comilla.

*Agra*.—*Civil Lines*.—A correspondent writes: "On Sabbath day the 2d of November, our pastor, Mr. Lish, had the pleasure of immersing one person on a profession of his repentance and faith."

## CALCUTTA MISSIONARY HERALD.

ACCOUNT OF THE LABORS OF JOHN BERNARD OF MUTTRA,  
DURING THE YEAR AND HALF OF THE MISSIONARY'S AB-  
SENCE FROM THAT STATION.

(Forwarded by the Rev. T. Phillips.)

1850. *February and March.*—Went with Mrs. Phillips to Saugor, and returned. On the road distributed many scriptures and tracts. Some people listened to the gospel well and others indifferently. I found one good hearer in the village of Astun Bhola Chábi who desired to read our Testament. I gave him a complete copy of the New Testament on my return. He said "If you could but remain here, I should understand much of this book. I will however well read and reflect on it." [This man was the commandant of a Fort, has long been an enquirer, and had an interview with the present bishop of Calcutta some years ago. T. P.]

*April.*—I arrived at Muttra. On my return the people of the city began with all their might to annoy me, in order that I, now left alone, might entirely abstain from preaching. I however was determined to persevere.

*May.*—In this month the people began to hear well, especially a Jyepore bráhmaṇ, who always came to the very city gate at which I preached and enquired where I should preach next. A shop-keeper also at Lakri Ghát heard very well, though he is much persecuted by the people.

*June.*—The Bhagat who has always been so attentive said he would embrace the religion of Jesus when his little daughter should be married. He however died of cholera last month. [This man was evidently convinced of the folly of the popular religion and I have some faint hopes of him. T. P.]

*July.*—I went to Chitaura and worked with the brethren there.

*September.*—Attended the melás, (about Muttra). Few pilgrims comparatively. I also had a controversy with Maulavi Akbar Ali from Budaon, respecting the Trinity.

*November.*—Spent three days in the Goverdhan melá, and gave away many books. There were but few present, and as the cholera broke out in the melá many ran away. These same pilgrims brought the cholera to Muttra, where it raged fifteen days. I told them it was a sign of God's displeasure at their idolatry; which they assented to.

*December.*—Heard that the Deputation were coming here. Had the premises well cleaned. When they came and had seen all, they were much pleased.

1851. *January 16th.*—I was preaching in Kotá village when a pandit was silenced in his defence of his deities. He then began to abuse me and run at me with his stick. After his rage had abated, I asked, what were the signs of a pandit and what of an ignorant man? Whether the former did not display patience and the latter give abuse? He acknowledged he had done wrong, and then quietly heard the gospel.

In *February*, I was ill with fever.

*March.*—An old bráhmaṇ said as I was preaching: "This is truly the way to heaven and I will go with you." The neighbors however rose up and sent for the son of the old man as he was coming to my house, who forcibly took him back. After this he often came to hear me, but died in April. [Is this another brand plucked from the burning? T. P.]

*May.*—Two of the old school boys came and expressed a wish to become Christians. I sent to Mr. Williams in Agra. He could not take them in, and I therefore sent them with a letter to Mr. Smith. Their parents however heard of it, abused me and followed after them. The boys were overtaken brought back and made prisoners.



One of them escaped and told me that as soon as he became of age he would act for himself and become a Christian. He also went to the Magistrate declaring that he was detained in the Hindu religion against his will. The boy was not well listened to, but advised to go home and for the present submit to his parents. [These two lads possess a great knowledge of Scripture and wished to follow me to Saugor. T. P.]

In *June* had a great controversy with the pandits and zemindars at the melá of Maholi, where they were reading their sacred books. The farmers said to the pandits, "Why should we listen to your reading when you cannot

silence this man who comes continually to us?" A man then joined himself to me who at last proved a deceiver.

During the above period the applicants for medicine have been increasing; I give away what I can, and give prescriptions to the richer classes. Last year 322 patients were cured and this year, to the end of *September*, 390. Amongst the diseases cured were hemiplegy, incipient leprosy, two cases of aggravated dropsy, and many cases of cholera. J. B. [Bernard thinks that, the sepoys excepted, the people are more willing to embrace the gospel now than ever. I bless God for such a fellow-laborer. T. P. *October* 1851.]

## DINÁJPUR.

FROM THE REV. H. SMYLLIE.

*November 5th*, 1851.—We sent to Jár-bári for the very interesting youth and his companion who reside there, as we intended. The young man came alone without delay. When he left this a few months since, he was full of life; he was now timid. His cheeks were then round and healthy; but now sunken. He was evidently afraid to speak to me; and observing this I told the native missionary to take him to his house, and if possible, find what his present intentions were, whether he was still desirous to remain with us a few months for instruction or otherwise. He told the native missionary that one of their number, a man of some property and with whom the native missionary resided while at Jár-bári, spoke well of the gospel and praised it to some of the new Musalmáns. This was more than they could bear and as they could not refute it, they without loss of time made their report to the Maulavi, saying that the people of Jár-bári were becoming Christians. This alarmed the Maulavi and brought him immediately among them. They were ordered to have nothing to do with unbelievers or such daring sinners as those who advised them to test the truth of the *Qurán*, and never to doubt God gave it. If they do, they are infidels and outcasts. Such is the wretched shift to which these true believers are driven, and such appear to be the only arguments by which they hold multitudes of souls in bondage here at the present time.

Their vigilance and watchfulness are far greater than many may imagine. People must not dare to doubt—they are not to hear,—not to read,—they must stand far aloof from the gospel. Yes, for the gospel is light. By it men will see that God must have the heart, the whole heart; and that the washing of the fingers, nose, mouth, and ears before prayer, will not make them acceptable to God.

The other evening while engaged in the bazar, a poor-looking countryman came to listen. Seeing a drum, which he had just bought, hanging by his side, I asked what he intended to do with it. He appeared quite astonished at my ignorance, and exclaimed, "Is it possible God can be worshipped without a drum?" The Maulavi will find no fault with such. They make offerings to Káli, and they do so often, but they must not, dare not, read the gospel. Hindus too, worship *pírs*, and *pigambar*s, and no one finds fault with them. Here we have a wealthy báhu who has made an offering of eleven goats, and had them cooked and made into puláo: thus feeding hundreds of idle men who could work for themselves. All this with a hope the *pírs* will give him offspring, a thing the Hindu gods could not do. His own gods have been deaf to his cries and offerings.

O Lord our God, send out thy light and thy truth, and let those who lie in darkness and in the region of death live. O let all the people praise thee.

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AUGUST, 1851.

[No. 56.]

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VOL. V.]

OCTOBER, 1851.

[No. 58.]

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It is a matter not less of surprise than regret that notwithstanding the length of time India has been subject to Britain, her manufactures are almost in a primitive state; not one step has been taken in the way of improvement and such are the prejudices of the people; their reverence for antiquity and hatred of all change, that every attempt at advancement has proved a failure. The Gospel, however, when sincerely received introduces a new state of things, prejudices give way and it is true, not only in a spiritual sense, but in a temporal one, "at old things pass away and all things become new," it thus becomes the duty of the Christian and philanthropist to undermine the prejudices of the natives by improving the small Christian communities, which through the preaching of the Gospel are being collected together in different localities.

The Christian Village, Nistarpur near Chitaura, contains more than 100 inhabitants, the majority of whom are weavers, and support themselves and families by working at their trade. The Indian loom is, however, so extremely rude in its construction, that it is only by hard and persevering labor, a subsistence of the plainest kind can be obtained, and consequently our native converts cannot be expected to do much for the cause of Christ until their worldly circumstances are improved. This is a subject which has occupied much of the writer's attention for the last five years, and he has long been anxious to see the English hand loom have a fair trial amongst the natives, being persuaded that it is as well adapted for India, as for England or Scotland; this most desirable object has at length been accomplished. Mr. J. W. URQUHART, has kindly obtained through a friend in Scotland, two hand looms, a warping mill and filling wheel, and for the last two months the whole have been fairly tried by a pious man from the European Regiment, who is an experienced Manchester weaver, and no doubt remains as to the complete success of the experiment; one of our Native Christians is already weaving very well, and I hope before long to see the Hindustani loom abandoned, and the English loom in full use in its stead—the advantages of the latter are almost beyond calculation; not only can a superior cloth be made; but four times the quantity, with less labor, in the same time.

A spinning machine is also expected before long, which will render the process complete, and, I have no doubt, in a short time produce a complete revolution in cloth making in the upper provinces, and perhaps throughout India, as the new machines once fairly introduced, the old ones must be abandoned, there being no longer a demand for their produce.

The two looms &c., received have cost including carriage 400 Rs. half of which is kindly given by the friend who obtained them, leaving the other half to be provided by others, we propose however, to make up a number here, say as far as 40, should sufficient funds be forthcoming for the purpose, and as it will be necessary to erect a workshop, a sum of about 4,000 Rs. will be required. The extent to which the plan is carried out, will depend upon the liberality of the Christian public.

The writer earnestly appeals to every well-wisher, not only of Missions, but of India, to support him in this attempt to ameliorate the condition of the poor weavers who abound especially in this district.

Further particulars may be obtained on application to Rev. J. SMITH, in charge of the Mission at Nistarpur, by whom donations will be thankfully received, also by Rev. R. WILLIAMS, Rev. A. B. LISH, J. W. URQUHART, Esq. *Agra Bank*; and J. C. PARRY, Esq. or any of the Committee of the Agra Auxiliary Baptist Missionary Society.

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*Nistarpur, near Chitaura.*

It is a matter not less of surprise than regret that notwithstanding the length of time India has been subject to Britain, her manufactures are almost in a primitive state; not one step has been taken in the way of improvement; and such are the prejudices of the people, their reverence for antiquity and hatred of all change, that every attempt at advancement has proved a failure. The Gospel, however, when sincerely received, introduces a new state of things, prejudices give way and it is true, not only in a spiritual sense, but in a temporal one, that "old things pass away and all things become new," it thus becomes the duty of the Christian and philanthropist to undermine the prejudices of the natives by improving the small Christian communities, which through the preaching of the Gospel are being collected together in different localities.

The Christian Village, Nistarpur near Chitaura, contains more than 100 inhabitants, the majority of whom are weavers, and support themselves and families by working at their trade. The Indian loom is, however, so extremely rude in its construction, that it is only by hard and persevering labor, a subsistence of the plainest kind can be obtained, and consequently our native converts cannot be expected to do much for the cause of Christ until their worldly circumstances are improved. This is a subject which has occupied much of the writer's attention for the last five years, and he has long been anxious to see the English hand loom have a fair trial amongst the natives, being persuaded that it is as well adapted for India, as for England or Scotland; this most desirable object has at length been accomplished. Mr. J. W. URQUHART, has kindly obtained through a friend in Scotland, two hand looms, a warping mill and filling wheel, and for the last few months the whole have been fairly tried by a pious man from the European Regiment, who is an experienced Manchester weaver, and no doubt remains as to the complete success of the experiment; one of our Native Christians is already weaving very well, and I hope before long to see the Hindustani loom abandoned, and the English loom in full use in its stead—the advantages of the latter are almost beyond calculation; not only can a superior cloth be made; but four times the quantity, with less labor, in the same time.

A spinning machine is also expected before long, which will render the process complete, and, I have no doubt, in a short time produce a complete revolution in cloth making in the upper provinces, and perhaps throughout India, as the new machines once fairly introduced, the old ones must be abandoned, there being no longer a demand for their produce.

The two looms &c. received have cost, including carriage, 400 Rs. half of which is kindly given by the friend who obtained them, leaving the other half to be provided by others; we propose, however, to make up a number here, say as far as 40, should sufficient funds be forthcoming for the purpose, and as it will be necessary to erect a workshop, a sum of about 4,000 Rs. will be required. The extent to which the plan is carried out, will depend upon the liberality of the Christian public.

The writer earnestly appeals to every well-wisher, not only of Missions, but of India, to support him in this attempt to ameliorate the condition of the poor weavers who abound especially in this district.

Further particulars may be obtained on application to Rev. J. SMITH, in charge of the Mission at Nistarpur, by whom donations will be thankfully received, also by Rev. R. WILLIAMS, Rev. A. B. LISH, J. W. URQUHART, Esq. *Agra Bank*; and J. C. PARRY, Esq. or any of the Committee of the Agra Auxiliary Baptist Missionary Society.

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Vol. V.]

DECEMBER, 1851.

[No. 60]

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The next meetings of the Association are appointed to be held at Dhandobá, near Barisál, Zillah Backergunge. The opening service will take place on the evening of January 13th, 1852, and the three succeeding days will be occupied by various meetings for business and devotion. Arrangements will be made by the brethren at Barisál for the accomodation of the ministers and messengers of the Churches.

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